The Onomastic Miracle In The Koran

Koran Erudite Explanation Of Non-Arab Proper Names

The Great Islamic Thinker

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In the Name of Allah, the Entirely Merciful, the Especially Merciful

Contents

Subject	*Page*
Phonetical Remarks	***7***
Foreword	***13***
Exordium	***29***
(1) The Fall of Atheism	29
(2) Authentic Divine Revelation	55
Chapter I: The Onomastic Miracle	***83***
Chapter II: Adam in Heaven	***139***
I. Gabriel (Jebrïl)	*145*
II. Michael (Mikäl)	*151*
III. Mälek	*155*
IV. Härüt. V. Märüt. VI. Babylon (Bäbel)	*157*
VII. Eden (ʿAdn) & VIII. Paradise (Firdaws)	*161*
IX. Gehenna (Jahannam)	*171*
X. Satan (Iblïs)	*177*
XI. Adam (and Eve)	*191*
XII. Enoch (Idrïs)	*201*

Subject Page

Chapter III: Noah to Abraham 205

XIII. Noah (Nüḥ) & XIV. Ararat (Al-Jüdi) 207

XV. Hüd, XVI. ʿÄd & XVII. Iram 215

XVIII. Ṣäleḥ & XIX. Ṭamüd 223

XX. Śoʿayb & XXI. Madyan 229

Chapter IV: Abul-ʿAlä' (Father of Height), Leader of Mankind 243

XXII. Thara (Kor. Äzar) 245

XXIII. Abraham (Kor. Ibrähïm) 253

XXIV. Lot (Kor. Lüṯ) 265

XXV. Ishmael (Kor. Ismaʿïl) 267

XXVI. Isaac (Kor. Isḥäq) 273

XXVII. Jacob (Kor. Yaʿqüb) 275

XXVIII. Israel (Kor. Isra'ïl) 281

XXIX. Joseph (Kor. Yüsof) 287

Chapter V: Moses and Aaron 293

XXX. Moses (Kor. Müsä) 299

XXXI. Aaron (Kor. Härün) 303

XXXII. Pharaoh (Kor. Firʿawn) 319

XXXIII. Hämän 333

XXXIV. Qärün 347

XXXV. Egypt (Arabic Miṣr) 357

XXXVI. Mount Sinai (Kor. Tür Sayna') *369*

XXXVII. The Torah (Kor. Tawräh) *377*

XXXVIII. Gog & Magog (Kor. Ya'jüj wa Ma'jüj) *385*

XXXIX. The Jews (Kor. Al-Yahüd) *393*

Chapter VI: Däwüd Ḍul-Ayd and other Prophets And Kings 399

XL. Tälüt (Biblical Saul) *401*

XLI. Jälüt (Biblical Goliath) *407*

XLII. David (Kor. Däwüd) *413*

XLIII. The Psalms (Kor. Az-Zabür) *421*

XLIV. Solomon (Kor. Solaymän) *429*

XLV. Elijah (Kor. Elyäs) *433*

XLVI. Elisha (Kor. Alyasa') *437*

XLVII. Ḍul-Kefl (Biblical Hilkiah) *441*

XLVIII. Jonah (Kor. Yünus) *457*

XLIX. Job (Kor. Ayyüb) *463*

L. Ezra (Kor. 'Ozayr) *469*

LI. Loqmän *475*

Chapter VII: The Witness & the Herald 481

LII. Zachariah (Kor. Zakariyyä) *491*

LIII. John (Kor. Yaḥyä) *497*

LIV. 'Emrän *507*

Phonetical Remarks

Foreign words or names occurring in this work originally belong, for the most part, to Semitic or semi-Semitic languages (Arabic, Aramaic, Babylonian, Hebrew, Ethiopic, Old Egyptian, etc.) using a different alphabet, and including certain sounds nonexistent in English and, therefore, unfamiliar to the English ear. For the sake of convenience, such foreign words or names are herein transcribed into Latin characters, according to an appropriate system of 'Imitated Pronunciation' using special dots or signs to assist the non-specialized reader, as far as possible, to realize the correct utterances of such foreign words or names as pronounced in its respective original language.

For this purpose, a 'Key to Imitated Pronunciation' is given below, which should be carefully studied and memorized together with the following 'Initial Remarks':

I. Initial Remarks

a) Unless otherwise shown in the 'Imitated Pronunciation', each letter, whether a vowel or a consonant, is to be uttered exactly as it is uttered in English.

b) In the 'Imitated Pronunciation', there are no silent letters, whether vowels or consonants; each letter is to be pronounced clearly and distinctly, even final vowels, such as 'e' in 'ate', are pronounced.

c) Unlike English, a doubled consonant, such as 'tt' in 'attack', is to be stressed so as to take the time of two letters when saying it, e.g., the time equivalent to say the first and then the second 't' in 'at-tack'.

d) Each letter, whether a vowel or a consonant, is assigned ONE single sound throughout, irrespective of the contiguous letter or group of letters. Thus, unlike English, 'a' is always as in 'cat', never as in 'ate' or 'all'; 's' is always as in 'sea', never as in 'rose', 'tension' or 'pleasure'; 'g' is always as in 'get', 'gate', 'girl' and 'gold', never as in 'rage' or 'giant'; and so on.

e) Combinations of letters to make one sound, such as 'sh' in 'shall', 'th' in 'thank' or 'this', 'ei' in 'receive' or 'igh' in 'night', are never used in the 'Imitated Pronunciation'; thus, every letter in such or similar combinations is to be pronounced separately, according to its own original sound assigned to it in the 'Imitated Pronunciation', e.g., the Arabic name 'Isḥäq' is pronounced 'Is-ḥäq' not 'Iś-äq', and so on.

f) Unlike English, and especially British English, vowels in the 'Imitated Pronunciation' are never diphthongized, e.g., the long vowel 'o' (symbolized 'ö') is always as in 'bought', never as in British 'boat' or 'rope'; long 'u' (symbolized 'ü') always as in 'flute', never as in 'use'; and so on.

g) Vowels are either short as 'a' in 'cattle', or long as 'a' in 'at' or 'father'; in the 'Imitated Pronunciation', long vowels are marked with an 'umlaut' (..) over the vowel, such as the second 'a' in 'Abräm' or the first 'u' in 'Yüsuf'.

h) The semi-vowels 'w' and 'y' are to be treated as pure consonants throughout.

II. Key to 'Imitated Pronunciation'

(a) Vowels

Symbol	English Equiv.	Explanation
a	a	short, as in 'cattle'
ä	a	long, as in 'cat' or 'father'
e	e	short, as in 'bet'
ë	e	long, as in 'reign'
i	i	short, as in 'bit'
ï	ee	long, as in 'feet'

Symbol	English Equiv.	Explanation
o	o	short, as in 'corpuscle'
ö	o	long, as in 'bought'
u	u	short, as in 'put'
ü	u	long, as in 'flute'

(b) Semi Vowels

Symbol	English Equiv.	Explanation
w	w	Like 'w' in 'walk'
y	y	Like 'y' in 'yard'

(c) Diphthongs

Symbol	English Equiv.	Explanation
aw	ow	as in 'cow', but shorter, the stress being on the second letter
ay	i	as in 'idol'

(d) Consonants

N.B. All consonants used in the 'Imitated Pronunciation' have exactly the same sounds as their English equivalents, except for the following symbols which should be carefully studied and memorized:

Symbol	English Equiv.	Explanation
'		The guttural stop (Arabic 'Hamza'), represented by a superscript comma. It is commonly pronounced in English since it is the position of the starting point in every English word beginning with a vowel, such as in 'at', 'ethics', 'ill', 'or', etc., where the guttural stop comes first and then the normal vowel sound follows. Yet, in English, when the vowel is not at the beginning, the guttural stop disappears, just because it is not needed to produce the vowel sound. In Semitic and semi-Semitic languages, however, this guttural stop, being a fully independent

Symbol	English Equiv.	Explanation
		consonant, may occur either at the beginning, middle or end of the word, like in the Arabic word 'Alam' (pain), 'La'am' (to cicatrize) and "Mala'" (to fill). In our 'Imitated Pronunciation', the guttural stop (') will appear only when in the middle or end of the word, but will be dropped, as in English, when at the beginning.
‘	--	A 'voiced' guttural stop (Arabic "'ayn"), represented by a superscript 'inverted' comma ('). It is best pronounced by forcibly stressing the 'guttural stop' position while forcing air from the lungs to vibrate the vocal cords.
ḏ	th	Equivalent to the English 'th' in 'the'
d̲	--	A dull, emphatic 'd' (Arabic 'd̲äd̲'). It is best pronounced by taking the same position as the letter 'd', but with the tongue tip forcibly pressed, not to the upper teeth, but to the upper palate, like a 'put on' upper class way of speaking.
ġ	--	A gargling sound (Arabic 'ġayn') similar to the modern Greek 'gamma' or French uvular 'r' in 'chéri', but less fricative. It is best approximated by taking the same position needed to pronounce the letter 'g' in 'gold' while forcing air from the lungs to vibrate the vocal cords.
ḥ	--	A fricative 'h' sound (Arabic "ḥä'"). It is best approximated by taking the same position needed to pronounce a pure 'h' sound while forcibly pressing the back tongue towards the back palate in order to 'squeeze' the flow of air coming up from the lungs.

Symbol	English Equiv.	Explanation
ḵ	--	A fricative 'k' sound (Arabic "ḵä" "), often represented by the combination 'kh' in other systems of 'Imitated Pronunciation'. It is equivalent to the Scottish 'ch' in 'loch', or German 'ch' in 'Bach'. It is best uttered by taking the same position needed to pronounce the 'k' sound while forcing air from the lungs to vibrate the vocal cords.
ś	sh	Equivalent to the English 'sh' in 'shall'
ṣ	--	A dull, emphatic 's' (Arabic 'ṣäd'). It is best approximated by taking the same position needed to pronounce the letter 's' but with the middle of the tongue pushed up towards the roof of the mouth and the teeth apart a little.
ṯ	th	Equivalent to the English 'th' in 'thin'
ṯ		A dull, emphatic 't' (Arabic " ṯä" "). It is best approximated by taking the same position needed to pronounce the letter 't' but with the tongue tip forcibly pressed, not towards the upper teeth, but towards the upper palate.
ẓ		A dull, emphatic 'ḍ' or the English 'th' in 'the' (Arabic "ẓä" "). It is best pronounced by taking the same position needed to pronounce the English 'th' in 'the', but with the middle of the tongue pushed up to the roof of the mouth.

In case of difficulty concerning the exact utterance of any of the foregoing symbolized consonants which have no English equivalents, the best advice is to consult an Arab friend, if available.

Foreword

The present work is by no means a literal, full, English translation of my book on the same subject which was recently published in Arabic[1], but rather a redrafted, concise, English version thereof, which I thought best to write myself using the most commonly used language of our time for the benefit of the non-Arab readers all over the world, both Muslims and non-Muslims.

Although fairly reduced in volume, the present English version spares nothing essential of what is found in the Arabic original. While the core of the arguments and conclusions contained in the Arabic book remains almost untouched, this English version, being to the point, does not represent the beauty and grandeur of classical Arabic, which can only be appreciated by an Arab literary specialist. It passes over many 'digressions' which I deemed superfluous to the purpose of the present English version. Similarly, certain chapters and passages meaningful only to Arabs, and to Semites in general, are omitted.

On the other hand, discussing a 'Divine Miracle' from a purely 'scientific' perspective, in view of potential non-Muslim readers or critics with godless beliefs or tendencies, the book had to have an 'Exordium', showing the unscientific foundations of atheism in light of modern scientific achievements, developing further arguments for 'Godhood' and establishing, on a sound rational basis, the absolute logical necessity of an Authentic 'Divine Revelation' as an inevitable regulatory counterbalance of man's free will.

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(1) Under the Arabic name: "Men E'jäzel Koran Fï A'jamiyyil Koran" (literally: 'From Koranic Miracles in Koranic Exoticisms'), in two volumes, by Dar Al-Hilal, Cairo, Egypt, 1994.

Muslims and believers in general, impatient to read immediately the 'onomastic miracle' presented herein and deeming it inapposite to begin with an introduction teaching them what they already know and firmly believe in, are kindly advised not to step over this 'Exordium' as superfluous or irrelative. On the contrary, besides its original, scientific line of thought, which is very interesting for any man of religion in our science-oriented age, it is the logical introduction to such a scientific miracle as the 'onomastic miracle', which is wholly based on the 'scientific' belief in the undisputed Divine Omniscience, the very foundation of all Koranic miracles.

The scope of this book, as in the Arabic original, is to demonstrate a new inedited miracle in the Koran, remaining hidden and unspoken of since the Koran was revealed in the wake of the seventh century A.D. until the publication of the present work.

As it appears from the title, the miracle in question is 'Onomastics'. Revealed in Arabic, the Koran explains precisely, within its context, the literal meaning of any given, non-Arabic, proper name mentioned in the Koranic Verses, irrespective of its language of origin, even if an extinct one (such as the Old Egyptian language). Moreover, in opposition to the traditionally long-established meanings given by linguists and exegetes to certain Biblical names in both the New & Old Testaments (e.g. Noah, Abraham, Moses, Pharaoh, Sinai, David, Jesus, Evangel and others), the erudite Koran gives precisely to each of such proper names a 'different' meaning which, linguistically, proves to be the 'only' correct one.

How is it that the Koran, concerning the Old Egyptian proper names, knew what no man on earth could know or have known before or after the time of revelation?

How is it, concerning the 'differently' explained Biblical proper names, that the Koran, so foolishly accused by some Jews and Christians of blindly drawing on Judeo-Christian scriptures, knew 'better' than the Noble Scripture's own scribes and exegetes?

How is it that, fourteen centuries ago, an 'illiterate Prophet' accused of imposture could say the final word about explaining, for example, the literal meaning of an Old Egyptian name such as 'Pharaoh' (Old Egyptian

'Per'a', English 'Great House', Arabic 'Aṣ-Ṣarḥ'), completely unknown to the whole world, even Egyptians themselves, one millennium before the Koran until the hieroglyphs were first deciphered in the middle of the nineteenth century A.D.?

Who could teach him that the Hebrew name 'Abraham' does not mean 'Father of a great multitude', as still maintained by Hebrew linguists, but means 'Leader of mankind' (Arabic 'Imämun-Näs'), or that the famous Hebrew name 'David' does not mean 'the beloved one', as widely thought, but means 'the one with might' (Arabic 'Ḍul-Ayd')?

Who could make him venture to imply in the Koran, thirteen centuries before Champollion, that the name 'Egypt' is not derived from the Greek word 'Aigyptos', but from the Old Egyptian 'Täwi' (literally: the two-lands, Arabic 'Al-Arḏ'); or bother to clarify the real origin of the name 'Moses' as not being from the Hebrew 'Mośë', literally meaning 'the deliverer' (implying being 'delivered from the water'), as wrongly believed by the scribe of the 'Exodus' who was followed by all Hebrew grammarians until the middle of the nineteenth century A.D., but rather from the Old Egyptian 'Möse' meaning 'child' (Arabic 'Walïd')?

Are these, and many other unmistakable instances of Divine Omniscience, not so marvelously displayed in the whole Koran?

Who else would know this if not God, the Revealer of the Koran, among whose Attributes is 'the Omniscient'?

Who else but Him, the Eternal Witness (Who taught 'Adam' all the names [Kor. Al-Baqarah (The Cow): 31], initiated and inspired man with all kinds of distinct speech, instructed mankind in every language which men were made to speak, and created mankind with different tongues and color)?

Is it not the miracle of Omniscience par excellence?

This 'onomastic miracle', as shown in the present work, is an evident instance of Divine Omniscience, resulting from God's First Attribute, the 'Omnificent' (i.e. the Originator). God says:

{"Does He not know whom He has created while He is the Most Kind, the All-Aware?"} [Kor. Al-Molk (The Kingdom): 14]

Additionally, this 'onomastic miracle', as a Koranic example of 'Divine Omniscience', is one more unbeatable proof that God Himself is the only source of the Koran.

Once it is established beyond doubt, by means of this 'onomastic miracle', that the Koran bears on its face the unmistakable Signet of God, no one is permitted any more either to question the Authenticity of the Koran as a Revelation or to ignore the fact that Islam (the last in a series of Heavenly Messages delivered to mankind) is the final Word of God and, therefore, the only remaining true religion.

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In any communication, for a message whatsoever to be perceived as authentic, it has to bear the clear indicator of its producer. Now speaking about a Heavenly Message, how can the Signet of God be identifiable on the face of a Heavenly Message? Put differently, what kind of 'thing' (miracle) is required of the claimant (occasionally a Prophet) to prove that God is the source of a Message and that he himself is a certified Messenger of God?

Two attributes are God's Rightful Traits which are ascribable to none but Him: (I) the Omnipotent (i.e. the All-Powerful) and (II) the Omniscient (i.e. the All-Knowing). These two alone, independently of any prior revelation, are necessarily inferable from the first indispensable Divine Attribute, namely the Omnificent (i.e. the Originator). Logically, He Who creates everything inevitably knows everything and is capable of everything. Therefore, any Heavenly Message should have something to do with either of these two Divine Features.

Examples of Omnipotence include (I) the splitting of the sea (for Moses) and (II) bringing Lazarus back from the dead (for Jesus). These are two super physical miracles which challenge the established laws of physics and biology. As for Omniscience, the unique eternal example thereof is the Magnificent Koran, the biggest miracle ever found.

It should be noted that a Divine Miracle is not primarily meant to demonstrate the Existence of God, the Almighty, or to confute atheists. For any sound human mind, the existence of God is the first undisputed matter of fact. Miracles serve rather to prove that the miracle claimer is really a Messenger of God, trusted with a Heavenly Message to be delivered to and literally followed by his people. A miracle in itself bears nothing of the Heavenly Teachings or Ordinances, but it is only a 'Signet of God' to certify that the claimant of it is God's Messenger and is telling the truth. Hence, disbelievers of a Heavenly Revelation do not deny God, the Almighty, but simply disbelieve in their specific Prophet and accuse him of imposture, on the grounds of not having a 'Signet of God', that is a decisive miracle certifying his Authenticity.

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Despite their clarity, the problem with super physical miracles is primarily that they are limited by time and place; they only have influence on and apply to those who are actual eye-witnesses from among the Prophet's contemporaries. For those who were absent, let alone the generations after the Prophet, the matter is totally different. Being not directly witnessed by them, and therefore losing almost all of its compelling force, a super physical miracle turns into something much like a legend. Thenceforth, the subsequent followers have to rely on their presumably genuine heritage.

This is exactly the case with both Christianity and Judaism. The super physical miracles of the Prophets terminated with their deaths and can no longer be scientifically confirmed. For example, there is absolutely nothing material today to prove the splitting of the sea (for Moses) or the resurrection of Lazarus from the dead (for Jesus). In fact, there is no historical evidence at hand that even a man called Moses once lived in Egypt, or that Jesus was born of a virgin lady (Mary) in Palestine. Uncertainty also grows due to the anonymous or second-hand scribes, the flagrant self-contradictions, and the erroneous and blasphemous allegations.

The only eternal substantiation of the Prophethood and Authentic Legacy of Moses and Jesus (and all Prophets in general) is the Noble Koran, which proves all that remains Authentic of all the former Divine Revelations.

Had Jews and Christians been less stubborn in refusing the Koranic Message, they would have spared themselves the loss of the only remaining valid proof that supports their own Prophets. But then they would have had to convert immediately to Islam (the Final Word of God culminating all former Divine Revelations). Unfortunately, the nonbelievers blindly perceive Islam as a 'political enemy', not a 'Divine Guidance'.

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Among all the Heavenly Messages, Omniscience is represented only by Islam, the Message with which all Divine Revelations were sealed. Unlike all other Prophetic Messages, which were sent down to specific peoples in specific ages, Islam addresses all people at all times, from the time of its revelation until the end of the universe.

Likewise, whereas all former Prophets were sent each to his own people, Prophet Moḥammad was sent to mankind as a whole, all over the world and all through the ages. Moses said in the Torah, preaching his own people, the Children of Israel:

{"Listen, O Israel! God our Lord is One!"} [Deut. VI: 4]

Jesus put it even more categorically clear-cut in the Gospel:

{"I was only sent to the lost sheep of the House of Israel!"}

[Matt. XV: 24]

This means, beyond any misinterpretation, that both Moses and Jesus, as Prophets of God, were concerned only with the Children of Israel.

On the other hand, Moḥammad, the Seal of the Prophets and Messengers, is described in the Koran as being sent to all mankind. God says:

{"Say (O Moḥammad), 'O Mankind! Verily, I am sent unto you all as the Messenger of God, to Whom belongs the Sovereignty of the heavens and the earth. There is no God but He, (and it is He Who) gives life and causes death. So believe in God and His Messenger (i.e. Moḥammad), the Gentile (Non-Jew) Prophet who believes in God and His Words, and follow him so that you may be rightly guided!"}

[Kor. Al-A'räf (The Battlements): 158]

Such final, temporally and spatially absolute Divine Message, with its Scripture (i.e. the Koran), had to have an equally absolute 'Signet of God'; one that is not related to Omnipotence but to Omniscience. It had to be a representation of God's All-Embracing Knowledge, which is timeless and omnipresent. It is a statement, not an act; an unfolding of truth to be tested by anyone, anywhere and anytime, not an event committed to memory; a word that, once uttered, lives forever, not a deed that, once carried out, is no more existent.

Indeed, a Divine Miracle that continues to live by itself would only be the like of the Koran. For the first time in the history of religion, a Heavenly Message and its certifying signet of Authenticity are one and the same thing: the 'message' and 'miracle' of the Koran. Apart from the Koran, Prophet Moḥammad did not need to present any super physical miracle to certify his universal Message and Prophethood. Independently of any super physical support, the Koranic Message already bears on its face the unmistakable Signet of God. So, when Meccan disbelievers demanded a physical miracle that supported Prophet Moḥammad, just like his predecessors, the Koran assertively stated that it, in itself, is this miracle. God says:

> ***{"Is it not sufficient for them that We have sent down unto you (O Moḥammad) the Book (i.e. the Koran) which is recited to them?..."}*** [Kor. Al-'Ankabüt (The Spider): 51]

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As stated earlier, the miraculous sign of Divine Omnipotence or Omniscience, which comes to certify a person as a Prophet, has no bearing on the content of the Heavenly Message. It only serves as a certification of Prophethood and the Authenticity of the Message. For example, Divine Miracles as great as the splitting of the sea by the rod of Moses or the raising of Lazarus from the dead by an invocation from Jesus (among other miracles recorded in both the Old & New Testaments) do not relate to the Biblical Message in its essence; they actually give an implied exhortation: "Come and listen to the Divine Revelation, and obey it just like the dead body and the sea obeyed the Divine Order!"

The same is true with Moḥammad's unprecedented Divine Miracle of Omniscience: the Glorious Koran. The amazing Koranic display of the Divine, All-Embracing Knowledge (for which the 'onomastic miracle' herein is just a tiny droplet of an endless ocean) is not meant to lecture Muslims on such or such a branch of science. It simply draws attention to the fact that the Teller of the Koran is God, the All-Knowing, and so it becomes quite clear that the Islamic Message is revealed by God Himself. Subsequently, any departure from the Islamic obligations and teachings will be immediately recorded by the Eternal Witness Who watches everything. God says:

> ***{"And you see the mountains, thinking them solid while they are passing (like) the passing of the clouds. (This is) the work of God Who perfected everything. Indeed, He is All-Aware of what(ever) you do."}*** [Kor. An-Naml (The Ants): 88]

Truly, this is an astrophysical fact told by the Koran ten centuries before Galileo's hypotheses concerning it. In another example of its Divinity, the Koran tells us, more than thirteen centuries before modern embryology, about the different phases of formation and development of the fetus within the womb. God says:

> ***{"And indeed, We created man (i.e. Adam) from an extract of clay; then We made him (i.e. the offspring of Adam) a seminal drop in a safe lodging; then We made the seminal drop into a clot; then We made the clot into a little lump of flesh; then We made the little lump of flesh into bones; then We clothed the bones with flesh..."}*** [Kor. Al-Mo'minün (The Believers): 12-14]

Such scientific information (which is bountifully and intermittently introduced in the Koran) is not part of the Koranic instructions and prohibitions. It is not an obligation, for example, to learn that the earth rotates around its axis or to learn how the fetus develops in the womb. Rather, such information is an implicit exhortation to explore the facts and phenomena of the universe in order to glorify the Almighty and become sure that He is Omniscient. God says:

> ***{"We shall show them Our Signs in the horizons (i.e. the universe) and in their own selves, until it becomes manifest to them that this (i.e. the Koran) is the truth..."}***
>
> [Kor. Foṣṣelat (The Expounded): 53]

Thus, when the unbelievers, encouraged by this all-embracing knowledge, asked the Prophet to tell them through Divine Revelation about, e.g., the astrophysical facts governing the different phases of the moon, the Koran retorted that they should content themselves with the fact that the new moons are time-regulators in the sky, and that they should not carelessly seek astrophysical information in such a way (i.e. by challenging the Divine Revelation) without due scientific inquiry and need. God says:

> ***{"They ask you (O Moḥammad) about new moons. Say, 'These are timekeepers for mankind and the pilgrimage. And it is not righteous that you enter houses from the back, but righteousness (is the quality of the one) who fears (God). So, enter houses through their (proper) doors..."}***
>
> [Kor. Al-Baqarah (The Cow): 189]

These types of purely scientific facts mentioned in the Koran several centuries ahead of modern science (all misunderstood, incidentally, by former Koranic scholars) is not meant to be taught in an academic sense, but rather to **convince** and **challenge** any opponent at all times to bring, day by day, the developments of science until it is made clear for sure that the Koran is the Truth revealed by God.

Consequently, unlike the Miracles of Omnipotence (whose effect is immediate but temporary and limited), the effect of the Miracles of Divine Omniscience (whose only instance is the Koran) is everlasting and even increases with time. More interestingly, the effect of this manifestation of Divine Omniscience on its early receivers (as we will see) was by no means weak. At those times, life in the Arabian Desert was simple, tribal and almost totally idolatrous. On its borders was located a decaying Hellenistic Persico-Byzantine civilization, which fed on myths and legendry (mingled with reminiscences of past grandeur) and lived a Dark Age of ignorance and unenlightenment,

when science and philosophy had became sophistic and superstitious and when Christian theology (obscured by philosophical subtleties) added even more to the muddle. Arab caravans travelling to the periphery of such a dark centre of a dead civilization were unlikely to bring back any beam of light to 'enlighten' their desert regions. In the face of the Jewish petrifaction of its religion into a nationalistic shut-off creed, monopolization of a 'Jewish God' in Heaven, and the post-Nicene Christian departure from the correct monotheism (with their Prophet Jesus being turned into a man-god sharing, with the archangel Gabriel, the Throne of the Almighty), the pagan Arabs felt free to have their own tribal gods and rejoice in their polytheistic idolism.

Yet, in their unsophisticated community, where the wilderness of the desert enkindled imagination, where tribal feuds and contests helped refine to its utmost the art of poetry, and where -as in Homeric Greece- systematic knowledge was at its lowest, while the art of speech was at its highest, classical Arabic -both the most impressive and expressive language ever uttered– reached, at this time, its acme of perfection, as if by a miracle, to receive the Miracle.

For, against those gloomy conditions, marked by a general, intellectual illiteracy all around, a few Verses of the Koran -the first in line- came introducing an ocean of unprecedented knowledge from up high. God says:

> ***{"Recite (O Moḥammad) in the Name of your Lord Who has created (all that exists). He has created man from a clot. Recite, and your Lord is the most Generous, Who has taught (writing) by the pen and has taught man that which he knew not."}***
>
> [Kor. Al-'Alaq (The Clot): 1-5]

A Divine Appeal to learn from the Omnificent, the Omniscient, and an illustrious reference, hardly expected from the mouth of a man reputed as an illiterate, to the art of writing without which no accumulation of systematic knowledge(1) is possible.

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(1) The decisive difference between humans and higher apes!

With this word 'Recite!' commenced the revelation[1], and with the Koran, successively revealed throughout twenty-three years, the promise 'to teach man what man knew not', the 'bountiful' gift of knowledge from the Most 'Bounteous', was finally fulfilled.

The Koran first struck those highly eloquent Arabs with: (I) its humanly unattainable eloquence, (II) the unmistakable tone of a Lord Sovereign speaking throughout the Koran which no human could affect or simulate, and (III) the challenge, that still persists, to imitate the inimitable:

> ***{"And if you (O nonbelievers) are in doubt about what We have sent down unto Our servant (i.e. Moḥammad), then produce (just) one Surah (i.e. chapter) the like thereof, and call your witnesses (supporters) other than God, if you are truthful (in your doubts). But if you do not (produce it), and indeed you will not, then fear the Hellfire whose fuel is men and stones, prepared for the disbelievers!"}***
>
> [Kor. Al-Baqarah (The Cow): 23 and 24]

None, even the ablest of Moḥammad's antagonists, could whatsoever take up the challenge. The Koran is inimitable, and no one, Arab or non-Arab, dares even to try to imitate it.

Yet, this humanly unattainable eloquence, albeit the first marvel of the Koran, was no void speech, or else the Koran would have stood only as an inimitable masterpiece of magnificent poetic prose. Indeed, Koran miraculous inimitableness lies primarily in: (I) its superhuman, all-embracing knowledge, covering (II) a superhuman, all-comprising topic, treated in (II) a superhuman phrasing of words marvelously fitted to conform to all stages of development of the human mind and to all future progress of science[2].

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(1) From which the Divine Book derives its Arabic name: 'Al-Qor'än', a verbal noun from the Arabic word ' qara' ', meaning 'to read'.

(2) From where we realize the impossibility of the nonconformity of the pre-stated Koranic facts with the ever-improving scientific knowledge.

Measured in relation to its contemporaries of all human heritage of knowledge up to its epoch, the Koran stood alone supremely incomparable. Contrasted with all former 'Noble Scriptures', the Koran proved to be the most comprehensive Divine Book. In its unprecedented debate for Godhood, the Koran spared no insightful detail, either in the heavens, on earth, or in the very depths of the human soul, that testifies to the presence of the Creator Who creates on His Own. Its disputation with atheistic naturalism reduced (and still reduces) all atheistic philosophies to nothing more than nonsensical childishness. Its controversy with Jews and Christians ('Ahlul-Kitäb', i.e. People of the Scripture) showed, from their own scriptures, their departure from the Right Faith preached by Abraham, and demonstrated, from the Messiah's own words in the Gospels, that the cult of Jesus (of Mary or Gabriel) was not only a blasphemy against the Almighty but also an insult to human intellect and to the person of Jesus (blessed be he, his mother and the archangel). It also showed that the Judeo-Christian denial of Moḥammad, the culmination of all God's Prophets and Messengers, the Gentile Prophet promised by Moses and the Spirit of Truth foretold by Jesus, fell (and still falls) in total contradiction with their claim of monotheism(1), of which the Koranic message is the purest form, advancing, for the first time in the history of religion, the logically unbeatable arguments for monotheism which can never be refuted. Denying Moḥammad as a Messenger of God by those Jews and Christians ran (and still runs) totally counter to monotheistic logic. It is not logical for any god -beside the One True God- or devil to reveal the purest form of monotheism, which is the Koran, as it would consequently be against its own self, nor are they capable of criticizing it, trying to support the Jewish 'One God for One People' or the post-Nicene Christian 'Three-in-One-God'. As we saw before, the Judeo-Christian denial of Moḥammad also ran (and still runs) counter to the Judeo-Christian own Prophets' claim to Prophethood, since the Koran is by itself the only living Divine Miracle certifying such claims: To accuse Moḥammad of imposture is a self-destroying accusation since it entails the catastrophic fall of all previous claims to Authentic Divine Revelation, whose sole re-

(1) Although blurred by the Jewish monopoly of God, and by the Christian post-Nicene 'three-in-one-God'.

maining witness is the Koran, and to question the Divine Authorship of the Koran is categorically impossible, since none of its cogent arguments for its Divine Authorship can ever be refuted.

Moreover, revealing the Koran at intervals throughout twenty-three years, ending with the Prophet's death in 632 A.D., availed it the opportunity to strike with dumbness all its contemporary opponents:

> ***{"And those who have disbelieved say: 'If only the Koran were sent down unto him all at once!' (We revealed it so) that We may strengthen your heart thereby. And We have revealed it (to you) gradually. And no simulation do they bring to you but We bring to you the truth (against this simulation), and a better explanation."}*** [Kor. Al-Forqän (The Criterion): 32-33]

The same goes, indeed, for all future opponents whose arguments, actual and potential alike, were anticipated in the Koran and readily refuted.

With all this combined, the Miracle of Omniscience did, from the outset, overwhelm the first hearers of the Koran. Thus, believers of the first generation were thenceforth ascertained that the Omniscient's promises and prophecies told in the Koran must, in time, be realized in every detail.

Examples of those instances of Divine Omniscience already ascertained at the time of revelation -not to cite countless others- are: (I) the prophecy that the severest of Moḥammad's antagonists, Abü Lahab (the Prophet's uncle), would die an apostate [Kor. Al-Masad (Palm-Fibers)], (II) the prophecy that the Byzantine Romans would conquer the Persians in less than ten years after the Muslims' first victory over the Meccans at Badr in about 624 A.D. [Kor. Ar-Rüm (The Romans): 1-6], and (III) the promise of the final triumph over the Meccans [Kor. Al-Fatḥ (The Conquest): 27 and 28].

Another type of example, of more relevance to our book, are Koranic instances of Divine Omniscience awaiting future confirmation several centuries after its revelation, i.e. scientific facts such as the rotation of the earth around its axis, not to mention several others, stated in the Koran in anticipation of modern science, intended for generations to come, one after another, until the end of the world. God says:

{"We shall show them Our Signs in the horizons (i.e. the universe) and in their own selves, until it becomes manifest to them that this (i.e. the Koran) is the truth..."}

[Kor. Foşşelat (The Expounded): 53]

To this second category of Koranic instances of Divine Omniscience, hidden for generations that came after the revelation, belongs the onomastic miracle herein presented.

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Far from showing affected modesty often used by some authors as a cover of human inveterate vanity (God save us all from the worst vice which inveigled the first Rebel(1) for his place to be the deepest pit into the endless Hellfire), I hasten to say with all sincerity that this book which is -as far as I know- the first of its kind in the history of Koranic academic research and certainly one among the most decisive discoveries hitherto accomplished in the area of demonstrating the Divine Credibility of the Koran, as unbeatably made a case for by the onomastic miracle herein presented, is totally owed, both its original idea and successful research, to guidance and help from God alone, the Almighty, the All-knowing. My humble person contributing to this effect was but an instrument that brought into light, by God's Will, in a Divinely predetermined time, only one instance of the unending miracles of the Koran.

Albeit, of course, I am the first to admit, before any honest or dishonest criticisms, the presence of any human shortcomings, both in this English version and in its Arabic original: to err is human, to forgive is Divine! Utmost perfection, as a good Muslim would often say, is only God's Characteristic.

There is also a confession I would like to make in particular to the English reader of this English version: I was not born an Anglophone myself! So he might expect, and kindly excuse, possible instances here and there on the tip of my pen of a foreign 'accent' of which a foreigner, using speech or writing of a language other than his own, is hardly totally free. I only hope he will find it amusing, but not at all annoying.

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(1) Satan (Arabic 'Iblïs'), the damned devil.

On the other hand, readers unfamiliar with Semitic or semi-Semitic languages (Arabic, Aramaic, Babylonian, Ethiopic, Hebrew, Old Egyptian, etc.), in which, by the very nature of this book, so many words or names appear after being thoroughly transcribed into Latin characters, are earnestly requested, before going any further, to consult the 'Key to Imitated Pronunciation' in the 'Phonetic Remarks' appearing in the beginning of the book, in order to grasp the nearest possible utterance of foreign sounds nonexistent in English.

Readers who are used to reading the Koran using only one or more of the current English translations, and desirous to confront my quotations of the Koran with those current English translations, are also warned that, being myself a born-Arab, a well-versed Arabic linguist as well as a professional English-Arabic translator, I gave leeway thoroughly in this book to the Arabic wording of the Koranic Verses quoted, the precise English rendering which, on occasions, may be found more or less different from corresponding current English translations -which I did consult- whenever I found the current rendering confusing, as potentially well-versed Arabic linguist reading this English version, I hope, will agree.

I finally owe a certain apology to those readers of the present English version who perhaps would have preferred to have the full translation of its Arabic original. All I had in mind was to provide non-Arabic speakers -Muslim non-Arabic speakers in particular- as rapidly as possible with a document by the same author exposing the core of the onomastic miracle in a language (unlike Arabic) which is readily translatable into almost all other spoken languages the world over, so that they might be able to join possible debates on the issue as active partners, accurately informed of all its details.

In this regard, being a professional translator myself, aware of the problems of English-Arabic translation, I had also some fears concerning possible hasty mistranslations of highly technical Arabic terms freely used in the Arabic original. Thus, to avoid unwarranted misinterpretations, this self-written English version, though concise, should then be the valid basis of debates among non-Arabophones, Muslims or non-Muslims.

Nonetheless, I would have much liked myself to produce the full translation of the Arabic original, with all its 'digressions' covering, however, very interesting comments on closely interconnected issues, but I am not allowed the honor, nay, the pleasure, to do so, owing to certain pressures, of which are my present state of health in my sixties, the urge to finish soon my new book on *"A Legitimate Muslim Government in the Muslim Society"*, which I feel is much needed by Islamist movements all over the Muslim world, not to mention other limits.

Albeit, I hope that some future translators, abler than myself, for whom I did pave the way by giving here my own English understanding of the highly technical Arabic terms which are seldom correctly translated into living European languages, will some day bother to continue with the full translation.

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O God, Revealer of the Koran! Support my hand, clear my sight and guide my pen! Lead me aright and keep me away from error! From You Alone comes all guidance and help, and to You Alone returns all gratitude and praise!

Be this book a sincere effort, seeking only Your Face, useful for Your worshippers and guiding whom You wish unto Your Right Path!

Praise be to You, Lord of the worlds!

Author
Raouf Abou Seida
Alexandria, 30-10-1995

Exordium

(1) The Fall of Atheism

Since the advent of Islam in the wake of the seventh century A.D., faith became no longer blind, the lot of the simple-minded, the credulous or the superstitious; nor has faith been anymore a matter left to personal temperament, depending on one being ill- or well-disposed. On the contrary, belief in 'One God', the Creator and Absolute Sovereign of the whole universe, matter and soul, animate and inanimate, dead or alive (all atheists included), is thenceforth a matter for the scientific mind, a self-imposed scientific fact for the clear-sighted, the heedful and the meditative; or, as the Koran describes them:

> ***{"... Those who, when reminded of the Signs of their Lord, do not fall thereat deaf and blind."}*** [Kor. Al-Forqän (The Criterion): 73]

The Koran goes even further to declare, after a marvelous display of contrasting physical phenomena, that true human knowledge of God, culminating in revering Him as perfectly as He deserves, increases with the progress of human knowledge of the physical world. This is expressed by the following most erudite statement:

> ***{"... It is only those who have knowledge among His servants that (truly) fear God..."}*** [Kor. Fäṭer (The Originator): 28]

Nothing more magnificent, sublime and accurate has ever been said in praise of knowledge or to the credit of the men of science. The converse is also implied: however be he disguised under the cloak of a reputed scientist or an eminent philosopher, he who rejoices in declaring himself as an atheist or even indifferent towards God is declaring himself immediately not as an utter idiot, but simply as an arrogant and ignorant person.

Yet, not a few of the modern 'intellectuals', who still build -consciously or unconsciously- on outmoded, illogic and anti-scientific godless cosmologies of past centuries, dare rebuff so stubbornly (indeed, so self-degradingly) such honors as those Divinely bestowed on the learned; continue -unaware of their ignorance- to defend their right to be considered intellectual on the basis of their refusal to admit the 'unknowable'; and vaunt to consider the 'fear of God' the privilege of the common folk, the naive, the uneducated or the superstitious.

Unfortunately, for their own selves, these arrogant self-assumed intellectuals are not among those praised in the Koran for their 'learnedness'. Like all their predecessors throughout the history of mankind, these arrogant, self-assumed intellectuals were not only self-degrading, but also primarily self-eradicating.

Negating God means negating one's own self. This unquestionable truth is reflected in the following Koranic statement:

> ***{"We shall show them Our Signs in the horizons (i.e. the universe) and in their own selves, until it becomes manifest to them that this (i.e. the Koran) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over everything?"}***
>
> [Kor. Foṣṣelat (The Expounded): 53]

This means that, not only does everything that exists -by its sheer existence- bear witness to the Creator, but in fact God Alone is the sole Guarantor for anything to really exist: The Supreme Being bears witness to things existing at any time (brought into being after being not). If the Eternal were not, then everything existing at any time would be denied any recognition as existing, because none else could bring it from 'nothingness' into existence.

Saying for the sake of the debate, if the atheistic doctrine is deemed true, no atheist could claim for himself the slightest existence even to stand on his own feet to utter his blasphemy.

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Driving the argument further, things that exist at any time are not guaranteed subsistence (i.e. to continue existing) but for God's Command. In other words, all things existing at any time are foredoomed to perish. God says:

{"... Everything is to perish save His Face...(1)"}

[Kor. Al-Qaṣaṣ (The Narrative): 88]

None of the things existing at any time can possibly be empowered from within to keep it existing independently of Him Who brought it into being after being not. Whence, all things existing at any time continue to be so only by a Command from God 'to keep them existing' and 'maintain them to continue so'. God says:

{"And among His Signs is that the heavens and the earth stand by His Command (only)..."} [Kor. Ar-Rüm (The Romans): 25]

The phrase 'the heavens and the earth', here and in all similar places in the Koran, implies all celestial bodies altogether, i.e. the whole universe.

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It should be noted, before going any further, that all atheistic arguments have never been either sincere or firsthand. They all are 'counterarguments' attempting frivolously to confuse and destabilize an innate firm belief in God, so deep-seated in the human soul that a sound mind cannot afford to think otherwise. They all, even the most sophisticated, are sheer sophistry proceeding from false premises. Their motive is the same: To keep 'God' from interfering with human conscience and behavior.

It should also be noted that such godless fallacies first emerged in Europe -from ancient Greece onwards– in opposition to man-made gods or clergy-deformed religion, which, having lost any founded claim to reason, took refuge in mysteries and mystifications.

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(1) English 'face' (Arabic 'Wajh') is an Arabic metaphor standing for 'self'. Hence, 'God's Face' means simply 'God's Self' or 'God's Divinity'.

Had atheists been found -which never was the case- on Muslim territory which observes pure monotheism, they would have never had a chance with this most rationalistic form of religion. But, unfortunately for monotheism in that part of the world, the clergy (defenders of Godhood in Europe against the atheistic doctrine fallacies) stood, rationally speaking, on no better footing as the atheists.

Again, had both sides -in quest of truth- been less bigoted, insincere and worldly-motivated, much of the harm done to Western civilization, both in its goals and orientations, could have been avoided.

Anyhow, I am not interested here in moralizing either side of the debate, but rather in examining the foundation, if any, of those atheistic 'counterarguments' in terms of pure logic – the only way open for a sound mind to decide on any dispute in a sound debate.

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The whole complex of the atheistic argument against God, however variably stated and diversely colored, dissolves ultimately into three bold-headed assumptions, which are usually taken for granted or poorly investigated:

(1) God does not 'physically' exist, since 'matter' is all that exists while 'God', by definition, is immaterial.

(2) God does not 'functionally' exist, simply because He is 'unnecessary'. 'Matter' (the substance of the physical world as presented to the senses) is 'eternal', i.e. had no beginning in time. So, the universe is self-existent, needing no 'creator' to bring it into being after being not.

(3) God does not 'knowably' exist, because human knowledge is wholly based on, or resulting from, human physical experience with the sensible world. On the other hand, being neither recognizable in nor necessarily inferable from physical experience, 'God' is humanly 'unknowable'.

All the above three allegations are closely interconnected and overlapping, and they all are self-defeating, as we will see later.

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To say that 'matter is all that exists' -a saying so dear to atheists of all times- is wrong, at least on account of the fact that, by so alleging, its advocates (i.e. the materialists) overlook that they are making a 'generalization' about the sensible world which their own bodies are part of. Matter, as defined, is not possessed of such a faculty as to reflect on its own self. Therefore, there should unquestionably exist some 'self' that is independent of matter.

Again, the materialistic counterargument is unfounded in view of the fact that matter, at least as it is presented to the senses, does not exist in 'nothing': It exists in distinct objects, variably shaped and propertied (water, earth, air, gold, iron, copper, plants, insects, animals, men and everything, whether simple or compound, animate or inanimate). The claim that all such 'things' and 'beings', so highly different and once being one thing, is (I) illegitimate for him who explains the external world only in terms of his own 'material' perceptions, since no piece of matter is found in the absolute; and (II) materialistically self-destroying since it concedes a preexisting 'shaper', inevitably 'immaterial', responsible for the emergence of such 'things' and 'beings' from lifeless matter.

It may be argued, as naturally expected from any materialistic philosopher, that all material objects, however different, have one basic common property: extension in space. Every single 'object' takes up some amount of space equal to its own volume, which is meant by 'matter in the absolute' or 'sheer matter' (in materialistic language) and which is perceptible by the senses, while the 'unoccupied interspaces' are mere nothingness. Therefore, being not in space as defined, 'God' is inexistent. But, again, the materialistic argument fails to stand on its feet. First, it does not explain why, how and when distinct objects with more or less different shapes and properties became distinguished and separated from uniform shapeless matter. Second, and most importantly, if 'matter in the absolute' is deemed 'shapeless', then it is 'spaceless' too – and hence (according to the same materialistic argument) inexistent.

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Using the 'eternalistic' counterargument, the atheist who limits 'existence' exclusively to 'matter' also maintains that this 'matter' is eternal, i.e. exists independently of time, without a beginning or end. This counterargument is advanced to defeat believers in 'God' as the Initiator of the universe: If the universe had been eternal, then the 'process of creation' would have never happened, and 'God' then would have been 'unnecessary' for initiating what had always been existing. After all, existence is its own self-sufficient cause, i.e. it needs no 'justification' in itself. A thing exists simply because it 'does' exist. Existence is a fact to be taken as it is, not an event to be explained in terms of cause-and-effect relations.

This is not at all bad or objectionable. It is, indeed, the same argument used by godly believers against such atheistic arguments as 'If God was needed to create the world, then who created God?' or 'If God was deemed self-existent, then the universe could also be deemed so!'.

Yet, logically speaking, there is a trick in the godless argument of eternal matter. God, for those who believe in Him, is One Perfect 'Self', and thus capable of having intrinsic attributes, while matter (being presented to the senses, not in the absolute but in the form and essence of distinct space-bound variably shaped and propertied material objects) is not. At least not a few of such distinct material objects found in nature are seen to come into existence after being nothing and then seen to perish; hence, they are neither self-existent nor eternal. Examples of this are found in natural life: Plants, insects, animals, men (including those blaspheming atheists) and inanimate entities. For example, water consists of hydrogen and oxygen whose atom, when split, dissolves into tiny particles (electrons, protons, etc. which, in turn, are ephemeral).

Neither the universe as a whole nor any of its components could bear by itself such an attribute as 'real' existence, let alone self-existence or eternity. This is precisely one good reason for a sound mind to think of 'God' as an absolute logical necessity for bringing the universe, and consequently its parts, into being as it is.

A final unrelenting godless contention is that the so-called 'eternal matter in the absolute' is nothing but ancient Greek's 'Chaos', the state of shapelessness from which the mythical 'Demiurge' shaped the world. Again, the eternalistic argument turns out to be of no avail, because it is self-contradictory and self-defeating. 'Shapelessness' for a materialist equals 'nothingness' or 'non-existence', which it is quite absurd to deem permanent without risking the concession of the flagrant antilogy that the whole world by no means came from unceasing 'non-existence'. Also, it concedes a 'Demiurge' that shapes things according to some design, which is not far from the 'process of creation' notion, which is also repelling to all atheists.

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The 'epistemic' atheistic argument, however, is less arrogant, since the contending atheist humbly avows that his mind is incapable of realizing 'God', that mystique which is impossible for him to ascertain through physical inquiry which is his only trusted source of human knowledge.

At first sight, one can concede such an avowal as a personal judgment that is not binding for others, and also concede -within limits- the belief that physical inquiry is the only 'trusted source' of human knowledge. Nevertheless, to conclude from these premises that God is not recognizable in, or logically inferable from, man's physical inquiry is quite erroneous and sophistic.

First of all, to maintain that the monotheists' All-Transcending God is not perceptible in our inquiry of the external world is a bad joke, similar to Gagarin's (Soviet astronaut) words, who declared that while he was navigating thousands of miles away from the earth, he found no trace of a 'God' in space. This is absurd, not only because no man has yet wholly surveyed the unfathomable universe so as to tell for sure that 'God' is nowhere, or because no monotheist has alleged that the All-Creating chose His dwelling somewhere within the universe, but also because the monotheists' own definition of 'God' already deems Him unrecognizable in any material resemblance and imperceptible by any of the human senses. God says:

{"... There is nothing like Him; and he is the All-Hearing, the All-Seeing."} [Kor. Aś-Śüra (The Counsel): 11]

He also says:

{"No vision can comprehend Him while He comprehends all visions..."} [Kor. Al-Anʿäm (Cattle): 103]

Taking the first part of the atheistic belief that any existing thing should be materially perceptible by the senses, it is completely untrue, misleading and even detrimental to science and civilization in general. It reduces the materialistic claim "Matter is all that exists" to something as ridiculous as "Matter does not exist, and all that exists is our perceptions". That is, what we know for sure as matter is not matter in reality, but just our sensations, assumedly caused by an external stimulus that is conventionally called 'matter'.

In fact, systematic knowledge (the only knowledge that counts) is not the immediate product of our perceptions but of reflection and investigation. Feeling hungry, for example, is not enough to recognize the immediate cause of such a specific pain named 'hunger', i.e. an empty stomach, and the immediate reaction needed, i.e. to take some food to refill one's stomach in order to soothe such pain. This is learned from past experience which is stored in our memory, not the immediate product of such isolated instance of feeling hungry right now. The same is true with recognizing some friend walking on the other side of the street. The initial sensation is a certain 'image' of something undistinguished from other 'objects' except by our memory. Your intuition first tells you that the image belongs to a 'man' and (in light of particular physical features) then it tells you that the image is, say, Mr. Smith's, your next-door neighbor. In both examples, 'recognition' depends on that basic mental function named 'memory' and, most importantly, on a complex mental process of searching the memory for the purpose of identification.

Moreover, man can decide by himself whether or not his sensations are true. For example, you may know that the man you have seen walking on the other side of the street is not Mr. Smith when you remember that you attended Mr. Smith's burial last week. In this example,

the mind not only recalls the memory of Mr. Smith's burial, but also employs the laws of logic. A man cannot be virtually found in different places at the same time. Likewise, in our direct contact with the external world, our perceptions are merely the 'raw material' from which our minds proceed, after screening and purification, in a thinking process aided only by logic, to acquire what we call 'systematic knowledge'.

In retort to the atheistic fallacy that the things known to be existent are only those which are materially perceptible, examples of things existing beyond the reach of our senses are so glaring. One example is infrared rays, which are invisible to the human eye but (through their penetrating heat) are known to exist not through the sense of vision but through the mind, as a mental 'conclusion' based on the law of causation. Nothing happens without some kind of a cause. This is exactly what is meant by the monotheistic assertion that 'God', while 'invisible', is known to be existent beyond any doubt as the Only Creator of the universe, with its components and laws.

Now, turning to the second part of the epistemic argument (that God is not necessarily inferable from human experience with the physical world) it must be stated that the atheist, by declaring himself unable to infer God from the physical world, will be excluding his own self as being no more eligible to take part in any scientific debate. By attributing this marvelously perfect and disciplined world to sheer chance, he will be denying the 'law of causation' without which no scientific research cannot be conducted and no scientific fact can be stated.

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Indeed, the whole universe is only kept going, for a duration predecreed, by God's Command. God says:

> ***{"Indeed! God holds the heavens and the earth from moving away (from their places), and if they do move away (by means of His Will), they can never be held by anyone (else) after Him..."}*** [Kor. Fāṭer (The Originator): 41]

Modern Muslim astronomer who read this Koranic Verse often find therein an allusion (eleven centuries ahead of Newton) to the theory of gravitation. All objects, from the hugest celestial bodies down to the tiniest particles of dust on earth, are 'endowed' with a built-in gravitational force proportionate to its 'mass'. The bigger a body is, the stronger its capacity to attract, englut and assimilate smaller bodies. With this accumulation, the body becomes even bigger and bigger, and its gravitation gets stronger and stronger.

But, if all bigger masses were to continue swallowing the smaller ones, then nothing would be left in the whole universe except perhaps one single body comprising all forms of matter. Fortunately, this is not the law of our world, only because the shrewdest of all designers had managed from the very beginning to set the celestial bodies at distances from each other which make each one's gravitational field end exactly at the borderline of the other's, keeping all entities controlled by a system from which (as told by the Koran) none can ever deviate.

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Once upon a time, there was a huge nebula of 'cosmic dust' wandering in vacuum space. With continuous agglomeration within the nebula, caused by the self-endowed gravitational force of each one of its component particles, the ethereal wandering body became thicker, less flabby and more compact. Eventually, it turned into a somewhat 'dwarf spheroid' of the utmost thinkable compact mass of matter, combining as its own the total gravitational force of its component particles. Yet, heated to the utmost under the effect of being continually compacted, this 'dwarf spheroid' reacted forming tremendous explosions, throwing pieces from its core into the wild space, and forming what we call 'celestial bodies', including our earthly planet. This is, more or less, what we learn from modern astrophysics, in the now most universally accepted modern cosmological theory that attempts to explain the origin of the universe on a scientific basis.

Leaving aside, for the moment, the unexplained origin of the 'cosmic dust' composing this hypothesized ethereal nebula, it may be said that this so-called 'dwarf spheroid expansion theory' could find its confirmation in a fourteen-century-old marvelous Koranic statement:

{"And the heavens We built with Might, and sure We are ever expanding (the edifice)."}

[Kor. Aḍ-Ḍäryät (The Winnowers): 47]

Also, God says:

{"Have those who disbelieve not seen that the heavens and the earth were a joined (whole), then We split them?..."}

[Kor. Al-Anbyä' (The Prophets): 30]

Anyway, what is of real interest to our discussion here is to know that modern science -either in the 'dwarf spheroid' theory or other theories- views the universe as having been 'born' in time through a process, denouncing all the atheists who claim that the universe is eternal so as only to deny any creator of the universe. Having scientifically confuted this atheistic allegation, the eternalists' claim to scientism proves no longer well-founded.

Nonetheless, the unexplained origin and essence of the nebular cosmic dust in the 'dwarf spheroid' cosmology risks inveigling such unrelenting eternalists to contend that 'cosmic dust' (the supposed nebular origin of our so marvelously organized universe) was itself eternal, and then jump to the hasty conclusion that such a marvelous edifice is self-made through only its own self-endowed gravitational force with no need for an outer maker (occasionally referred to as 'God').

Such risky misinterpretation should, however, be further investigated.

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In the above discussion, one may suggest that 'gravitation' is a sufficient cause of the whole series of subsequent events or reactions: (I) gravitation as the first cause, (II) compacting mass as a direct consequence, (III) heating as a reaction of compacting, and (IV) disintegration as a result of continued overheating and the final product of gravitation.

This analysis does not need more than one self-endowed property of matter (namely gravitation) to explain the whole 'accident' that brought the universe into being. However, it raises serious unanswerable questions:

'If we consider gravitation the only self-endowed property of matter, then how could such cosmic dust be originally found in that highly disintegrated nebular form?'

'How could a reaction (supposed to have an equal force in the opposite direction; such as disintegration in reaction to gravitation) result not in a complete return to former conditions, as we learn in physics (i.e. to the primary state of such a highly disintegrated nebular cosmic dust), but rather in 'splits' as huge as even the smallest planet is huge?'

'In the absence of an outer force, how could the celestial bodies continue to keep their masses without further compactization nor disintegration?'

'How could such successive explosions from the core of the 'dwarf spheroid' be so calculated, dosed and timed as to make each disintegrated pieces travel in the wilderness to arrive only at its own pre-assigned home in heavens, each with a gravitational force proportionate to its own mass, and each at a distance for each one's gravitational field to just touch the borderline of the others' so that all splits are kept from dispersal, regrouping or remergence?'

'Who could imagine that, in the absence of a mighty self-acting force, the celestial bodies can, by their own selves, convene to occupy the right position on the right orbit at the right distance both from 'their mother' and from each other so as to avoid collision or remergence?'

'Was it a sheer hazard (this is the usual refuge for the unscientific or the lazy-minded)?'

'Or, was it, as a wise scientific mind would conclude, the harmonious interplay of combined physical laws governing motion in space?'

In fact, the intrusive notion of hazard or coincidence is totally rejected in any scientific debate about the creation of the universe, for the simple and good reason that 'hazard' is not a scientific term. Secondly, introducing the notion of law would, to the fatal detriment of all atheists, exclude free spontaneous action or self-government, which is indispensable for the claim that the physical world is self-existent or eternal. Whenever the notion of law is proposed, there is raised the idea of 'a Legislator'; a sovereign, independent authority that is so shrewd and powerful as to keep everything

under permanent control by means of premeditated instruments guaranteeing absolute universal harmony.

This marvelous engineering of the heavens (which is extremely efficient, minimally speaking) pre-requires a Majestic Mind possessed of an overwhelming force to dictate and maintain His Plan. To think otherwise is bad logic that amounts, in the least, to an unscientific, self-excluding theory.

At the same time, to content ourselves with the statement that God does have influence on matter would leave unexamined the origin and essence of such a nebular cosmic dust, once found wandering in the wilderness and thought to be the base form of stars and planets.

Once again, the erudite Koran seems to confirm, fourteen centuries before modern science, the primary nebular state of the universe. God says:

{"Then He turned to the Heaven when it was smoke(1)..."}

[Kor. Foṣṣelat (The Expounded): 11]

It was no doubt nebular; but nebular or otherwise, the basic idea is that 'matter' has always been conceived of as consisting of tiny particles named 'atoms' and molecular agglomerates thereof.

To determine the essence, and then the origin, of such 'cosmic dust', thought to be the progenitor of all stars and planets, we should now embark on our investigation of the nature and essence of those 'atoms' as viewed along the history of human thought and finally as determined by twentieth-century modern science.

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The 'atomic theory', or 'atomism', is, in fact, as old as Democritus(2), the ancient Greek philosopher who imagined the universe as wholly made up

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(1) 'Smoke' (Arabic: 'Doḳḳan'), originally applying to blackish or grey emanations from burning wood, was then the only possible word to describe what is now meant by the modernly coined word 'gas'.

(2) He flourished about 420 B.C. The original idea is often ascribed to his predecessor Leucippus, thought to have flourished about 440 B.C., but Democritus was the real exponent of atomism.

of tiny, simple, indivisible and absolutely indestructible particles which he named 'atoms' (Greek 'atomoi'), meaning literally, 'indivisibles'.

Unlike our modern definition of the atom, Democritus' indivisibles were thought of as no more analyzable or reducible into any simpler constituents (such as, in our modern atomic theory, protons, neutrons, electrons, etc.). Moreover, and most importantly, the indivisibles of Democritus were all alike in essence; i.e. sheer extensions in space, differentiated only by shape. An atom of gold, for example, is different from that of iron not in terms of protons, neutrons, electrons, etc., but simply in each one's respective shape. This suits a geometrician more than a physicist, but it is quite natural of such a thorough-going materialist as Democritus, lest further analysis of the atom, as conducted by modern science, should result in 'intangibles'. Since Democritus had no idea about Newtonian gravitation, he thought of atoms as endowed with free motion in the void or free fall in all directions – vertical, horizontal, up and down. He then was led, as all materialists, to the awkward conclusion that sheer hazard or chance is 'needed' to explain the birth of the universe out of a random gathering of atoms. One might wonder how could order and discipline come out of such a mess, but what is of interest to our discussion is that such a definition of indivisibles only in terms of 'shape' leaves matter per se indefinable in essence; i.e. unknowable, and hence unacceptable as an explanation of the universe.

It was not until the wake of the twentieth century that, after the splitting of the atom, Democritus' theory was proved to be completely wrong. In spite of the Greek name, atoms are found to be penetrable, divisible and reducible to even tinier ingredients common to all atoms, such as protons, neutrons, electrons, etc., whose number within the atom determines its specificity as a discrete kind of matter (gold, iron, mercury, iodine, hydrogen, oxygen, etc.). These extremely tiny particles are kept revolving in equilibrium around and within their nucleus at the heart of the atom. The life of these elementary particles depends on keeping them together within the atom which, once split or disintegrated, dissolves into sheer uniform energy.

It is scientifically known that splitting the atom releases as much energy as equal to its mass multiplied by the square of the velocity of light, which means that matter and energy are mutually convertible according to Einstein's formula: $E = mc^2$.

Since matter is multiform while energy is uniform, and since the multiform (matter) proceeds from the uniform (energy) and not vice versa, then 'energy' or sheer force is the origin of all matter in every entity, from the remotest galaxy down to the tiniest particle of dust on our earth, including of course such a pre-world nebular 'cosmic dust'. In other words, all cases of 'matter' found in nature are nothing else than a certain quantum of sheer 'energy' occasionally 'imprisoned' for some time in such or such a material 'image'.

But, while instances of transforming matter back into its primary state (i.e. releasing energy from matter) are common in nature as well as in human-triggered processes (such as spark-producing friction, burning fuel to make fire, chemical reactions which generate electricity, etc.), the inverse, i.e. 'remaking' matter out of sheer energy (the process of creation), is both superhuman and superphysical. In other words, while demolition (i.e. splitting of the atom) is proved possible by modern science, rebuilding (i.e. reconstruction of the atom) is impossible.

Indeed, re-materialization of energy, or re-imprisoning of energy back in a material image, even in the tiniest thinkable particle (i.e. reconstruction of the atom), is scientifically infeasible for several reasons:

(1) The reproduction of one specific atom of matter needs an extremely disproportionate and huge quantum of energy – as huge as 89,875 billion-fold its mass ($E = mc^2$).

(2) The atom has a highly complicated and artful structure (nucleus and particles). Its components, and consequently the material of sheer energy needed for re-fabrication, are charged, uncharged or of opposite electric charge. When released, these components are never retrievable in the precise tiny mass and specific number of a specific atom.

(3) Owing to the positive/negative attraction/repulsion counter-forces of these atomic components, and lest a possible delay of even the slightest fraction of a second of any stage behind the other should immediately provoke re-disintegration, re-assembly of nucleus and particles must be accomplished in 'no time', which is a superphysical notion.

This 'no time' logical necessity for building atoms (and composing the whole universe) out of sheer energy implies the need for a 'creator' in no time. That creator is surely God, Glorified be His Names, Who describes the process of creation saying:

{"Verily, His Command, whenever He intends a thing, is only that He says to it: 'Be!' and it is."} [Kor. Yä-Sïn: 82]

Furthermore, the construction of atoms from their tiny elementary particles requires such particles to be pre-created in sufficient numbers and ready for assembly. But, scientifically speaking, such tiny particles are only found within the atom in a state of captivity, so to speak, never on the loose. Thus, there is no such silly thing as protons, neutrons, electrons, etc. wandering separately in the wild space. Outside atoms, there is only sheer energy released therefrom through fission, chemical reactions or heating.

Then, how could such sheer energy be termed 'eternal' or 'self-existent'? On the other hand, it is equally flagrant to maintain that such energy is perishable or consumable, like the energy used in motion. If so, what is then left of 'matter' for a materialistic atheist to stick to? Absolutely nothing!

Yet, from such absolute nothingness, the Almighty creates whatever He wills, merely by His Command: "Be!" Once uttered, this instantly fulfilled Divine Word is the only source of energy that is stored in atoms, or the 'bricks of might' from which the whole celestial edifice (including our earthly planet and all creatures living thereon) is built. This confirms the following 'fourteen-century-old' very subtle Koranic statement:

{"And the heavens We built with Might(1)..."} [Kor. Aḍ-Ḍäryät (The Winnowers): 47]

(1) The phrase 'built with' denotes either the instrument or material of building. The latter implication (material) has been unperceived by the former scholars of Koran, who could not imagine a 'substance' consisting of 'might' (i.e. energy).

This is not a 'mystic' speech on my part, as a miserable atheist would contend. It is, in fact, the only logical consequence of admitting that matter is ephemeral and God is Eternal, with no possible alternative conclusions.

Nevertheless, it suffices our purposes to have forced atheists of all denominations, on grounds of pure logic and modern scientific achievements, to recognize an inevitable Initiator of the universe. The universe is brought into being through a process, and it is no more acceptable to think of it as self-made or self-existent. Each celestial body (including our earthly planet) is now astrophysically assigned its own date of birth in heavens.

The claim that the universe is eternal has now been totally destroyed, while the splitting of the atom early in the twentieth century brought that materialistic view to total bankruptcy. Nothing remains for the miserable atheist except perhaps to wail over his lost dreams, withdraw his claim to 'illuminated' intellectualism, repent, begin to 'learn' anew, or else exclude himself definitely from any sound scientific debate.

It also serves him right -after so many centuries of self-conceit- to feel ashamed today of his unlearnedness, to covet the lot of the 'God-fearing', to fall humbly on his feet asking forgiveness from the Almighty, Whom he so foolishly used to negate, and surrender to Him.

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The fall of atheism, as shown above in light of modern science, inevitably entails the fall of all other forms of awkward metaphysics or clumsy religious thoughts such as pantheism, immanentism, emanationism, dualism, polytheism, etc., leaving nothing scientifically solid except pure monotheism, corresponding literally to the Muslim testimony of faith: "There is no deity but God!". Islam is the one religion professed by all the Prophets from Adam to Moḥammad, God's Blessings and Peace be on them all.

The occasional intervallic departures from the Right Faith were always fought by the successive Prophets who preached the same old monotheistic belief, until the advent of Moḥammad, the culmination of all God's

Messengers. Through the Koran, he put a final stop to all anti-logic and anti-scientific religious beliefs, relieving all mankind from a long history of mental debasement caused by muddleheaded clergy-made, and clergy-profiting, obscurant intricacies -from the most backward man-made intercessory deities to the most sophisticated worship of co-deified angels and saints.

The advent of Islam in the wake of the A.D. seventh century marked the final triumph of sound human mind over all kinds of sorcery, mystery, mythology and legendry. It is thenceforth the true religion for the men of science, who are highly praised in the Koran, as well as the clear-headed and open-eyed people.

Nonetheless, three forms of decently disguised anti-religion philosophies should not pass uncommented: Naturalism, Deism and Indifferentism.

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Naturalism is a doctrine that the natural world, as explained by scientific laws, is all that exists, and that there is no supernatural or spiritual creation, control or significance.

The problem with this doctrine is that it is meant to seem worthy and scientific: 'Science only can explain the world'. It is then the 'scientific atheism' which we have refuted in the above section, since all forms of atheism are ultimately proved 'unscientific' by modern science.

We, therefore, need not re-discuss it here, except the fact that this doctrine is clearly self-contradictory and, hence, self-defeating. Whenever the notion of 'law' is proposed, the necessity of an independent 'authority' is also raised: The very notion of 'law' presupposes a 'legislator' equipped with sufficient major power to enforce the law. To retort, didactically, that 'law' in scientific usage simply means 'law of nature' (i.e. unvarying uniformity observed in any sequence of events which occur under the same conditions) would avail nothing for the miserable sophist. Unvarying uniformity implies 'discipline' and, supposing discipline to be spontaneous (i.e. not requiring a vigilant policeman), necessitates preprogramming and presetting by a designer and a 'demiurge' that creates according to some design.

Deism, on the contrary, is not at all atheistic, at least in its deceitful appearance. It is even less unscientific and less illogical than Naturalism, since it concedes, on purely rational grounds and without reliance on revelation or (church) authority, the necessity of a God-Creator. Unlike Naturalism, Deism implies that scientific laws are not by themselves sufficient to explain the world, which is not bad reasoning at all.

But, surprisingly, the deistic rationale grows wild and unfoundedly asserts that God, having created the world and decreed its natural laws, takes no further part in its functioning, i.e. dethrones Himself in favor of those preprogrammed natural forces. This second part of deism may appeal to those who (justifiably) admire the perfect Divine Creation, guaranteed to be completely self-conducting throughout.

This is not at all objectionable. Yet, the deistic rationale envisages nothing of the sort. In fact, its sole motive, as betrayed by its direct consequences, is on the contrary essentially atheistic. It keeps 'God' from interfering in the worldly-life affairs and influencing human conscience and behavior.

Now, to acknowledge 'God' in theory, just to avoid the atheistic antilogic notion about 'a self-created world', while deistically neutralizing Him in practice is nothing different from atheistically declaring Him inexistent (i.e. isolating Him from human thought). Thus, Deism begins theistic in premise, but ends inevitably in atheism. The direct corollary in both cases is to reject such 'allegedly Divine Decrees', since 'God' – according to this doctrine –already dethroned Himself in favor of man, who then is the sole sovereign of his own destiny, which is the core of atheism.

Yet, I am not interested here in moralizing the 'Deist', who is actually a disguised atheist. I mainly intend to defeat him on grounds of pure logic. The apparent gain of 'logic' which Deism realizes over atheism, through declaring God an absolute logical necessity for the creation of the universe, dissolves in gross antilogy, because deistically asserting that God dethroned Himself is (I) unnecessarily inferred from the

premises of the perfect design; (II) incompatible with the premises of the perfect design which does not afford any rebellion against this design, which is expected from and occasionally shown by a certain class of free-willed, thinking creatures named 'men', who deem themselves as the sole sovereign of their destinies; and (III) is not supported by any documented proof, i.e. logically inadmissible unless affirmed by a Divine Proclamation of self-dethronement inevitably through Divine Revelation, whose revelation is, according to the deistic theory, denied as illegitimate.

Finally, there is Indifferentism, the most deceitfully decent-looking theory of all the three. It seemingly springs from the concept of human rights concerning freedom of belief and worship, but unwarrantedly surpasses the rational limits of the respect which is due to human rights by declaring that not only everyone is free to believe in and practice any form of religion they like but also that all religious beliefs are equally valid and this leads to a justification to antonyms: Monotheism versus polytheism, spirituality versus materialism, worship of the Creator versus worship of the created or the contrived. This equation of opposites obviously contradicts with all laws of logic.

Yet, such apparent self-contradiction soon disappears when we realize that Indifferentism proceeds not from the basic assumption that 'all forms of religion are equally valid' but from the basic assumption that 'all forms of religion are equally false', with no ascertainable claim to absolute truth. However, all are tolerated, even the absurd, in modern democratic society as harmless products of freedom of thought and freedom of belief and expression (the idol of all democrats).

In spite of seeming the most lovable , Indifferentism is in fact the fiercest form of anti-religion: While pretending to sublimate freedom of 'faith', Indifferentism disparagingly and on purpose reduces 'faith' to a matter of no consequence in modern society. Under such a cover, 'negative' faith (i.e. atheism) is also recognized and fully respected, if not intellectually 'prettified' as rational and scientific in contrast with all other 'irrational' and 'unscientific' denominations.

Deep in heart and mind, Indifferentism sides undoubtedly with atheism in goals and orientations. The only difference is that the former is not a system of thought, but rather a 'system of government' where absolute power is vested in the 'laity', expecting no guidance from 'Divine Lights' and admitting no such superior authority as God Himself; one that is capable of curbing or interfering with government actions and orientations through the so-called Divine Revelation or Decrees which model human thought and behavior on certain old-fashioned morals and values.

This is both immoral and delusive: The real motive of such a lay-government is to avoid any 'Divine Control' so as to maintain total freedom – even if immoral – checked only by the so-called 'public opinion', which is easily influenced and falsified according to the orientations and vagaries of the ruling system.

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It should be noted, once again, that the idea of 'government by the laity' –necessarily implied in and commended by Atheism, Deism and Indifferentism- was born in Christian Western Europe with the sworn intention to curb and ultimately nullify the Church's authority over and interference in state affairs. This 'movement' was backed and financed, if not actually initiated, by 'lay governors' and emperors who were all eager to see their absolute control over their subjects unchallenged, even by a 'holy person' such as the Pope in Rome.

Fortunately for Christendom in that part of the world, moving this Pope out of public-life affairs as the vicar of Christ on earth was not at all an easy task. In spite of the occasional substantiated instances of corruption and notorious infamy, the majority of Christians who hope for an ever-happy life in the Hereafter still believe the Pope in Rome to be personally entrusted with the keys of either Hellfire or Paradise. In face of such obsessive papal sway over people's collective mind and conscience, the lay-government advocates could hardly have a chance, had they stopped at rationally demonstrating the lay-government as the best possible government in terms of sound politics and contented them-

selves with defending its merits over theocracy. Indeed, without refuting the notion of Papal Authority, the task of lay-government promoters was practically impossible. To this end, all means were carried out and all arguments were used, even if irrational.

All notable philosophers and thinkers of the epoch who tried to negate or, less arrogantly, dethrone 'God' had in fact the 'Pope' in their minds. In their petty war against Godhood, the real target was a certain 'impostor' in Rome, who ought to be divested from his false credentials (i.e. the Pope's claim that he represents God). Atheism was their strongest argument, since, legally speaking, the fall of the 'Principal' irrevocably entails the fall of the 'Agent'. Second, they held the claim of Divine self-dethronement on the basis that the universe is perfect and needs no further interference either by God Himself or through an 'agent'. Third in order, but most cogent, the critical challenge against the authenticity of the claim that the contents of the Bible are Divinely revealed, whence the Church accrediting papers were found to be false as they were found to be man-made, not Divine.

These respective arguments were advanced almost as follows:

(1) God never was, so delegation of the Divine Powers is absurd and any claimants of such a thing are to be treated as impostors.

(2) God, if 'God' ever were, deposed Himself, so to speak, and so no person or group of persons are entitled to speak in His Name.

(3) To deprive the Church of its own single authority, serious critical studies showed – unfortunately for the 'distorted holy scriptures' – that the Bible, the 'unhistorical' record forming the basis of the Christian Faith and containing the so-called Divine Commandments, was in fact 'inauthentic' and not Divine, on account of the intermittent self-contradictory statements and unforgivable gross 'errors' which are unbecoming for the All-Knowing, let alone the intelligence of man.

(4) Man has evolved from the infantile age of mythology, mysteries and legendry to a fully grown-up age of no more belief in the Unseen or the unknowable, so he should do without the miracle-based doctrines.

(5) The Bible was devoid of anything to teach beyond the 'spiritual', thus its power ought to be restricted within the realm of the inner human conscience – weakened, nonetheless, to its lowest in order not to obscure 'sound reasoning'.

A 'war of religion' it is, indeed; not in the sense of those interdenominational conflicts within Christendom, but in fact a total war against all religions, whether Christianity or otherwise.

To achieve their 'worldly' goal against the 'sacred', the lay-government promoters in that part of Christendom in Western Europe unfortunately thought of no other good alternative than to strike ruthlessly at the very roots of religion per se in people's minds and conscience. This, they sure did, unscrupulously, the least to say, and almost with great success, to be true.

Had they spared their enormous effort in the service of the atheistic and pseudo-atheistic thoughts and spent it instead in a sincere quest of the true religion (i.e. Authentic Divine Revelation), occupying themselves at least with the essence of the scriptural message and dwelling not on the mysterious and the allegoric, they could have saved what remains basically true in the pre-Koranic revelation.

Unfortunately for the cause of religion in that part of the world, this was impossible. The backbone of the post-Nicene Christian Faith was made up of unreasonable 'mysteries' that were not open to free discussion, such as incarnation, original sin, redemption, etc., all awkwardly based on and adapted to basic Greek mistranslations (within Greek-written Gospels) of Christ's own words, originally uttered in Hebrew-Aramaic. The most flagrant examples of this were, not to mention others, the Greek 'Pater' (English 'Father'), for the Hebrew-Aramaic 'Abba' (English 'the Lord'), and Creek 'Yios' (English 'Son') for the Hebrew-Aramaic 'Bar' (English 'pure', 'chaste', 'chosen'). This led to the fatal misunderstanding of Jesus, with its true meaning being 'chosen by the Lord', as indicating the other meaning, 'son of the father', thus co-deifying Jesus with the Almighty, in contradiction with Christ's own words:

{"And this is eternal life, that they know You, the only true God, and (know) Jesus-Christ whom You has sent"}

[John. XVII: 3]

As we can see, Jesus-Christ is declaring himself as God's Messenger, nothing more.

This and other linguistic examples of mistranslation or misinterpretation will be further discussed in relevant parts of this book. It suffices our purposes for the time being to remember, once again, that the Koran was the first to dismantle this Nicene Creed, but, unfortunately for the cause of true religion in that part of the world, those Europeans were from the very outset inveigled to mistake 'Islam' for a political enemy, not a Divine Guidance.

More unfortunately, the Church chose to abide by and defend those mysteries in opposition to the 'Only True God' by whom Jesus was sent, and also in opposition to sound human intellect, intentionally supporting -to the detriment of the Church itself- the claim of its enemies that 'faith is blind', i.e. faith has nothing to do with reason. By this, it was placing its enemies on a better footing as defenders of the human mind, with the lamentable result that all of today's Christians, brought up under the influence of lay schooling, teachings and philosophy, now readily and disparagingly identify in their thought, as well as in their speech and writings, 'faith' as being 'irrational', 'Divine' as being 'mythic', 'religious' as being 'superstitious' and 'sacred' as being 'mystified'.

Even worse, and most preposterous, the worldly-motivated lay-government advocates in modern Muslim societies (I mean, those ridiculous, westernized and self-assumed Islamic thinkers) keep on parroting the same old arguments made against politicized Papacy in Western Europe; forgetting that they are themselves Muslims and speaking to Muslims on Muslim territories where the 'Divine Book' -the final word of God concluding all former Divine Revelation- is unceasingly the ultimate authority binding on the Muslim conscience and behavior; and unable to realize that it is ridiculous of a Muslim, who bears the absolute truth, to seek guidance from teachers whom he should instead teach and lecture.

Notwithstanding its undisputed and unprecedented marvelous breakthroughs in the field of technology and scientific research, the Western civilization is committing suicide by missing, like all its godless predecessors, the only truth that counts: The Ultimate Purpose preset for man's life on earth, on which all human activities should converge or, otherwise, they would become self-destroying.

Such an ultimate common human purpose cannot be sought from theorizing men of any tenets, no matter how eminent they are, not only because they will never be unanimous, nor because no man or group of men, however influential, can be universally recognized as the ultimate teaching authority, but simply because such a common purpose is only learnable from God through Authentic Divine Revelation. This is not only because purpose precedes creation and no creature is imaginably capable of presetting itself as a purpose before coming into being, but essentially because all men are accountable for such a purpose before God Alone.

Such purpose, totally absent or, for the least, blurred in what remains Authentic and Valid of the Biblical Message, is only learned from the Koran, the bountiful Divine Gift of universal guidance. Willfully trying to keep the Koran from guiding both individual and social action is, indeed, the most abhorrent crime against humanity, Muslims and Non-Muslims alike.

(2) Authentic Divine Revelation

In my foregoing arguments supporting Godhood, I intentionally restricted myself to arguments from the physical world, the only legitimate arguments for a materialist who does not really differentiate between an atom of 'lifeless' matter and a self-reproducing or self-regenerating 'living cell'. The problem with these materialists is that they judge the physical world from the outside while they themselves live in the inside, unaware that explaining matter in materialistic terms is not sufficient to explain the examining mind or, if they deem 'brain' as a material, to explain the examiner's own transcending 'self' using such a thinking apparatus, which is absolutely inexplainable from purely materialistic perspectives.

Indeed, life of living beings, even bacteria, is a most amazing phenomenon. While the basic construction of a living cell could be more or less comparable to that of a material atom, 'life' transcends all material components of a living cell and is reduced to 'death' when it lacks the conditions necessary for its continuation.

Still, the 'intelligent' form of life, especially in higher species and in humans, is the most amazing state ever observed and cannot be explained in materialistic terms. Although all kinds of supposedly 'mindless' life, or supposedly less 'intelligent' life, can be arbitrarily interpreted using terms as vague as 'instinct', the human mind cannot be compared to the most intelligent computer brain, as the scientists call it, at least in two aspects:

(1) **Willful Error,** like when a Sophist intentionally proceeds from premises which he 'knows' to be false.

(2) **Self-Awareness,** like when this Sophist realizes that he is using a crooked argument to mislead his opponents.

These two aspects, 'Willful Error' and 'Self-awareness', are decisive in proving the existence of an independent individual 'self' in every human being, one that cannot imaginably emerge from dead matter.

Indeed, the naturalistic argument explaining the universe in terms of natural laws could have been less logically repelling if only our earth were empty of those 'thinking' creatures endowed with enough free will to dare struggle (even if unsuccessfully) against such natural laws, or even to rebel (ungratefully, indeed) against their Creator, the Almighty, such as the atheists of all times or the blaspheming deists who ban God from the government of His kingdom.

What I mean is that the naturalistic argument could have been less logically inadmissible if only humans were totally obedient automatons, always complying, never complaining and having no choice between right and wrong or good and evil; such notions would even be meaningless. But then, man's life on earth would be a dull play whose actors are also the spectators, and the whole process of creation would be without any purpose.

Humanly, this is self-degrading. It is an unspeakable blasphemy against the following Divine Wisdom:

> ***{"We did not create the heavens and the earth and all that is in between for (mere) fun; had We intended to take a pastime (i.e. a wife or a son), We could have taken it from (the things nearest to) Us (not lowly material creation), if We ever did so."}*** [Kor. Al-Anbyä' (The Prophets): 16-17]

God describes Himself as follows:

> ***{"... And He created everything and measured it (exactly according to a perfect) measurement."}***
>
> [Kor. Al-Forqän (The Criterion): 2]

How could man imagine that he is distinguished over all living beings with free will and self-awareness for no reason, for no specific purpose? How could man consider his life on earth worthy unless there is an ultimate function to carry out, to stick to, to live and die for? God says:

> ***{"Did you (O people) think that We had created you for futility and that you would not be brought back to Us?"}***
>
> [Kor. Al-Mo'menün (The Believers): 115]

How could one believe in 'pre-design' while denying any 'purpose'? How could the universal 'pre-design', so glaring in every minute detail, not be fully recognized? How could any real man of thought be so light-headed that he attributes life on this planet to sheer accident? Would it be wise of such blasphemers to think of their own willful actions as being merely haphazard or purposeless? How, then, could such a thing be said, or even thought of, for even just a second, concerning the Mighty Divine Mind?

How degrading it is for mankind to think that such highly qualified mindful creatures, who have been so capable of such achievements in knowledge, science and technology, were created just for naught. There must be an ultimate purpose for man's life on earth, inevitably preset prior to his coming to this planet. Logically, purpose precedes creation, and not vice versa.

Yet, being predetermined by the Almighty Creator, such ultimate purpose of human life can only be 'dictated' by Him. Thus, it should be sought in the Authentic Divine Revelation, not anywhere else.

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Rationally speaking, the Divine Revelation is not only possible -since nothing is as absurd as to imagine that there are impossibilities with Divine Omnipotence- but in fact necessary as a prerequisite of endowing human free will, which necessarily involves having free choice between available alternatives, inasmuch as 'free choice' requires 'awareness' of the possible consequences. In turn, this awareness requires enough 'prior knowledge' of the nature and essence of every available alternative or course of action. Lack of this awareness will make one's personal actions either spontaneous or haphazard; in other words, this will reduce 'free choice' to 'no-choice'.

In fact, free choice is originally neither spontaneous nor haphazard. It is the culmination of a decision-taking process in which the pros and cons are weighed for each single alternative, based on enough 'prior knowledge' of its respective characteristics and, more importantly, possible impacts. In the absence of this far-reaching knowledge, free will is just a useless gift and utter nonsense.

One might argue, typically a nonbeliever who rejects Divine Revelation considering it as unthinkable or unnecessary, that such prior knowledge and awareness do not need any Divine Lecturing on the possible consequences: Man learns from experience, investigation into the physical world and even one's own past mistakes. Man needs not be taught, for example, to keep his fingers away from fire, since he already knows from his childhood experience that fire 'burns', and so he will never dare to touch fire. As to the ultimate purpose of human life (for such nonbelievers), it is beyond question: Survival (in the broadest sense of the word). It remains true even if one might choose, in special cases and with complete willingness, to die for a 'noble reason', like soldiers in war or firemen in their self-sacrificing and heroic job.

This is -within limits- not at all objectionable. One might agree that this is quite true for all free experiential decisions. One might even go further to declare that the Divine Revelation, for monotheists, is not at all meant to 'lecture' man on his physical environment or interfere in human practical knowledge, but rather to 'teach' him a specific body of knowledge that transcends all human sources of experience. It is intended to tell mankind the message of its life and how to fulfill it.

Needless to say, the nonbeliever's argument dispensing with all Divine Revelation, readily destroys itself the very moment it admits a possible 'noble cause' which is worthy of man's self-sacrifice, since, then, man's ultimate purpose could not be -as stated- man's own survival even in the broadest sense, but rather a 'noble cause' or 'ideal', such as risking one's own life for another's or for the survival of the country, or even a cause as vague as dying in defense of one's honor, or as amazing as burning oneself alive on a public square in the most horrible demonstration against public persecution or injustice, or as doubtful as suicidal hunger strikes in prison in protest against unfair treatment or against illegal privation of liberty.

Of course, I am not so cynical to disparage -nor is anyone entitled to question- the moral value at least of some of such highly altruistic decisions taken in full awareness of the consequences. What I really mean is that (I) any heroic venture has something to do with an inner conscience and has no foundation from one's own experience; (II) it must have a special 'reward' already known to the decision-taker, accruing to him and only received after death; (III) for such 'posthumous' reward to be attractive enough for the decision-taker, it should be more valuable than one's own life itself; and (IV) the unshakeable belief in the Hereafter and a 'transcending authority' that gives reward is an absolute necessity, since the accruing reward is payable nowhere else and no human is expected to deliver it to a dead man in his grave.

One might argue that the noble cause or ideal is also the reward (self-satisfaction, self-esteem and social respect). A good citizen who defends a noble or just cause with full awareness of its consequences already knows from experience that heroism is highly rewarded; that he does so for the 'common good' of the community to which he belongs, or as a sacred duty towards his fellow citizens; that there is no need for such mystifications as the 'Hereafter' or a 'Transcendent Rewarding Authority', since such honors are immediately received during one's lifetime or, at worst, posthumously inscribed on a monument raised in honor of one's memory; and, finally, that the 'law', as a regulator and guarantor of rights and obligations, is in fact, for a community voting for the law almost by general consensus, its 'collective conscience', which becomes, through practice and education, the 'inner conscience' of the typical citizen.

Such 'poems' -however beautiful- are not realistic or sufficient to establish a solid foundation for the human conscience, whether individually or socially. Disbelief in the 'Hereafter' leaves the nonbeliever with only his own lifetime in this world, having no other choice but to stick to and make the most of it. His only sacred obligation would be his duty towards himself, and he would follow no 'noble cause' other than to seek his own interests even if at the expense of other people. He might, of course, do good to his neighbor or bother to serve the 'common good' of the community, but only on a reciprocal basis and never so far as to compromise his own 'good'.

He would naturally obey the 'law', conform to 'rules' and respect his 'engagements', but only to the extent he could not do otherwise without being penalized or receiving the same. However, if he is sure of impunity or non-retaliation, he would not hesitate -in the pursuit of his interests- to embark unscrupulously on the meanest acts, even the most abhorrent crime, since 'crime' in his eyes would be 'any act against oneself', not against others, or 'any unprofitable course of action'. For example, he would never agree to give even one coin for something whose value is less than this, or maybe even equal to it. He would insist on getting 'paid' on the spot, but might accept 'delays' if he is always sure of collecting the highest interest on his 'investment'. Yet, in any case, and at whatever price, he would never be so foolish as to consciously 'commit' the ultimate self-sacrifice, i.e. dying for others or for a 'noble cause' or even in defence of one's own personal interests, rights or honor, since none or nothing could repair in cash, let alone in kind, the irremediable loss of one's own self.

The result, no doubt, would not be a community of possible volunteers, but rather a community of conflicting profiteers, feeding on each other's flesh and blood.

Under such circumstances in which the exclusive pursuit of one's own benefit is fully legitimized, how could one, for example, blame a deserter for having thought of saving his own skin, condemn robbers or highwaymen who live on plunder, denounce the vagaries of a despot, or criticize a corrupt regime for malversation? How could one find fault with a false democracy that practices or encourages cheating, misinformation, manipulation and all kinds of political perversity in wielding public affairs for the benefit of the ruling class? How could one blame an absolute dictatorship that runs the state as a personal estate of the dictator and his gang, or denounce a fascist leader who, in quest of personal illusions of false grandeur, inveigles the hypnotized population into sure death? How could one find fault with an oppressive regime for its insane obsession to remain in power, sparing to this end no means, even as horrible as torture and murder? How could one, on the international level, censure a militaristic nation preying on peaceful neighbors or denounce superpowers in their pursuit of universal hegemony, even to the misery of the rest of the whole planet?

Evidently, and most fortunately, this is not the case. All such and similar evils -however frequent- are universally denounced and condemned. Attempts, though often frustrated, to eliminate such evils or, for the least, to resist them are universally deemed not only the noblest human endeavor but also, first and foremost, the most sacred duty of mankind.

How could such phenomenal unanimity have universally been reached, as if according to some universalized code of conduct sanctioned by all mankind to regulate human behavior on this planet and, most especially, standardize human judgment on such or such a deed or course of action?

How could 'good' and 'evil', 'right' and 'wrong', have been so invariably identified on a worldwide level, as if according to some universal criteria of right and wrong and of good and evil which is built-in within the human mind?

Would such universally ingrained notions of right and wrong, good and evil, be the product of man-made laws, whether national or international, imbibing (as nonbelievers would contend) such criteria through practice and education?

The answer is emphatic no. First, there is no such thing as a universally sanctioned man-made code of conduct. Second, laws only reflect the will of the strongest segments of society, i.e. either the despot in a dictatorship or the majority in a sound democracy; hence, laws are not universal. Further, and most importantly, laws are judged (i.e. commended or condemned) according to their conformity or nonconformity with such a universally built-in criteria of right and wrong. These criteria are consequently prior to, and not the product of, man-made legislation. Now, are these criteria innate or acquired?

In either case, these criteria are inevitably Divine, not man-made, because: (I) if innate, they are part of the 'software' built into the Divinely created human mind, and (II) if acquired, they are only learned from Divine Revelation, not from human experience. No human experience, unguided by Divine Light, affords to teach the ultimate self-sacrifice, i.e. a 'noble death' for the absolute good which does not avail the self-sacrificer in this world, since it is only rewarded in the Hereafter.

An evident allusion to the innateness of these criteria may be found in the following Koranic Verses, where God swears by the human soul:

> ***{"By the soul (i.e. man) and Him Who perfected it and inspired it with (the knowledge of) what is evil for it and what is good for it."}*** [Kor. Aś-Śams (The Sun): 7-8]

Another allusion to the effect that these criteria are re-taught or recollected through Heavenly Revelation may be found in the Divine Promise of Guidance to mankind on this planet the moment Adam fell and was dismissed from Paradise, this dismissal being for Adam's progeny to have their final test on earth in their unceasing struggle with the Devil. God says:

> ***{He (i.e. God) said: "Go down from it (i.e. Paradise), both of you (Adam and Satan), being enemies of each other! When there comes to you Guidance from Me, then whoever follows My Guidance shall neither go astray nor be miserable. Yet, whoever turns away from My Reminder (i.e. the religious message of monotheism) shall have a wretched life and We shall raise him up blind on the Day of Resurrection. He (then) will say, 'O My Lord! Why has You raised me up blind while I was sighted?' He (God) will say, 'So it is! Our Verses came to you but you disregarded them; and likewise, today you are disregarded (i.e. thrown in Hellfire)!"}*** [Kor. Ṯä-Hä: 123-126]

Anyhow, human free will to choose between right and wrong, with complete awareness of the long-term consequences, inevitably entails the absolute necessity of Divine Revelation to define what is right and what is wrong. Human life in this world is a test of obedience to God (as was Adam's life in Paradise), not a test of human cleverness to act on one's own.

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The Hereafter, so emphasized in the Koran, is also necessarily inferable from the endowment of human free will, which would be absurdly purposeless if one is not accountable for it before Him Who bestowed it. Knowing for granted that man is created, then his free will is a gift from

his Creator. Without accountability, this gift would be mere nonsense. Empowerment involves responsibility; so the empowered (i.e. man) should be directed by the empowering (i.e. God) through the Divine Revelation.

In other words, for human free will to be effective, it would not be for man's own advantage if it is not guided by a 'manual of instructions', so to say, that indicates man's mission in life, determines what is right and what is wrong, warns against possible deviations or hardships, and specifies the reward for those who do good and the punishment for those who do wrong.

In light of such necessity and significance of the Divine Revelation and, above all, its absolute binding force for all people (both believers and nonbelievers), the Divine Revelation should be thoroughly sought and followed by everyone via its legitimate sources, i.e. the Heavenly Message that is proved Authentic and Divine. An inauthentic message would obviously not avail those who follow it, but a 'pseudo-divine' one would be the worst of all. Under the illusion of being led aright by the True God, the followers of such a message would believe themselves to enjoy the whole truth from God and, consequently, would stubbornly refuse any doctrines different from theirs. Then, how could a message, claimed Divine, be proved authentic?

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As stated earlier, the first essential Attribute of God is Omnificence, which has two parts: Omnipotence and Omniscience. He Who creates everything knows everything and is incapable of nothing. Related to this unique Attribute is Oneness: Everything other than Him is inferior to Him.

This Oneness, on the one hand, is a logical necessity inferred from the first law of logic: Identity excludes multiplicity (e.g. 'A' is 'A' and nothing else). That is, an entity is only recognizable or identifiable by its own attributes which differentiate it from other entities. Therefore, the notion of 'multiple gods' is impossible: Different gods mean different attributes – i.e. one is Omnificent, another is Omnipotent and a third is Omniscient. A 'real god' should combine the three attributes altogether, which implies that there can only be one god.

In another respect, the Oneness of God is the very foundation of Godhood. God is not only self-evident for the human mind, but also necessary for the creation of the universe. The universe is a complex of countless entities, objects and creatures made to coexist within a predetermined system. Such plurality of objects in the world of the senses is possible only through a Transcendent Principle that creates these objects. Therefore, the imagined plurality of 'gods' would inevitably need a 'superior' God independent of these 'gods', and so on.

It rationally appears, independently of any previous Divine Revelation, that God the Omnificent, the Omnipotent and the Omniscient is One. As a result, any Heavenly-claimed message would be nonsensically false if it teaches doctrines or creeds that contradict with or dishonor either one of these four primary Divine Attributes. Consequently, it goes without saying that the only Heavenly religion is pure monotheism, since it alone conforms in every respect to these Divine Attributes.

Of course, some philosophies or schools of thought may rationally recognize God the One, the Omnificent, the Omnipotent, the Omniscient, but such philosophies are first and foremost not Heavenly. Not only do they not conform in thought to these essential Divine Attributes, but they also do not preach Divine Ordinances and Directives delivered by a Messenger who has an overwhelming Divine Miracle in support of his claim of Prophethood.

This was the Divine Message of Moses, Jesus and Moḥammad, the representatives of the only remaining monotheistic religions: Judaism, Christianity and Islam, each claiming for itself the final truth from God. The result is that Judaism, the first in order of revelation, denies both Christianity and Islam and accuses both Jesus and Moḥammad of imposture. Christianity, the second in line, recognizes Moses but denies Moḥammad and Islam. As the culmination of all Divine Revelation, Islam recognizes both Moses and Jesus as Messengers of God, while claiming to have the final absolute truth from God and censuring the later Jewish and Christian deviation from the Right Faith.

It should be noted here, in reply to Judaism and Christianity in their present forms, that neither Moses nor Jesus excluded the coming of a future Prophet who would conclude their mission. On the contrary, both foretold the advent of Moḥammad, by function, if not by name. Addressing the Children of Israel, the Pentateuch says:

> *{"I will raise them up a Prophet from among thy brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."}* [Deut. XVIII: 15]

This Prophet promised by Moses from amongst the 'brethren' of the twelve tribes of Israel who were spoken to could evidently not be an Israelite, or else Moses would have said "from among thyself", not "from among thy brethren". He meant an Arab who would be a descendant of Ishmael, uncle of Israel. Christian theology wrongly tried to take Moses's prophecy to mean Jesus, which is obviously inadmissible since Prophet Jesus was undoubtedly an Israelite. The Prophet promised by Moses could be none else than Moḥammad, the gentile Prophet sent to all mankind, including the Children of Israel. Jesus even went further to declare, unmistakably, that he was not the culmination of all God's Messengers:

> *{"I have yet many things to say to you, but you cannot bear them now. When the Spirit of Truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come."}* [John. XVI: 12-13]

Further, speaking of the same Spirit of Truth, Jesus also said:

> *{"But when the Comforter(1) comes, whom I shall send to you from the Father(2), the Spirit of Truth who proceeds from the Father, that one will bear witness to me."}* [John. XV: 26]

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(1) Or the 'Counselor', both mistranslations of the original Greek 'Paraklétos', as we shall see later.

(2) A mistranslation of the original Aramaic 'Abba' meaning 'the Lord' when speaking of God, not a 'procreating' father.

Christian theology, however, in its rejection of the idea that another Prophet was yet to come in order to tell the whole truth remaining untold after Jesus's Ascension to Heaven, mistook the Comforter or the Spirit of Truth for the Holy Ghost or the Archangel Gabriel, the third person in the post-Nicene Holy Trinity. This is quite wrong for the following reasons:

(1) Gabriel 'proceeded from the Father' even before Jesus's birth and did not need to absolutely proceed therefrom once again after Jesus's Ascension, as told by Jesus in the foregoing passage.

(2) In opposition to the post-Nicene creed that co-deified both Jesus and Gabriel along with the Almighty, the Holy Ghost and 'the Father' could not be placed on an equal footing, as whatever he hears from the Father he will tell. This could apply only to a human Prophet who would receive the Divine Revelation, just like Moḥammad.

(3) The coming Spirit of Truth would tell the whole truth untold by Jesus and bear witness to him, which was done by Moḥammad and the Koran, while the Holy Ghost did absolutely nothing of the sort.

(4) Jesus called the Spirit of Truth by name, the Paraclete (Greek Paraklétos), which was translated as 'Comforter' or 'Counselor' in the English versions of the Greek-written Gospels. At the same time, as contended by Muslim scholars, it could alternatively mean 'the most praised', which is the meaning of the Arabic name Moḥammad, an issue which we shall deal with later.

What is of interest here, however, is that the Judeo-Christian books (the Bible, both its Old and New Testaments) did not exclude, if not unmistakably foretell, the coming of a Prophet who would conclude the Divine Revelation. This was Moḥammad, the seal of all God's Prophets and Messengers, God's Blessings and Peace be on them all.

By way of contrast, in support of the Biblical explicit or implicit foretelling of the 'Speaker of All Truth' (i.e. Moḥammad), it should be noted that one of the Koranic miraculous and unchallenged assertions was precisely this certification of Moḥammad. God describes him as:

{"... The Gentile Prophet whom they find written in the Tawräh (i.e. Torah) and the Enjïl (i.e. Gospel)..."}

[Kor. Al-Aʿräf (The Battlements): 157]

He also says:

{"Moḥammad is not the father of any of your men, but (he is) God's Messenger and the Seal of the Prophets..."}

[Kor. Al-Aḥzäb (The Allied Parties): 40]

He was the one foretold by both Moses and Jesus. Stated some fourteen centuries ago, this statement remains unchallenged.

As to any subsequent unsubstantiated claims to Prophethood, such as Babism, Bahaism or Qadianism, they are not worthy of even a moment of our attention in our discussion of Authentic Divine Revelation. Such 'religions' are man-made and not Divine for one simple reason that, irrespective of their content, they all lack the Signet of God – the unquestioned Divine Miracle which certifies the truthfulness of the claim of Divinity.

This leaves us, in our quest for the Authentic Sources of Divine Revelation, with the only three remaining religions which are essentially monotheistic: Judaism, Christianity and Islam.

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Most fortunately for impartial research, the Divine Revelation sent down to Moses, Jesus and Moḥammad is recorded in writing in the Holy Books: the Pentateuch (the Torah) of Moses, the Gospel (the Evangel) of Jesus and the Koran of Moḥammad.

Accordingly, to decide on the Authenticity of these three main Sources of Divine Revelation, it suffices, for even a nonbeliever, to examine the three Holy Books, independent of any super-structural theologies or mystified exegeses. A Messenger is only responsible for what he himself told or did on behalf of God, and a Divine Message should be followed only according to the Prophet's own words, not muddled by interposed scribes, theological elaborations or 'conciliar' majority-vote decisions such as deifying Jesus-Christ (alleged son of God) in contradiction to the words of Jesus himself.

Three requirements are then necessary to declare any of these three Holy Books as having Divine Credibility: (I) Signet of God; (II) Divine Accreditation; and (III) a Heavenly Message.

For the first, the Koran bears the Signet of God in the form of its Miracle of Omniscience, and it is unique as it represents both the Message and the Miracle. On the contrary, both the Torah and the Gospel bear the Signet of God in the form of a Miracle of Omnipotence, only in the way explained earlier. Their super-physical demonstrations applied only to those who lived at the times of and watched the Miracles; a 'neutral' reader of the Torah or the Gospel might be 'excused' if he did not believe the 'narrator'. Yet, the Koran came to confirm such Miracles included in the Torah and the Gospel and certify Moses and Jesus as Messengers of God; thus, both the Torah and the Gospel bear the Signet of God (after the period of their revelation) only by virtue of such Koranic validation. God says:

> ***{"And We have sent down to you (O Moḥammad) the Book (i.e. the Koran) with the Truth, confirming the Scripture (i.e. the Torah and Gospel) that came before it, and a guardian over it..."}***
>
> [Kor. Al-Mä'edah (The Table): 48]

This means not only that the Koran is the sole confirmation of the Divinity of the Torah and the Gospel (which lost their Signet of God over time), but also and in particular that the Koran is their 'guardian', purifying them of any 'inserted' fallacies, untruths and misinterpretations. To illustrate, a Biblical statement can only be considered Divine if confirmed by the Koran, and is not considered Divine if it is not confirmed by the Koran. Examples of Biblical errors corrected by the Koran include the molding of the 'golden calf' by Prophet Aaron [Exodus. XXXII: 21-24], the death of Jesus on the cross, and, most flagrantly, the fabricated Nicene creed of the deification of Prophet Jesus. Once the Koran is recognized as bearing the Signet of God, which is scientifically undisputable, then both the Torah and the Gospel are also deemed as bearing such a Signet (even if to a limited degree due to their respective contents).

There perhaps remains for Jews and Christians to retort -even if to the detriment of Judeo-Christian scriptural validity- that they do not 'believe' that the Koran represents Divine Omniscience. Unlike the case with the Torah and the Gospel, the matter here is not 'to believe or not to believe', but rather to 'investigate scientifically'. The Divine Miracle, which is the Koran, is a permanent challenge to the scientific mind, as unbeatably illustrated by, for example, the 'onomastic miracle' herein presented.

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Since it is absurd to necessitate a 'Divine' Book in God's Own Handwriting that is identifiable as such, it suffices the 'Divine Accreditation' requirement that the respective Book, which is claimed Divine, is proved wholly attributed to the person (i.e. Prophet) already known to be the bearer of the Signet of God.

Again, unlike the Torah and the Gospel, only the Glorious Koran is universally attributed, by protagonists and antagonists alike, to a 'historical' person named Moḥammad who was born in Mecca about 570 A.D. and died in Medina in 632 A.D., who delivered the Islamic Message and was the first head of the Islamic State in Arabia, who personally recited the Koran over twenty-three years in Mecca and Medina as revealed unto him from God. However, the antagonists consider the Koran an unequalled masterpiece of Arabic literature, authored artfully by the 'genius' Moḥammad – and thus, for them, the Koran is not Divine and Moḥammad is a mere impostor.

Such unsubstantiated accusation of imposture, so shameful of those who advance it and too silly to deserve attention, has no bearing whatsoever on the fact that the Koran is universally attributed to the same claimed Prophet, which fulfills the requirement of 'Divine Accreditation' as defined. This, however, is not true with the Torah and the Gospel, both of which are neither written nor recited by their respective Prophets, but rather by 'inauthentic' scribes and narrators.

For the Torah, the scribe is not named in any of the five Scriptures attributed to Moses. They are known to be anonymously and separately written down, which explains why they give incoherent, rephrased and sometimes contradictory accounts of the same events and sayings.

The matter is even worse with the Gospel. It presents almost completely different 'narrations' told in four distinct 'gospels'. While the unhistorical narrator in each of those four Gospels is determined (Matthew, Mark, Luke and John), each one is recorded to have begun writing his own 'gospel' several decades after Jesus's Ascension, which means that none of the four gospels has even had the sanction of Jesus. Except perhaps for Matthew, who was one of Jesus's twelve disciples, these scribes had never seen or heard directly from the 'Master'(1). Moreover, and most catastrophically, all the four Gospels are originally written in Greek(2), not in Hebrew-Aramaic, the disciples' and Jesus's own vernacular, which (I) mostly weakens, especially

(1) Apart from the scribe of the first Gospel ascribed to a tax-collector named 'Levy' (alias: Matthew), counted among Jesus's twelve disciples, Mark, the second Gospel's scribe, was a sub-disciple of Peter, Luke, a Greek physician, who was a reputed author of the third Gospel, was himself a disciple of the 'non-disciple' Paul; and John, reputed to be the author of the fourth Gospel written according to the Church's own official commentators around the end of the first century with the avowed intention to argue for Jesus's alleged godhead against the Christians who deemed Jesus human, was by any means not himself the disciple 'John', so-called 'beloved of Jesus', as maintained by cathedral authorities to the benefit of accrediting the Nicene creed of deification of Jesus, but rather an unknown homonymous or pseudonymous scribe, since he ends his 'gospel' as follows:

> *{"This is the disciple who is bearing witness to these things, and who has written these things; and we know that his testimony is true."}*
>
> [John. XXI: 24]

This unmistakably means that the unknown scribe declares himself as not being the disciple 'John'.

(2) It is alleged by the Church's official commentators that Matthew wrote originally in Hebrew for Hebrews in Palestine and that the first Gospel is a literal Greek translation from Matthew's lost Hebrew original, which is untenable, since Matthew, while conserving in his Gospel certain original Hebrew-Aramaic expressions such as: Eli, Eli, lama śavaqtani (though badly transcribed in the Greek original) meaning: *{"My God, my God, why has You forsaken me?"}* [Matt. XXVII: 46], gives immediately the Greek translation thereof. If he really wrote in Hebrew, as alleged, Matthew would have known that his Hebrew readers did not need such a Greek translation. In any case, however, a supposedly 'lost' Hebrew original is binding on no one at all.

in respect of Matthew's Gospel, the allegation that ascribes accreditation of any of the four Gospels to 'Hebrews' from among Jesus's disciples or even sub-disciples; (II) is decisive in proving that Jesus's sayings recorded in any of the four Gospels are not Jesus's own words, but merely the Greek translations therefrom, with no more possible chance to ascertain Jesus's original Hebrew-Aramaic or to make sure where and how often the translating scribe conformed or did not conform to the missing original Jesus's Hebrew-Aramaic wording, if still existent.

Thus, after due investigation, both the Torah and the Gospel in their present form lack Divine Accreditation as defined earlier, in the sense that both are the writings of interposed scribes and narrators, not the real Prophets.

Therefore, for both the Torah and the Gospel, the respective Prophets are not responsible in any way for the antilogies or untruths inserted in either Scriptures, not to mention the erroneous interpretations obviously based on certain misquotations or mistranslations to popularize awkward blasphemies and falsehoods, such as abandoning Jesus's outright and unambiguous statement addressing the Lord:

{"And this is eternal life, that they know You, the Only True God."}

[John. XVII: 3]

Instead, the malicious distorters of the Bible stuck to such a multivocal figure of speech as the following statement is blasphemously used to identify Jesus with God:

{"He who has seen me has seen the Father."} [John. XIV: 9]

Another example is the Torah's contrived and outrageous blasphemy that God created Adam in God's Own Image:

{"So God created man in His own image, in the image of God created He him."} [Gen. I: 27]

It appears also that, without Koranic confirmations of what is still undistorted of the Divine Message in both the New and Old Testaments, neither the Torah nor the Gospel would have had any substantiated title to Divine Accreditation.

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The last requirement necessary to declare a Holy Book as Authentic is its content, i.e. the Divine Message thereby delivered.

As stated in the Koran, the core of the Divine Message, throughout the history of monotheistic religions, has always been one and the same:

> ***{"Nothing is said to you (O Moḥammad) except what was said to the Messengers before you..."}***
>
> [Kor. Foṣṣelat (The Expounded): 43]

This unity of Divine Message is quite natural, in view of the unity of the Sender, glorified be His Names, as well as the unity of humankind to whom it is delivered. With the same logic, all the recorded Prophets were equally bearers of the same Divine Guidance from the Almighty, the Creator and Absolute Sovereign of the heavens and the earth and all that is in between them, and the only One True God Who is Alone worthy of true worship and unconditioned total obedience.

In its broad lines, the core of this one Divine Message had to be: (I) to introduce the Sender of the Message (i.e. God) by His Divine Attributes and Blessings; (II) to identify man's mission on earth, that man was purposely equipped with free will just for a 'lifetime' test which will lead to another immortal life, either in Paradise or Hellfire; (III) to instruct man in what is good and what is evil as determined by God, so that man's decisions and actions are rightly guided; (IV) to warn man against the possible temptations which can affect or mislead his good judgment through forgetfulness, oversight or whimsical drives; (V) to sanction the commandments and directives which are to be observed by man; and (VI) to ordain certain manifestations of worship, all intended -beside glorifying the Lord- to keep God present in man's mind and conscience as a permanent reminder of his mission in life.

Separated in time and place, each generation of mankind, however, had to have its own 'copy' of this one and the same Divine Message, unvaried in its core over the history of Prophethood except for minor variations due to factors of history and geography or due to progressive stages of development of human civilization. This means that the multiplicity of God's Messengers, who bore the same Divine Message, had no

bearing whatsoever on the unity of the Divine Message. It was the direct consequence of the differences among nations in time and place and, above all, of Divine Justice in giving everyone an equal access to God's Guidance and Satisfaction.

As a result, all the past nations from Adam onwards had its own 'copy' of the Divine Message through an exclusive Prophet from among its own people. God says:

> ***{"... And there never was a nation but a warner had passed among them."}***
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> [Kor. Fäter (The Originator): 24]

He also says:

> ***{"And indeed We sent Messengers before you (O Moḥammad), among them those of whom We have told you and among them those of whom We have not told you..."}***
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> [Kor. Ġäfer (The Forgiver): 78]

From the facts that (I) each nation must have had its own 'copy' of this one Divine Message and (II) each Prophet was sent exclusively to his own people, it is immediately inferred that:

(1) This single Divine Message has no reason at all to be 'repeated' for the same nation as long as it is wholly conserved by posterior generations of the Prophet's followers to whom the message was first delivered, unless serious deviations were inserted therein (as was the case with Christianity and Judaism) to the benefit of the Clergy[1] against the primary object of the Heavenly Revelation: To guide and not to misguide;

(2) Except for Moḥammad, as we shall see, no Prophet was entitled to preach the Divine Message outside his own people, even if it happened that his own people lived among another nation of heathens (e.g. the Israelites in Pharaonic Egypt) or surrounded by heathen tribes (e.g.

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(1) 'Benefit' is indeed the first etymology of the word 'clergy', derived from Greek 'Kleros', meaning 'lot' or 'share', Hebrew 'ḥeleq', in reference to their 'tithing' other Israelites [cf., Numbers. XVIII: 21] just to spare the clergy the effort of earning their living: a suspiciously 'Divine' text, and a quite self-betraying 'epithet'.

Jesus and the Samaritans). In fact, the Torah was revealed on Mount Sinai after, not before, the Exodus. The dialogues of Moses and Aaron with Pharaoh (at least as narrated in the Torah) were limited to asking the self-deifying despot to release the Children of Israel from captivity so that they might worship their God in the desert [Exodus. V: 1]. In the same manner, the Gospel was intended only for the Children of Israel, according to Jesus himself:

{"I was only sent to the lost sheep of the House of Israel."}

[Matt. XV: 24]

(3) Whenever the Divine Message -for any of the reasons stated earlier– addresses the same nation more than once through another Prophet from it, then the former 'copy' of the Divine Message is displaced by the new one, which is rather a 'rectifier' of any distortions or misinterpretations of the former. Accordingly, it becomes incumbent upon all the former Prophet's followers to follow the new one and abandon any part of their former creed refuted by the new Prophet. Disbelief in the second Prophet on account of the silly argument that "we have had our own Prophet" is not only useless for those who deny the new Prophet, but is also equal to sheer apostasy as if denying God Himself by Whom the new Prophet was sent; and finally

(4) Whenever God decides to terminate all Prophethood, then the culmination of all the Prophets and Messengers must have already been sent, not only to his own people but also to all mankind all over the world and until the end of the world, so that no one whosoever is deprived of Divine Guidance and the final 'rectifier' of all the existing distorted or incomplete versions of former Divine Revelation. This was precisely the case with Moḥammad, the Seal of Prophets and Messengers and the Messenger to all mankind forever:

{"And We have not sent you (O Moḥammad) except (as a Messenger) to all mankind..."}

[Kor. Saba' (Sheba): 28]

God also says:

> ***{"Blessed is He Who has sent down the Criterion (i.e. the Koran) unto His slave (i.e. Moḥammad) that he may be a warner to all the worlds."}***
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> [Kor. Al-Forqän (The Criterion): 1]

In compliance with this Divine Proclamation, Moḥammad wrote to the world leaders of his days, including even the Christian Byzantine Emperor and the Zoroastrian Persian Monarch, inviting them all to the final word of God: Islam.

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It follows immediately from the above discussion that the Koran is the only remaining Authentic Part of Divine Revelation, bearing the unfading Signet of God. Unlike the Torah and the Gospel in their present forms, the Divine Accreditation of the Koran is thorough: The Koranic wording belongs solely to God, without any human intervention even from the Prophet himself.

While the 'Divine Content' of the Koran is totally Divine and fulfills all the requirements of a final Message to all mankind, the 'scribal' Torah is more or less a record of the life of the Jews at the time of Moses and Aaron. The Divine Teachings mentioned in the four Scriptures of Moses (Exodus through Deuteronomy) were blurred by contradictory repetitions and ecclesiastical rites with no clear reference to the ultimate purpose of man's life on earth nor even an evidence of the Hereafter. Biblically, it is claimed that everything is to be settled in this worldly life: The observance of God's Commandments is to be rewarded by victory in war while disobedience ends up in doom.

In spite of the high morals included in Jesus's parables and sermons, which are recorded in the four Gospels but totally absent in the scribal Torah, and apart from the new and extremely evident stress on the Hereafter ('Kingdom of Heaven' in the evangelic words) almost unknown in the scribal Torah, the Gospel in its present form is no more than a strict biography of the Master, almost wholly concerned with recording Jesus's

miraculous deeds which testify to his Divine mandate. Nothing is 'rectified' of the scribes' flagrant errors or distortions of Divine Teachings in the Mosaic Message(1) or the Old Testament as a whole. But, as expected of a good thorough-going Jew, the whole of the Old Testament is reaffirmed even to the letter:

> *{"Think not that I am come to destroy the law(2), or the Prophets(3): I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one title shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven: but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven."}*
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> [Matt. V: 17-19]

This avowedly means that Jesus, according to these Gospels, came only as a reminder for the Jews, adding nothing to and omitting nothing from the scribal Torah, with a pronounced stress on the moral side of the Divine Message. He spoke to the innermost conscience of the human being: To worship God out of love rather than fear, and to do good to one's neighbor without expecting any compensation or worldly reward. It is, indeed, the sole merit of the Gospels as narrated, over the Torah of the anonymous scribes. Yet, Jesus had much more to say, but the time had not come yet. The teller of all truth [cf. John. XVI: 12 and 13] would come later after Jesus to conclude the Divine Revelation.

Nevertheless, most unfortunately for the outcome of the Message of Jesus to the House of Israel, Jesus's simulated crucifixion just before his live Ascension into Heaven (Divinely schemed to rescue the Prophet

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(1) Even as odd, to cite only one example, as:

> *{"Unto a stranger you may lend upon usury; but unto your brother you shall not lend upon usury."}* [Deut. XXIII: 20]

(2) Greek 'nomos', a current reference to the Torah.

(3) The 'Prophets' means 'Books' in the Old Testament, attributed to major and minor Prophets after Moses.

Jesus from the Jewish conspiracy against his life because he refuted their clergy) entrapped some of the biographers of Jesus, including the scribes of the four Greek Gospels, into the unblessed attempt to justify this 'tragic death' of Jesus. They came out with a claim that it was the core of Jesus's Message and that he 'knew' it: He would die on the cross to redeem mankind, as a Divine Offer from God Who gave His only 'Son' for the salvation of man, the eternal sinner and source of evil.

Such mystic unwarranted theory -being thought of as the ultimate goal of the Messianic Message: salvation of mankind through Jesus's martyrdom (it was not the first story of Jewish Prophets being martyred, of whom the penultimate was John the Baptist, as narrated in the Gospels)– would later give rise in the Nicene Council (325 A.D.) to the most unprecedented theology in the history of monotheistic religion; raising Jesus as a god with God. It was consummated fifty years later in the most striking theology of three godheads in one: God the Father, God the Son and God the Holy Ghost (i.e. the Archangel Gabriel). The seeds of this theory were solicited and 'managed' to be found in the four adopted Gospels, drawing on misquotations as well as Greek mistranslations from Hebrew-Aramaic.

This alone deprives the Gospel, in its present original Greek form as adopted and understood in Christian theology, of any founded claim to either Divine Accreditation or Divine Content. How could one imagine that God may reveal something against His Divinity or Oneness? How could one imagine a Divine Message to be centered on such a belief? How could one imagine that the ultimate purpose of man's earthly test is limited to the unquestioning belief in free salvation through the Messiah?

Now, neither the Torah nor the Gospel, in their present forms, represents a wholly Uthentic and Unquestioned Manifestation of a True Divine Revelation. They are both abrogated by the Final Word of God, that is the Koran, being thenceforth the only Reliable and Permanent Source of Authentic Divine Legislation that is to be earnestly and carefully observed by mankind. Yet, to grasp the full dimensions of the Koranic message, particularly for a non-Muslim reader, a few lines are necessary.

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For a Muslim, man's worldly life is nothing other than a journey to the Hereafter. God says:

{"And this life of the world is but a pastime and a play! And verily, the abode of the Hereafter is indeed (the world of true) life, if ever they could know."} [Kor. Al-'Ankabüt (The Spider): 64]

This is by no means an underestimation of the extreme value of our worldly life. It is only a pastime and a play for those who do not know, or those who are too occupied therewith to consider, the ultimate significance of their lives. It should be a struggle to win, by one's own beliefs and deeds, the best possible return in the Afterlife. On the Day of Judgment, the Gates of Paradise will only be open for those who did good in this world. Man is honored with the chance to fulfill himself in this worldly life in order to be a winner in the Hereafter.

Indeed, anyone's life from the age of discretion to death is a real and continuous test of freewill and commitment, aiming to determine one's self-earned eternal destination after death. God says:

{"O man! Indeed, you are laboring (in this world and then returning) to your Lord and (that labor) you will be meeting (the recompense for) it."} [Kor. Al-Enśeqäq (The Cleaving): 6]

To overlook this basic fact, even for a second, would be nothing but an act of self-betrayal and self-destruction, by preferring a short worldly life to another eternal and most enjoyable life in the Hereafter. God says:

{"Whosoever seeks (exclusively) the immediate (pleasures of this worldly life) We will immediately grant him therein what We will for those whom We want, and then We will assign him to Hellfire for him to be burnt in it while condemned and rejected (from God's Mercy). And whosoever seeks the Hereafter and strives for it (by doing good and avoiding evil) as it should be striven for while being a (true) believer (in God) then for those, their endeavor will be appreciated (i.e. rewarded)."} [Kor. Al-Esrä' (The Night Journey): 18-19]

However, the Divine Ordainments delivered to mankind will be no longer applicable in the Hereafter, when man's test will have been terminated by his death. In fact, at that time one will meet his final unchangeable destiny: either eternal bliss or unending torment. The Heavenly Message focuses only on man's behavior in this world and is intended to help him pass this test successfully. Indeed, the Heavenly Message is in itself the test: He who abides thereby will be saved, and he who departs therefrom will be lost.

Beside its unique depiction of the Hereafter in every minute detail so that it appears so close, so present and so real, the Koran is also unprecedented in featuring the physical world with utter scientific precision, leaving no room for any irrationality or mystique about the universe and its natural phenomena. By the guidance of the Koran, man could finally be put on the right track to begin his real exploration of the world on a scientific and systematic basis, getting rid of the inherited remnants of ancient legendry and superstitions (e.g. awkward theologies, occult natural forces, deified stars and planets, etc.). Indeed, real experimental science, at least on Muslim territories, and the Islamic influence on world human civilization were born with and inspired by the Koran.

In contrast with other 'modernized' scriptures, the Koran is singularized in treating man as a highly intelligent creature that is worthy to be favored with the utmost honor of being spoken to rationally by the Almighty Creator. The very elaborate argumentation within the Koranic text testifies to the dignity of the human mind, which is totally absent in what remains of the prior Divine Revelation. Not a single Divine Commandment or even a single manifestation of worship ordained in the Koran is told without any comment or explanation of its rationale, being essentially prescribed for man's own benefit.

Man's mission in life is positive and dignifying. Man is the soldier directed by God to fight in favor of good against evil, dignity against oppression, freedom against servitude, and justice against injustice. Man is the master and explorer of the universe which is marvelously described in the Koran and which is so generously adapted to man's needs and activities in life. Man is the guardian of life of himself, his community as well as his 'fellow creatures'.

Indeed, the Muslim community is a corporate body of brothers who are equal, irrespective of race, color, language or social rank. Democracy is not the right to free-choice; it is an obligation, in the name of the best interest of humanity, to prevent anything that is inconsistent with the constitution of the Islamic society: the Glorious Koran.

Accordingly, whatever form of government is adopted by the Muslims in their different societies according to their respective political conditions, it should first guarantee supreme authority to the Heavenly Book and then provide the people with full guardianship over the elected government. A head of state is to be driven out of office by the electorate if he commits any intentional breach of the Divine Teachings. A population that does not practice control over its political system and enforce the Divine Constitution will be brought to account before God on the Day of Judgment, not to mention the detrimental effects of this negligence on people's lives. This is evident in the adverse situation of Muslim countries today, mainly due to their poor adherence to the Koranic Commandments and the separation between religion and the state.

It goes without saying that this is just a suggestive, not an exhaustive, 'few-line' discussion of the topic of the all-comprising Divine Message. It remains to stress the highly emotional grip which the Glorious Koran has on Muslims' hearts so that just the recital of a part of its Verses can move them to tears. In spite of its unequalled richness of knowledge and supreme logic, the Divine Message is not less magnificent in terms of spirituality. With its marvelous couching, its insight into the very depths of the human soul, and its irresistible influence on the human heart and conscience, the Koran keeps a Muslim in permanent remembrance of his Lord.

With this all-reaching magnificence, the way to achieve the Ultimate Purpose of human life is clearly defined: To prove worthy of the Divine Guidance in the Koran and to make the most thereof.

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Being favored with the final Heavenly Message to mankind, Muslims are also entrusted to bring the light of Divine Guidance to everywhere on the Globe. Indeed, throughout approximately eight centuries, the earlier Muslims did the job exquisitely as far as their flags could cover and their merchant caravans could reach. Unfortunately, the subsequent generations were less ardent, and today's Muslims have become scandalously defeatist and incapable.

The propagation of such a self-evident Divine Message as the Koran is not, and has never been (even in the old days of Islamic conquests as thoughtlessly believed by the opponents of the Koran), a military campaign. It depended mainly on persuasive good role models, intrinsic reasonability and a highly deserved precedence to be the final Heavenly Message compared to other's awkward beliefs and practices. Above all, it used the overwhelming cogent power of its Koranic discourse and miracles. This, of course, required the earlier disseminators of Islam to keep a constant methodological focus on the unending Koranic Miracles of Divine Omniscience.

Failing to perform their religious duty as bearers of the absolute truth and the Final Word of God, the contemporary Muslims as a whole are now losing such constant focus on the Divine Book. This is obviously detrimental to the Muslims themselves in the first place (because they have no other source of Divine Guidance) and then to humanity at large.

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The revival of a universal and academic interest in the Koran as the inexhaustible source of Divine Wonders –including the onomastic miracle- now imposes itself to work for the benefit of all mankind. I hope the present work will be perceived by Muslims and non-Muslims as a modest contribution in this respect.

Chapter I

The Onomastic Miracle

(1)

There is a linguistic phenomenon that is common in all languages, namely, foreign words. Every language has words and phrases that are imported from other languages and uttered exactly, or nearly, as they are uttered by their native speakers. For example, in English, the words chassis, chef-d'oeuvre, force majeure and coup-d'état are of French descent. Sometimes, a borrowed word may be modified to suit the specific nature of the targeted language. For example, the English word 'alcohol' is historically derived from the Arabic word 'al-koḥl'. The branch that studies the origin of words is called 'etymology', determining its basic elements and its earliest use, and changes in form and meaning, shown in most major dictionaries.

To be specific, our discussion will be limited to English only as an example.

When using an 'Anglicized' word, English speakers never occupy themselves with looking up its foreign origin. For them, such a word loses its 'foreignness' over time, and thus becomes an English word in form and meaning. Accordingly, it is no longer an exotic word, but it is used by native speakers in everyday language as pure English.

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In spite of this universal linguistic phenomenon, a few earlier scholars refused to admit that the Koran, as a Divine Revelation, could contain even one word of a foreign (non-Arabic) origin. They believed that the Koran was revealed in Arabic among Arabs via an Arab Prophet, Moḥammad (PBUH), for a Heavenly Message to be perfectly perceived and followed by the people to whom it is primarily delivered.

This is an indisputable fact that is obviously shown in the Koran, as in:

{"And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them..."} [Kor. Ebrähïm (Abraham): 4]

{"Verily, We have sent it down as an Arabic Qur'an in order that you may understand."} [Kor. Yüsof (Joseph): 2]

{"And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Moḥammad)." The tongue of the man they refer to is foreign, while this (the Qur'an) is a clear Arabic tongue."} [Kor. An-Naḥl (The Bees): 103]

In addition, such earlier scholars went further to argue that the 'seemingly' foreign words in the Koran were originally Arabic, even if they occurred in other languages with the same or approximate meanings as in the Koran. In fact, they saw that a Koranic word is either purely Arabic or entered into Arabic before the time of Revelation, and later on it became in use among ordinary Arabs.

Those advocates of the Koranic Arabic would undervalue the supremacy of the Koran and the grandeur of the Arabic language by claiming that the Koran uses non-Arabic words only to express highly complicated meanings inherent in the Heavenly Message.

There is another motive or reason behind the previous view, that is, to defend the Koranic Authenticity against the disbelievers, who accuse Moḥammad of imposture. Indeed, such an unfounded accusation was adopted by some feigned scholars of Judeo-Christian Scriptures, who charged the Prophet Moḥammad (PBUH) with stealing from the Old and New Testaments; for example, they assumed that he was much influenced by the Biblical topics, stories and Prophets, and much impressed by the Hebrew or Greek words that are used in an 'Arabicized' form. To support their claims, they alleged that Moḥammad (PBUH) was backed by some 'disloyal' or 'revolutionary' Jewish or Christian priests, who dictated the Koran to him. Such a charge was too flagrant because nothing in the whole Biblical heritage could be compared with the Glorious Koran, neither in language

nor in content. One might wonder how such a Divine Masterpiece could be compared to the scribal records or be taught by a Biblical priest. Yet, we don't need to go deeper into this point now, excluding the defense of the Koranic Arabic and its relation to the Koranic Authenticity to refute the accusation of plagiary from a purely linguistic perspective:

> ***{"...The tongue of the man they refer to is foreign, while this (the Qur'an) is a clear Arabic tongue."}*** [Kor. An-Naḥl (The Bees): 103]

Thus, the Koranic Arabic thoroughness was absolutely not in need of such defense, as the foreign words become part and parcel of the language in which they are used once they are naturalized. So, hostile opinions do not affect the Koranic grandeur or belittle the Arabic language due to a purposeful occurrence of some certain foreign words in the Koran that are naturalized into Arabic before the time of Revelation, irrespective of their historical development and origin.

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On the other side of the controversy, some Koranic exegetes, followed by some Arabists, exaggeratedly argued for the occurrence of foreign words in the Koran. Whenever the direct Arabic etymology of a disputed word 'seemed' to them obscure or difficult to demonstrate, they usually spared no effort to find a supposed foreign origin for the Koranic word in question. In many instances, they even did not name the foreign language from which the disputed word was borrowed or, even worse, when they named it. The hypothetical foreign model, on which the Koranic word was supposedly Arabicized, finally proved to be nonexistent in the named foreign language.

Below, there are some examples of this counter-extremism, as follows:

(1) The Koranic 'Qaswara' (which means 'lion') is alleged to be of Ethiopic origin, but it is actually derived from both Ethiopic and Arabic; it is derived from the common Semitic root 'qasara' (which means 'to force').

(2) The Koranic 'Qestäs' (which means 'the perfect balance') was possibly unknown in Arabic before the Koran, but it was formed

quite legitimately from the Arabic root 'QST' (literally 'being fair'), which is common in Arabic as well as in other Semitic languages. In Hebrew, 'Qäśät' (from the Hebrew root 'QŚT', an equivalent of the Arabic root 'QST') means precisely 'a pair of scales'. Yet, the exegetes, who interpreted some Koranic words as foreign ones, mistakenly alleged that the Koranic 'Qestäs' was a loanword that means 'balance' in Greek or Latin. In fact, this is not true because the word that stands for 'balance' or 'a pair of scales' in Greek is 'zygos' or 'zygaria', and in Latin, 'libra' or 'trutina'. The two alternatives in both languages are hardly comparable with the Koranic 'Qestäs'. However, the modern anti-Koranic European Orientalists asserted later that 'Qestäs' was derived from the Latin word 'iustas' (i.e., justice), or, perhaps, from 'aequitas' (i.e., equity), based on the notion of justice or fairness in 'the perfect balance'. But the words 'justice' and 'fairness' are not missing in the Arabic dictionary as well as the Koranic vocabulary; both of them include a variety of perfect synonyms of these words. Also, the undisputedly original Arabic root 'QST' is that from which the Koranic 'Qestäs' is derived, since the plural form of 'Qestäs' given in the Koran is 'Al-Mawazïn Al-Qest', which is most close to the root 'QST'.

(3) The Koranic 'Ṣerät' (which literally means 'plain, unswerving road') was unknown in Arabic before the Koran, but, later on, it was legitimately formed from the Arabic triliteral root 'SRT' (literally, 'easy moving in or through something'). Here, again, the exegetes, who argued for the existence of some Koranic loanwords, said that it was coined from 'rümi', i.e. the Greek or Latin 'strata' (which means 'street'). Originally, it is 'via strata', which means 'paved road'. The identification was untrue for the following reasons:

a) As the ancient Arabs were not in need of importing a word to represent the concept of ' the paved or man-made roads '.

b) The easy movement in or through, represented by the Koranic word 'Ṣerät', originates from being plain and straightforward, not from being paved or trodden, since the word 'Ṣerät' almost

invariably collocates with the adjective 'straight' in the whole Koran.

c) If 'Ṣerät' and 'Qestäs' were Koranic neologisms, as I already incline to concede, the formation of new words from existent roots is a legitimate and unceasing process in any particular language, excluding automatically any further process of looking for a foreign linguistic source.

Indeed, the failure of the aforementioned exegetes and the modern anti-Koranic Orientalists, who are eager to identify as many loanwords in the Koran as possible, was obviously due to the lack of reasonable multilingual knowledge that is indispensable hereto, and, most seriously, due to the total lack of a highly-sophisticated comparative linguistics, which is still a newborn branch.

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As regards the Semitic languages, they are all descending from one mother tongue, i.e., Arabic. For a word to be original in a particular Semitic language, it should be legitimately recognizable in a simpler, almost always triliteral, basic root[1] that is still existent and used in the same particular Semitic language with the same or most direct denotation present in the disputed word. The absence of such a triliteral or basic root immediately suggests that the disputed word is not original in the particular Semitic language, but rather borrowed, either from a Semitic sister-language or elsewhere.

For example, the Hebrew word 'Maggäl', originally 'Mangäl' (literally means 'sickle') cannot be claimed original in Hebrew, simply because Hebrew does not have the triliteral root 'NGL' from which the word 'Mangäl' (later changed into 'Maggäl') is formed, but both the root and the word are

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(1) To stress the radical form, such triliteral or basic roots will herein be thoroughly transcribed in juxtaposed Latin capitals, such as the Arabic root 'KTB' (i.e., 'to write'); vowel sounds, either initial, middle or final, may take part in the triliteral combination; to stress their consonantal nature, such radical vowel sounds, irrespective of possible vowel change in verbal conjugations, will be shown either as 'w' or 'y' all the time; the representation of the final vowel 'a' in the root is possible only in Hebrew-Aramaic.

borrowed from the Arabs. The Arabic 'Menjal' (literally means 'sickle') is directly formed from the most common Arabic triliteral root 'NJL' (i.e., 'to cut'), and not from 'NGL'[1].

On the other hand, if the same Semitic root equally exists in two Semitic languages, e.g., Hebrew and Arabic, then it will be difficult to affirm which of the two languages first coined or devised the assumed loanword so as to conclude for sure that the other language had borrowed the disputed word from its sister-language. Thus, the reasons behind such difficulty or impossibility are due to the lack of exhaustive 'linguistic' records[2], from which an unquestionably exhaustive glossary for a language could be made. Additionally, the disputed word might be equally coined in both languages, independently and in isolation, irrespective of its chronological order. Consequently, the question of 'priority' or 'first occurrence' will be left aside for it is considered controversial and, linguistically speaking, it is impossible to decide thereupon.

As for the purposes of our research, such 'supposedly' borrowed words, legitimately formed in both sister-languages from equally existent basic roots that are common to both, such as the Arabic word 'Jannah' (i.e., 'garden') that is derived from the Arabic root 'JNN' (i.e., 'to hide')[3] and the Hebrew equivalent 'Gannä' or 'Gän' that is derived from the Hebrew root 'GNN', cannot be categorized as loanwords in either of the sister-languages, or properly unknown to either Hebrew or Arabic. That is because the word in question, on account of common etymology, is readily intelligible to both Arabs and Hebrews.

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(1) The letter 'g' is identical in both Hebrew and Arabic handwriting, but, unlike Hebrew and other languages, it is pronounced 'j' in classical Arabic; so, in case of comparison, an Arabic root with 'j' should be expected to have its equivalent in Hebrew and other languages and vice versa.

(2) The unquestioned linguistic record of Arabic is the Koran itself; other sources, the notably conserved works of pre-Islamic poets are not so unanimously authentic.

(3) From the idea of 'hedging', inherent in the notion of 'garden'; make a comparison between the English word 'orchard', the Latin one 'hortis' (literally means 'enclosure'), the ecclesiastical Greek one 'paradeisos', the Persian one 'pardez', and the Avestan 'pairi+daeza' one (literally means 'surrounding wall').

As a result, the question of Koranic loanwords, allegedly based on so-called Biblical models, was neither raised by the Koranic exegetes, nor by the extremist, who restricted their efforts to instances taken from non-Semitic languages, such as the Koranic 'Ṣerät' and 'Qestäs', which are alleged to be derived from the Latin or Greek 'rümi', or the Koranic 'Sejjïl', which is alleged to be of Persian origin. They did not think attentively of the Hebrew-Arabic or Aramaic-Arabic word resemblances of common etymology in both Arabic and Hebrew-Aramaic. That is because such instances were readily intelligible to them. To explain, purely Arabic words or legitimate derivatives formed from genuinely Arabic roots were already in use by the Arabs themselves, and were in no need of tracing back to foreign linguistic sources.

This alone condemns the attempts of the modern anti-Koranic Orientalists, who argue that the Koran lacks original thoughts, not through critical analysis, which would inevitably prove counterproductive, but through the nonsensical demonstration of its lack of original Arabic vocabulary. They ignore, or are not yet aware, that Arabic is the mother of the whole Semitic languages, and they intentionally overlook the fact that the Koranic vocabulary is the only unquestioned basis of the Arabic dictionary. In their unfortunate endeavor, they went so far and lamentably asserted that the Koran borrowed genuine Arabic words from Biblical Hebrew-Aramaic, such as the Koranic words 'Zakäh' (Arabic root 'ZKW', meaning 'to be pure and prosperous'), 'Rabb-ul-ʿälamïn' (Arabic root 'RBB+ʿLM', meaning 'Lord of the Worlds'), and 'Sollam' (Arabic 'SLM', meaning 'ladder'), which is not explainable by the Hebrew-Aramaic equivalent 'ŚLM'[(1)]. In spite of the huge, but futile, two-century efforts, such Orientalists testified, at least in the field of pure linguistics, to their total non-scholarship.

But, after all, what is the real value of such unfortunate Orientalistic argument, revolving around the fact that the Koran uses words already used in the Bible, and the allegation of plagiary?

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(1) For a 'list' of such arbitrarily alleged Koranic modelling on Biblical Hebrew-Aramaic, see -for example- Joseph Horovitz, Jewish Proper Names and Derivatives in the Koran, Georg Olms Hildesheim, 1964, Part II: Foreign Adopted Words.

Nothing at all, because:

(1) It implies that notions represented in the Koran by the so-called Biblical loanwords were foreign to the Arabs of the epoch, and this is not true because there is no striking evidence. Second, such allegation means that the Koran was unintelligible to the first receivers of the Koranic Message, and this is totally untrue. Third, and most important, how could then the author of the Koran, who was allegedly the Prophet, have been able to choose from the Bible the right Biblical word, which was not yet translated into Arabic, for the particular notion, which was allegedly foreign to him as an Arab? And, most amazing, how he was able to use it in all its possible, and, perfectly, correct second formations, including those which were unknown in Biblical Hebrew? Here, the idea of an assistant 'priest' is preposterous: If the Prophet, himself as an Arab, is believed to be unable to bring about such 'revolution' in Arabic vocabulary, a non-Arab priest is even less credible. Indeed, had such imaginary 'magnificent' priest been real, he would have legitimately claimed Prophethood for his own self[1].

(2) It also implies that the Koran, to be original and avoid the charge of plagiary, should have used, in expressing the same notions, other words than those already used in Biblical Hebrew so as to differentiate itself from the Bible of the Jews. Indeed, such a statement is not considered worth defense by a well-known linguist, as a sister-language, such as Arabic, which is relative to Hebrew, cannot help using the same roots that are common to both languages regarding expressing the same notions, as long as the root in common does not lose certain connotations that still exist in the equivalent of the Semitic root, or acquire new connotations that are absent therein.

(3) It wrongly implies, again, that the Koran borrows the word-model as it is in the Bible, without ascertaining its real denotation in the scribal usage[2]. In fact, in the Koranic usage, not all the alleged Koranic

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(1) An idea that is so clear to all the Jews of the epoch in Arabia in particular.
(2) Which excludes the allegation of an assistant Biblical priest.

loanwords are perfect synonyms of their Biblical counterparts in the Torah. To mention just one example among many, the Hebrew word (ʿE¯den) (Garden of Eden) stands unquestionably for a proper name of a place on this planet; it is an hypothetical fertile region in Mesopotamia where, according to the scribe of the first book of Moses, Adam, before his fall, was employed as a gardener. As for the Koranic equivalent, 'Jannät-u-ʿadn', meaning literally 'gardens of abidance', it refers to the eternal abode of the blessed in Heaven, but the word 'garden' is invariably used in the plural form, meaning 'permanent dwelling' by the verbal noun (ʿadn) (abidance), which is derived from the Arabic root (ʿDN), which literally means 'to abide or stay at'. So, it is clear here that such a meaning has nothing to do with the Hebrew root (ʿDN), which is not equivalent to the Arabic root (ʿDN) but rather to the Arabic root 'ĠDN', meaning 'to be soft, luxuriant, pliant and delightful'(1). In this example, the Koran does not borrow the Biblical word-model (ʿEden) as it is in the Bible, but intentionally rectifies at least three scribal misconceptions thereof. It is not a proper name of a place on earth; it does not denote delightfulness but permanent dwelling. It was not before the Koran that the Biblical exegetes learnt to omit the Hebrew particle 'be-' from the phrase 'Gän be-ʿEden', to avoid mistaking it for a place name, sticking, however, to the notion 'delight', the only possible meaning in Hebrew (ʿDN), owing to the fact that Hebrew lacks the letter 'ġ' in Arabic 'ĠDN', so as to differentiate between the Semitic roots (ʿDN) and 'ĠDN'.

(4) Relative to sister-languages such as Hebrew and Arabic, as stated earlier, using word resemblances to substantiate the charge of plagiary is a priori, a futile argument. It is an unjustified charge since none of the alleged Biblical loanwords in the Koran really stands for a purely technical term, let alone the 'author' of the

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(1) The letter 'ġ' is absent in Hebrew-Aramaic handwriting. For all cases of Arabic roots in 'ġ', such as ṢĠR, to be small, the 'ġ' mutates (ʿ) (cf. Hebrew ṢʿR, to be small); but Arabic ṢʿR means to slant, absent in Hebrew ṢʿR, whence the confusion between, e.g., ʿDN & ĠDN.

magnificent Koran, which abounds in purely Koranic technical terms that are far beyond the reach of the Biblical scribes. Indeed, linguistically speaking, any attempt to upgrade the Bible, or any other 'holy' scripture, over the Koran, is a bad joke, if not in fact a self-defeating argument. After all, suppose that the Koran was revealed in Hebrew, would it be logical to criticize it for using the same Hebrew wording for the same Biblical notions?

(5) The assumption that the Koran is a repeated version in Arabic of the Holy Scriptures in their present available form (so as to substantiate the charge of plagiary) is totally false. Both Jews and Christians are urged to 'quit' the Bible in its scribal form and convert immediately to Islam, which is regarded as the last Divine Message that displaced all former Divine Revelations, and the final rectifier of the monotheistic message as distorted by scribes and exegetes. That is why the Koran is devoid of erroneous or distorted scribal insertion. The Biblical scribes and narrators mistakenly and unceasingly sermonized the Biblical message, either by distortion or concealment. As for the points of disagreement between the Koran and the Bible are, indeed, so glaring, but what is told in the Koran in addition to the whole Biblical heritage is enormous. The Sayer of all the Truth, foretold by Jesus in John's Gospel [John. XVI: 12-13], left nothing to be said to mankind. As for the points of agreement, the unity of the Divine Message all along the history of mankind not only explains, but also presupposes, all the degrees of conformity between the Torah and the Koran, since the Revealer of both is One and the same.

To conclude, it should be noted in this connection that such Judeo-Christian anti-Koran Orientalists, who have completely failed -through the analytical study of the Divine Message- to disprove the Koran Divine authorship on a rational basis, were blindly driven to deny all Divine Revelations. Thus, for them, both the Koran and the Bible are man-made, and not Divine, and that all Prophets down to Moḥammad (PBUH) were equally 'impostors' without exception. As a necessary result of their own argumentation, nothing prevents them from adopting such an enraged

charge of plagiary against Moḥammad (PBUH) in person, since, for them, all so-called 'Divine' Revelations are common human heritage that is open to all claimants; in other words, it is unprotected and has no 'copyrights'.

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Here, the most important point to discuss in our research is to determine, from a Muslim standpoint, my own position, that is, whether the Koran -the ultimate authority of the Arabic language- does occasionally, or does not at all, make use of loanwords that are seem foreign to the Arabic language?

My answer is: Yes, there are certainly occasional occurrences in the Koran of some originally foreign words of the second type, i.e., words that became Arabic before the time of Revelation, and, thus, became readily intelligible to the Arabs of the epoch as if they were originally Arabic; indeed, this is an unceasing linguistic process that is common to all languages.

Yet, the occurrence in the Koran of such naturalized words should not be loosely alleged for a specific Koranic word without due linguistic investigation for the following considerations, as follows:

in Arabic, as a Semitic language, the only admissible linguistic criterion by which we measure the pure Arabity, or foreignness, is the following:

1) Whenever the disputed word is legitimately formed from the simplest ground base, i.e., an Arabic triliteral or basic root in current use, then such a word, even if unuttered by the Arabs before the Koran, is categorically Arabic 'in origin', such as the Koranic word 'Ṣerät' from the root 'ṢRT", or the Koranic word 'Estabraq' from the root 'BRQ';

2) When the Arabic language lacks such basic root, or, when the supposed basic root, being a quadriliteral, seems a back-formation from the disputed word, such as the word 'SRDQ' that is taken from the Koranic word 'Sorädeq', then the disputed word seems probably foreign. Thus, the final decision regarding its foreignness remains controversial, until its foreign homonymous equivalent is identified in current use and is commonly used with the same meaning in a named foreign language.

Albeit the possible occurrence of some originally foreign words of the second type in the Koran, such as the Koranic word 'Sondos', let alone the pure Koranic neologisms formed from the pure Arabic triliteral roots, such as the Koranic word 'Qestäs' that is derived from the root 'QST' and the Koranic word 'Ṣerät' that is derived from the root 'SRT', which are most probably unuttered by the Arabs before the Koran, is by no means detracting, in whatever aspect as stated earlier, from the grandeur of the Koran, being revealed in Arabic in the debate.

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In any case, the issue of the alleged Koranic loanwords, or the occurrence of originally non-Arab words in the Koran, though interesting and also controversial, it is of little importance to the scope of the present work, especially regarding demonstrating one miracle of the Divine Omniscience in the Koran, since there is no miraculous knowledge at all in explaining the meaning of such alleged loanwords that were already in current use by the Arabs themselves before the Koran.

Our work is solely interesting, especially in regard to the non-Arab proper names cited in the Koran, for the following reasons:

1) Such non-Arab proper names are universally and unanimously known as non-Arab, namely foreign to the Arabic language.

2) Their exact meaning is only known by a versed scholar of the foreign language from which the particular proper name is derived.

The more the instance of the Divine Omniscience in the Koran is miraculous and indisputable, the more the proper name in question is, as follows:

(1) Derived from a totally extinct language, such as the Old Egyptian, unknown to all mankind and still so until recent time, that was in common use one thousand years before the Koran.

(2) Explained differently in the Koran as regards its real, original meaning against all bearers of the particular name, and contrary to its long-established explanation that is still held by the grammarians or scholars of the particular language.

Such precisely is the onomastic miracle presented and demonstrated herein.

(2)

Of all classes of words in any language, only proper names have the peculiarity of losing their original semantic denotation that is still given in dictionaries to their homonymous common names, adjectives, etc., after which, in all appearances, the particular proper name was first coined.

Take, for example, the proper name 'England', from Old English 'Englaland', lit., land of the Angles, i.e., hooks: When speaking of 'England', the idea of a hook or hooks (i.e., angles) is totally absent from the speaker's mind, even if the speaker happens to be a remarkable authority on the English language, because he uses the term 'England' to denote 'a specific country', singularized from other countries by the proper name 'England'.

Again, when speaking, for example, of Pope Clement VII, who showed no forbearance towards Henry VIII, whom he excommunicated, it would not be a witty statement to say: "Pope Clement VII was not 'clement' towards Henry VIII!", because everybody knows that Pope 'Clement VII', as indeed all bearers of such name, was only 'clement' by name, not necessarily by nature.

The same applies perfectly to the robust giant of 'Robin Hood's band', who is called Little John, or a dark-skinned person, who is curiously named Mr. White, and so on.

Such semantic denotation is obviously shown in adjectives, such as clement, little, white, etc., or in common names, such as Carter, Horn, etc. This semantic denotation is totally lost in proper names, such as Mr. Clement, Mr. Little, Mr. White, Mr. Carter and Cape Horn, when used as

appellatives. Consequently, proper names are essentially meaningless in reference to the person, thing, or place, named, which is considered to be a mere symbol uttered just to denote identity, devoid of any reference to character, quality, state, condition, or relation. This takes place when the particular proper name: (I) is formed from an obsolete root that is no longer in use in the particular language; or (II) is borrowed from a foreign language.

Such meaningless characteristic of proper names results inevitably in the following singularities:

1) Proper names are neither translatable nor even convertible into their perfect equivalents in other languages; the English name 'John', for example, is never translated or converted into any of its equivalents, such as the French 'Jean', the German 'Hahn', the Dutch 'Johan', the Arabic 'Yaḥya' or, ultimately, the Hebrew 'Yoḥ anän', literally grace from God, but remains invariably 'John' in all languages, lest translation or conversion be misleading as to the identity of the person spoken of or spoken to.

2) Imported foreign names are loosely used in naturalized form, without any bother to get the faintest idea about their original meaning in the foreign language from which the proper name was ultimately borrowed. 'George' and 'Rachel', for example, are current proper names in English, but nobody cares to know that 'George' is derived from the Greek 'Georgios' that is originally formed from geo+ ergos, which literally means 'earth-worker', 'tiller', and nobody is interested to learn that 'Rachel' is formed from the Hebrew 'Raḥ ël', which literally means 'ewe', i.e., a female sheep.

3) Naturalization of foreign names even adds to complete confusion as to the original meaning of the name, especially when the naturalized form suggests by itself a different meaning. As a result, the borrowed name becomes misunderstood in the borrowing language as it is unintelligible in the original language, which first coined the particular name. An example of this is found in connection with the Old Egyptian name 'Möse' (the Prophet Moses), which literary

means 'child', which is derived from the Old Egyptian root 'MSY', meaning 'to beget', or 'procreate'). The biblically naturalized Hebrew name 'Mośë', which is identical in form to the present participle masculine of the Hebrew root 'MŚY', meaning 'to draw out', 'deliver', leads to misunderstanding by the Hebrews of Moses's name as it is far from the Old Egyptian name 'Möse' (child). Thus, the Hebrew name 'Mośë' becomes unintelligible in terms of the Old Egyptian vocabulary, leading to obscuring legitimate identification of Moses's real name in the language of Moses's adoptive father, Pharaoh.

4) Invariably conceived as essentially meaningless, foreign names that are originally in combined form, such as 'Gabriel' (from the Hebrew name 'Gabr-i-El', which literary means 'the mighty man of God'), are grammatically treated in the borrowing language as if they are originally simple names, and not compound. When feminized, the usual feminine ending is to be added, not to the first syllable, but to the second one of the combined name, such as the feminine 'Gabrielle' for masculine 'Gabriel'), resulting in absurdities and nonsense, as the feminine 'Gabrielle' turns to mean, not 'the mighty woman of God', but 'the mighty man of the Goddess', which is a weird name for a female person, let alone feminizing the invariable word 'God'. Another example of such an absurdity is found in connection with the compound foreign names that are originally coined from an 'exclamation', such as the masculine name 'Emmanuel' that is taken from the Hebrew name ('emmanu-El), which literary means 'God be with us!) is invariably neuter in gender, but the feminized 'Emmanuela' means 'The Goddess be with us!', and so on.

5) Not a few of 'indigenous' proper names, although original in the particular language, are seldom intelligible to 'indigenes', let alone bearers of the particular name, because of archaism, disuse, clipping, altering and obscured combination. Here are some examples from the English language: (I) 'Clint', diminutive of 'Clinton', where 'Clint' is an Old English word, meaning 'cliff' (precipice), and the syllable '(t) on' in Old English means 'town'; thus, 'Clinton' literary means 'town

at the cliff'. Similarly, the other English proper name 'Clifton' (Clif(f) ton), which means that both 'Clinton' (dim. 'Clint') and 'Clifton' (dim. 'Cliff'), are perfect equivalents, but such synonymy is hardly perceptible to any Anglophone, who is unassisted by a high-standard English etymologist; and, (II) both feminine names 'Molly' and 'Polly' are used as variables of 'Mary', from Aramaic 'Mariam', which consists of 'Mari + ama', literary meaning 'handmaid of the Lord'(1). Another example -from Hebrew- is the Hebrew name 'Yeqüt-i-El', literary meaning 'God-fearing', where the first syllable 'Yeqüt' should be from the Hebrew root 'YQA', akin to the Arabic root 'WQY', literary meaning 'to ward off', and in the Koranic usage it means 'to be pious', 'venerating', or 'fearing God', but the root 'YQA' is unused in Hebrew. Thus, no Hebrew bearer of the Hebrew name 'Yeqüt-i-El' could know for sure the real meaning of his own name, unless assisted by a high-standard scholar in both Hebrew and Arabic.

But, nobody cares to know the utterance of sounds referring to the 'identity' of the person or place named, since proper names of persons or places are 'symbols'

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It appears clearly from the foregoing lines and examples that 'Onomastics', i.e., the academic study of the origin, form, meaning and use of proper names, is not at all an ordinary task for ordinary people, but rather it is a highly specialized branch of linguistics, requiring a collective work by high-standard erudite, multilingual, etymologists, versed in both extinct and living languages.

Yet, Koran Onomastics requires a superhuman all-comprising mind. The marvelous work done in this field by the Koran, as fully demonstrated in the present research, testifies all by itself to the Omniscient Mind, the only possible author of such unequalled and unprecedented masterpiece of Divine Omniscience.

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(1) Although -as we shall see later- wrongly believed by all New Testament scholars to be cognate of 'Miriam', Moses's sister (Hebrew 'Meryäm', lit., 'rebellion').

Any disparagement of the Koran, the everlasting miracle, would only strip the Koran disparaging opponents from any founded claim to scholarship. In addition, any attempt to deny the Koran Divine Credibility, contrary to the prime purpose of such short-sighted incurable opponents, would indeed be a credit of the Koran alleged human author. Similarly, the very accusation of imposture, in respect of Moḥammad's justified claim to Prophethood from God, is in itself a certification by themselves of Moḥammad's superhuman omniscience, which Omniscience is only God's Proper.

Indeed, the basic dilemma for all the anti-Koran debaters is to recognize Moḥammad's claim to Prophethood from God as justified, or accredit him (God forbid!) to the highly deserved title of Godhood, exclusively befitting the Koran Divine Author.

If Moḥammad (PBUH) was just an extremely erudite person, a great poet, an impostor, preaching his own miracle or, in brief, a liar, as alleged by his opponents, nothing at all would have discouraged an impostor -with the Divine Book in his hand- from taking the next logical step, i.e., to proclaim himself divine.

But the greatest men, having rejected all earthly ambitions for wealth, rank, renown or prestige, had a supreme mission to see fulfilled, that is, to relieve all mankind once for all from any further distortion by mystics, poets or clergymen, of the One Divine Message for all times, and to eliminate for good any muddles or mystifications about the All-Transcending One:

> ***{"Say (O Moḥammad!): 'I am only a man like you. It has been inspired to me that your God is One God. So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord'."}***
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> [Kor. Al-Kahf (The Cave): 110]

Thus, after Prophet Moḥammad (PBUH), no choice is left for any human reading in the Koran with a self-respecting mind except either be a rigorously Koranic pure monotheist or, else, remain a wretched muddleheaded fool.

(3)

In spite of its highly cogent power as irrefutable instance of Divine Omniscience in the Koran, which is extremely useful to defenders of Koran Divine Credibility, the onomastic miracle herein presented remained nonetheless unspoken of, all along a period of almost fourteen centuries, i.e. since the revelation of the Koran, accomplished in 632 A.D., until the publication of the present work.

Such silence by Koran scholars was obviously due to the fact that 'The onomastic miracle in the Koran' -as indeed all other Koran miracles reserved for future Muslim generations- has remained hitherto undiscovered.

Reasons responsible for delaying the discovery were three in number:

(1) Extreme subtlety of Koran Onomastics.

(2) Absence of any reference thereto by the Prophet.

(3) Poor acquaintance of all Koran scholars without exception with languages other than the Arabic, especially with the Hebrew-Aramaic from which the majority of foreign names in the Koran was derived, let alone extinct languages, such as the Old Egyptian which was unknown to all mankind one millennium before the Koran and is still unknown to the majority of them so until now.

The Prophet's silence in respect of the onomastic miracle was due to the fact that Koran Onomastics was a miracle reserved for future Muslim generations, since it could not be recognized a tested-and-proved instance of Divine Omniscience in the Koran, i.e. a miracle, unless contemporaries of the Prophet, believers and disbelievers alike, could -which was not

the case- ascertain for themselves the scholarly truth telling in Koran Onomastics.

However, the two other reasons responsible for delaying the discovery of the onomastic miracle, namely, subtlety of Koran Onomastics, and consequences of Koran scholars poor acquaintance with such foreign languages, need a somehow detailed attention.

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Koran Onomastics is indeed too subtle to be readily discovered from immediate reading in the Koran. For myself, to be sincere, I deem my own discovery of the onomastic miracle only due to a hit of sheer hazard or, to be precise, to an inspired flash of pure intuition.

Such hit of hazard or flash of intuition occurred to me in connection with the name 'Zachariah', Hebrew 'Zeḳaryä', literally, 'he remembered God', from the Hebrew ZKR, cognate of the Arabic ḌKR, namely, to remember.

How many often indeed did I stop at the charming euphony in the Koranic Verse [Kor. Maryam (Mary): 2] assimilating the Arabic verbal noun 'ḍekr', which literally means remembrance or remembering, to the name 'Zachariah', Koranic 'Zakariyya' and Hebrew 'Zeḳaryä', meaning he remembered God?

Only God knows. Yet, over so many years of reading in the Koran, I used only to admire the euphonic charm, unaware that the Koran was in fact using such euphony intentionally to explain by the Arabic verbal noun 'ḍekr', literally, remembrance, the central meaning in the Hebrew name 'Zeḳaryä', i.e. 'he who remembers God'.

Was it because of my poor acquaintance with Hebrew at that time, that made me stick to sheer euphonic homophony and miss synonymy?

It is Quite possible; but not necessarily. when I got, later, to know Hebrew better, I still needed that flash of intuition to grasp the subtle hint, let alone the lucky conclusion that the Koran does, in more or less similar ways, 'intentionally explain' All Koranic non-Arab names.

This is because Koran onomastic style relative to the name 'Zachariah', as indeed in connection with all other Koranic non-Arab names, is not

direct. The Koran, relating Zachariah's story(1), is not explicit as to its avowed intention to explain the name 'Zachariah'. The Koranic account does not run, for example, as follows: "There was a man named Zachariah, which name means 'he who remembers God', and that man (O Moḥammad!) was remembered by thy Lord's Mercy, as he called on his Lord whisperingly in the temple, etc." [cf. Kor. Maryam (Mary): 2-3], but the subtle Koranic account runs as follows:

> ***{"(This is) a mention of the mercy of your Lord to His slave Zakariyya (Zachariah). When he called out his Lord (God) a call in secret."}***
>
> [Kor. Maryam (Mary): 2-3]

The corresponding original Arabic text in the Koran marvelously reads:

> ***{"ḍekru raḥmati rabbika ʿabdahu Zakariyya, eḍ näda rabbahu nedä'an ḳafiyya".}***

Here, in spite of homophonic assimilation of the Arabic 'ḍekr' to the Hebrew 'Zeḳaryä', and synonymous approximation of 'he called on his Lord' and the Hebrew 'Zeḳaryä', 'he who remembers the Lord', there seems no intentional explanation of the name 'Zachariah', but rather a smoothly running strict account of solid facts:

The man was really called 'Zachariah'.

He did call on his Lord and the Lord's Mercy did remember him (hearing his prayer for an impossible son in his advanced years from his old barren wife Elizabeth and announcing the birth of John).

With such couching, the reader's attention is wholly drawn to the facts narrated in the Koranic text, with no chance to grasp the subtle Koranic hint to the meaning of the name in question.

In addition, and most important, proper names, as stated earlier, are quasi-meaningless, i.e. read or uttered merely as symbols to the identity of

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(1) John's father and husband of Mary's aunt, Elizabeth, who, according to the Gospels, was praying in the temple when an Angel appeared to him and said to him, "Do not be afraid, Zachariah, for your prayer is heard, and your wife Elizabeth will bear you a son, and you shall call him John" [Luke. I: 13]. Zachariah named in the Koran is counted among Prophets, while he is only a priest in the Christian Tradition.

the person or place named, without the faintest occurrence to the mind as to their original semantic denotation while read or uttered, which weakens, to a minimum, possible notice of the indirect onomastic reference.

Were the Koran revealed in the language from which most non-Arab names in the Koran are derived, i.e. in Hebrew, perhaps such indirect onomastic hint would have been less dimly noticeable, for such sentence as 'the mercy of the Lord remembered His bondman Zachariah' would then have read in Hebrew: 'Raḥamëy Yehwa zaḳaru ʿabdëhu Zeḳaryä', where 'zaḳaru' (3rd person plural form, meaning remembered) and the name 'Zeḳaryä' (he who remembers the Lord), would have been, relative to Hebrew readers, in conspicuously homogenous confrontation.

But the Koran was revealed in Arabic; so, all non-Arab names cited, and explained, in the Koran, are in fact 'Foreign words' to the Arabic reader, used as meaningless appellatives, needing not to be dwelt on.

This brings us to the hot topic concerning Koran scholars and exegetes level of acquaintance with foreign languages, especially with the Hebrew-Aramaic, from which most non-Arab names in the Koran are derived.

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Koran scholars and exegetes, without exception, were indeed poorly acquainted with languages other than the Arabic, especially with the Hebrew-Aramaic.

A few illustrative examples, in this regard, are self-evident:

1) The name 'Gabriel' (Koranic 'Jebrïl' and Hebrew 'Gabr-i-El') which literally means, 'the mighty one of God', was curiously explained (ʿabdullah), literally 'servant of God', which is quite far from the Hebrew 'Gabr-i-El'. It is funny to know that the Hebrew is possessed of the name (ʿabd-i-El), perfect equivalent of the Arabic (ʿabdullah); here, exegetes' hazardous explanation is built on simple guessing.

2) The name 'Abraham', explained by the scribe of the Genesis himself as meaning 'father of a great multitude'(1), is curiously analyzed by

(1) Rectified in Koran Onomastics to 'leader-of-mankind' as we shall demonstrate later.

some Koran exegetes as follows: 'Ab+' meaning 'father' (which is good) and '+raham' as cognate of the Arabic 'raḥïm', i.e. 'merciful', apparently on the assumption that the 'ḥ' in the Arabic could be mutated to 'h' in the Hebrew-Aramaic (which is quite bad). Here, again, the exegetic explanation of the Hebrew-Aramaic name 'Abraham' is based on hazardous guessing, the more it denounces their poor acquaintance with Biblical writings, either directly or through contemporary Biblical 'priests', already alleged by anti-Koran Orientalists.

3) Owing to Semitic sisterhood, many Biblical names were mistaken by some exegetes for genuinely Arabic names, such as 'Noah' (Hebrew 'Nöaḥ' and Koranic 'Nüḥ'). But, unequipped with Comparative Linguistics, especially in respect of consonantal mutations within sister-languages, such as the original Arabic 'ḳ' mutating to Hebrew-Aramaic 'ḥ', some Koran exegetes were wrongly induced to understand the name 'Noah' as being from the original Arabic NWḤ (to wail over), not from the original Arabic NWḲ (to rest, remain), mutating in the Hebrew-Aramaic to NWḤ, and thus, they wrongly came to the conclusion that the name 'Noah' meant 'the wailing one', not 'the remaining one' as explained by Koran contextual onomastic hint:

{"And indeed We sent Nüh (Noah) to his people, and he remained among them a thousand years less fifty years..."}

[Kor. Al-'Ankabüt (The Spider): 14]

So, such exegetes could but miss the Koranic subtle onomastic hint. However, 'the wailing one' seemed to them a curious name for a Prophet, so, they readily accepted the funny explanation offered by their unscholarly Biblical priests that 'Noah' was so named in the Torah after having 'wailed' so many decades over the destiny of his people drowned in the Deluge, with a quantity of tears comparable thereto! Such hazardous explanation testifies to the total unscholarship of contemporary Biblical sources, to the fact that Koran exegetes could learn nothing from their contemporary

Biblical 'scholars' to help them rectify exegetic Onomastics concerning Biblical names(1) and to the truth telling of the Koran in respect of contemporary Biblical priests when it says:

{"And there are among them (Jews) are gentiles who know not the Book, but they trust upon false desires and they but guess"}.

[Kor. Al-Baqarah (The Cow): 78]

4) Owing to their total unfamiliarity with the Hebrew-Aramaic, as well as to their lack of Comparative Linguistics enabling to understand consonantal mutations within sister-languages such as the Arabic 'd' mutating to the Hebrew 'ṣ' and the Arabic 'k' occasionally mutating to the Hebrew 'q', Koran exegetes and scholars could not decipher the meaning of a name, which was common in the post-Koranic period among both Arabs and Jews, such as the name 'Isaac' (Koranic 'Esḥäq') arabicized from the Hebrew 'Yeṣḥäq', meaning 'he laughs', in the sense of 'the laughing one', which is derived from the Hebrew ṢḤQ, the equivalent of Arabic DḤK, meaning to laugh. Indeed, within the context of the Koran relating the announcement of Isaac's birth by a delegation of Angels whom Abraham received and hastened to prepare a meal for the occasion in their honor with his wife Sarah waiting on them, the Koran subtly explains the meaning of the name 'Isaac' as follows:

{"And his wife, waiting on (them), laughed, so We gave her glad tidings of (the birth of) Isḥäq (Isaac)..."}

[Kor. Hüd (The Prophet Hûd): 71]

The Koran seems unequivocally to say: 'As she laughed, we (the Angels) announced to her the laughing one', i.e. Isaac. Here, the Koranic couching (she laughed, so we announced...) suggests by itself that the choice of this particular name (Isaac) was occasioned by Sarah's act, i.e. her laughter, which was quite enough to move

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(1) Indeed, the scribe of the Genesis himself, as we shall demonstrate later, did miss the real meaning of 'Noah' derived from the Hebrew-Aramaic NWḤ (to rest, remain) mistaking it as if being taken from 'rest' in the sense of 'comfort', not in the sense of' 'stay', 'remain'.

Koran exegetes curiosity to solicit, at least with their contemporary Jews bearers of the name Isaac, the meaning of that name so as to determine its relation to Sarah's laughter, but this is not true. On the contrary, some of them mistook, as usual, 'Isaac' (Koranic 'Esḥäq') derived from the Arabic SḤQ, as literally meaning, to be brought far, which testifies, not only to Koran scholars' total lack of acquaintance with the Hebrew-Aramaic, but also to the fact that their contemporary Jews lost all contact with the Bible (where the scribe of the Genesis identifies the meaning of the name 'Isaac') and with Hebrew itself, since 'Yeṣḥäq' (Isaac) is precisely the third person masculine present form of such a current verb as 'to laugh', or else, to the fact that they knew but, out of sheer malice, kept silent so as not to help Koran exegetes rectify their unsuccessful guesses. But how could one excuse the modern Orientalists supposed to be highly educated in the Hebrew-Aramaic, who stop at criticizing Koran coining 'Esḥäq' from 'Yeṣḥäq', as if totally blind to Koran marvelous couching in the above Verse explaining the meaning of the name 'Isaac'?

5) Reading in later Koranic exegeses, indeed as late as Al-Qorṭobï's "Al-Jäme'u le-Aḥkäm-el Qor'än" of the 13th century A.D., reveals that some genius Koran exegetes (unfortunately not named by Al-Qorṭobï), if not Al-Qorṭobï in person, who had the opportunity of staying some years in Egypt, were suspicious about Biblical scholars' erroneous explanation of the name Moses (Koranic 'Müsa' and Hebrew 'Mośë') from the Hebrew MŚA and thought rightly that it would be more logical to solicit the meaning of the name Moses from the Old Egyptian, language of Moses's adoptive father, i.e. with the Copts of Egypt, descendants of the Pharaohs. But the Coptic, which was itself extinct at the epoch, was not, contrary to the concept of those exegetes, identical with the Old Egyptian from which Moses's name was in fact derived. Anyhow, some Coptic volunteers told them, as narrated by Al-Qorṭobï, that the name Moses could be built from Coptic 'Mo + Sa' (water + trees), in reference to the place where the Hebrew infant's ark was found. The

attempt, though unsuccessful, testifies indeed to those exegetes' scholarship, to the total ignorance by contemporary Copts of their grandfathers' language, and to the genius of Koran Onomastics deriving the name Moses from the Old Egyptian 'Möse', i.e. 'child', Arabic 'Walïd', as explained in the following Koranic Verse in which Pharaoh, lecturing Moses, said ironically to him:

{"Did we not bring you (Moses) up among us as a child?"}

[Kor. Aś-Śoʿarāʾ (The Poets): 18]

Such information had been, before and after the Koran, beyond the reach of all mankind until too recently, not before the middle of the 19th century A.D.

This is one unbeatable proof of Divine Omniscience in the Koran, because only the Speaker in the Koran, blessed be His names, can know such facts.

It is also and by far one sufficient reason for the delayed discovery of the onomastic miracle which was impossible to demonstrate in its full dimensions before such ancient languages as the Old Egyptian could be deciphered and reconstituted.

(4)

Non-Arab, or allegedly non-Arab, proper names of persons or places cited in the Koran (all of which are being dealt with in the present research), belong in alphabetical order to the following languages:

Aramaic (example: 'Midian' [Biblical 'Medyän' and Koranic 'Madyan']).

Babylonian (example: 'Thara', Abraham's father [Biblical 'Täraḥ' and Koranic 'Äzar']).

Greek (example: 'Evangel', the Gospel [New Testament 'euangelion' and Koranic 'Enjïl']).

Hebrew to which belong most non-Arab names cited in the Koran (example: 'Jonah' [Biblical 'Yonä' and Koranic 'Yünos']).

Old Egyptian from which are found five names in the Koran, i.e. 'Egypt', 'Hämän', 'Moses', 'Pharaoh' and 'Sinai' (example: 'Moses' [Biblical 'Mośë' and Koranic 'Müsa']).

Koranic Onomastics in respect of Koran foreign names from such five languages -some occasionally ancient or even extinct- points to a supreme linguistic knowledge too erudite to be humanly attainable at the epoch, either by one single man (Koran alleged human author, i.e. the Prophet) or by a team of assistant Biblical priests, as attested by scribal erroneous Onomastics in the Torah, remaining unrectified until the present day.

In addition, the highly subtle manner in which the Koran explains such foreign names, such as attested by some Koran onomastic instruments, especially Arabicization, Assimilation, Imagery or Portrayal within the

narrative context featuring the character or place named, sometimes even unnamed, testifies to the fact that the author of the Koran did not happen to be 'taught' the meaning of such names in isolation, but rather that the Koran is masterly acquainted with such languages, which are humanly unattainable as early as its epoch and still so even by the greatest of modern linguists.

It is, no doubt, a miracle of Divine Omniscience too overwhelming to be challenged or denied.

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Koran onomastic instruments identified through the present research are six in number:

1- Arabicization.

2- Assimilation.

3- Synonymy.

4- Antonymy.

5- Translation.

6- Portrayal.

As I am going to demonstrate in the present research, each non-Arab proper name cited in the Koran is explained by either one or more of such six onomastic instruments.

Yet, before applying them to our subject-matter, we should first, for the purposes of our work, determine the function and use, in Koran Onomastics, of each one of such six onomastic instruments.

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To begin with, all Koranic non-Arab proper names are already figured in the Koran in an 'Arabicized' form, i.e. the particular proper name is not 'copied' as it is in its original language, but 'modified' to suit Arabs' own particular phonology, such as 'Elisha', Hebrew (Eliśä'), which is Arabicized in the Koran as (Alyasa').

This is quite natural. It is, indeed, a general rule common to all languages. Take for example the Arabic name 'Al-Qäherah', Capital of Modern Egypt, which is not taken as it is in Arabic, but Anglicized 'Cairo', Frenchified 'Le Caire', Germanized 'Kahiro', and so on.

Such process of Arabicization, Frenchification, Germanization, etc., is not at all meant to translate the meaning of the particular foreign name to the natives of the other language, but rather merely to suit appropriate phonological considerations, particular to the Arabic, English, French or German.

Take, again, for example, the Arabic name 'Al-Qäherah', the feminine agent form of the Arabic QHR, i.e. to conquer, literally, 'she (the city) that conquers (invaders)'. Such meaning, i.e. 'conqueress', implied by the Arabic 'Al-Qäherah' and readily understood by any Arab uttering or hearing the name, is totally absent in 'Cairo', 'Le Caire', 'Kahiro', for Anglophones, Francophones and Germanophones respectively, since 'Cairo', 'Le Caire' or 'Kahiro', has in English, French or German, absolutely not any semantic denotation beyond the 'symbolic' reference to the capital of Modern Egypt.

How, then, could 'Arabicization' of foreign names in the Koran be an onomastic instrument explaining the original meaning of such non-Arab proper names?

How could 'Explanation by Arabicization' be possible?

It is possible, indeed, only in one specific case, precisely, when the particular foreign name is:

(1) Taken from a Semitic sister-language relative to the Arabic (such as Aramaic, Babylonian and Hebrew).

(2) Formed from common basic roots still living in both

(3) Arabicized in a form by itself equally intelligible to Arabs as to the original meaning of the particular foreign name.

When such three conditions, combined, are fulfilled, namely, lingual sisterhood, common basic root and semantic formation, then the Arabicized

form is nearest to the original, and most important, identical in meaning. An illustrative example of such a case may be found in the Hebrew name 'Kohën' (literally, priest), the masculine agent form of the Hebrew KHN when it is Arabicized 'Kähen', the masculine agent form of the Arabic KHN, identical to the Hebrew.

Yet, in spite of the fact that most non-Arab names in the Koran are originally Hebrew, 'Explanation by Arabicization' is the least used onomastic instrument. This fact is due to frequent radical consonantal mutations in sister-languages, such as the Arabic NWḲ mutating to the Hebrew NWḤ, in respect of the name 'Noah' (Hebrew 'Nöaḥ' and Koranic 'Nüḥ'). In such instance, Explanation by Arabicization is impossible, unless the Hebrew sound 'ḥ' is changed back into the original Arabic 'ḳ', and thus Koranic 'Nüḥ' would read 'Nüḳ', which is so misleading as to the real person of a Biblical character as famous as the Prophet Noah, and unless 'Arabicization' dissolves into 'Translation', another onomastic instrument with which we shall deal later.

It might be argued by Koran disparaging opponents, however, that there is not any miraculous knowledge in explaining Hebrew names in the Koran by means of Arabicization, whenever onomastic Arabicization is possible according to rules stated earlier, i.e. when the basic root forming the Hebrew name is common to both Hebrew and Arabic, since Koran 'Human' Author (i.e. the Prophet) would then, as any other Arab, have rightly guessed, just from the common basic root, the real original meaning of the Hebrew name. Such argument may be apparently good, but is, in fact, linguistically false for the following reasons:

(1) Sister-languages may well use the common basic root, identical in form, such as the triliteral BW', with a different semantic denotation, where the Hebrew BW' means 'to come', while the Arabic BW' means 'to come back'.

(2) Grammatical forms are not always identical in sister-languages, such as the form 'pa'ül' referring in Hebrew to the past participle while referring in Arabic to the emphatic agent form, and the Hebrew 'po'ël' denoting the agent form, which is so easily mistakable for the Arabic 'fo'ayl', simple diminutive form, and so on.

How then could such an Arab be sure -unless he is well-versed in Hebrew- that the particular common basic root, although identical in form, is used in the same sense in the Hebrew, or, whether the particular grammatical form used in the Hebrew name is, or is not, equivalent to the Arabic grammatical form?

Yet, the miraculous Koran hardly uses Arabicization as an onomastic instrument except in respect of certain names where the Koran intentionally 'rectifies', by mere Arabicization, long-established wrong explanations by Biblical authorities, so as to strongly draw the attention of Hebrew scholars to the fact that if they had only read correctly the Hebrew name, they would not have missed its original semantic denotation.

The most illustrative example in this regard may be found in the name 'Michael', which is Biblically written 'm-i-k-a-l' (Miḳäl), but dotted by the 'Masoretes'(1) to read 'Miḳaʾël', leaving later Hebrew scholars up to the present day with no other alternative than to analyze the name 'Michael' as follows: 'mi (who?) + ka (like) + el (God)', resulting in such a funny name as 'Who is like God?' (in the interrogative), which is senseless. Had Biblical scholars read the name undotted, i.e. 'Miḳäl', they would have readily understood the real meaning of the Hebrew name 'Michael' in the sense of the Hebrew 'Miḳäl' (empowered or enabled) from the Hebrew YḲL, meaning to be able, empowered, just as arabicized in the Koran: 'Mikäl' from the Arabic WKL, the equivalent of the Hebrew YḲL.

Such erudition as showed by the Koran in respect of the Hebrew name 'Michael' is, indeed, beyond the reach of any 'assistant priest', the Biblical authority or Hebrew scholar.

Another example testifying to Koran miraculous use of onomastic Arabicization may be found in respect of the name 'Babylon', Biblical 'Babël', ultimately Babylonian 'babilu' ('bab + ïlu'), which literally means 'Gate of God', implied: 'Gate into Heaven', in reference to the famous tower which the Babylonians, essentially astrolaters, built as an observatory to watch celestial bodies.

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(1) Traditional scribal annotators and dotters of original Biblical text as received and adopted. They began their work as early as the 2nd century A.D. and accomplished it as late the 10th century A.D.

Since the first Semitic element in Babylonian 'bab + ïlu', i.e. 'bab', literally means 'gate' or 'door', although still currently used in the Arabic with the same meaning, is missing in Hebrew, this Babylonian name was completely unintelligible to the scribe of the Genesis but, as expected of him, he rashly embarked on the endeavor to explain the Babylonian name from the Hebrew, even if against logic and Hebrew grammar. Thus, he ventured to mistake the Babylonian name as if being from the Hebrew BLL (doubled BLBL), meaning to confound or confuse, imagining 'Babël' to mean 'confusion'. To support, as usual, his hazardous etymology, he managed to invent the funny legend by which to curiously explain the multiplicity of human languages, that God, admiringly jealous of Babylonian shrewd architecture, came down to confound their language, that they might not understand one another's speech, thus forcing them to abandon their plan, and be scattered upon the face of all the earth:

> *{"So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it is called Babel: because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth"}* [Gen. XI: 8-9]

Leaving aside the outrageous blasphemy in conceiving of the Almighty Creator as capable of being admiringly jealous of any of His creatures, the scribal legend contains three flagrantly erroneous statements, namely:

(1) The Babylonians 'left off to build the city', which is historically untrue, since the building of the city was indeed accomplished around the 28th century B.C., and Babylon became to be one of the greatest cities in the history of the ancient world.

(2) The human species was 'scattered upon the face of all the earth' subsequent to lingual differentiation, and not vice versa, which is scientifically absurd.

(3) The name 'Babël' could be derived from the Hebrew BLBL, which, speaking in terms of Hebrew grammar, is totally false, since the second radical 'L' in BLBL could not be dropped from 'Babël' without radically changing the notion 'confusion', inasmuch as the

persistent second 'b' in 'Babël' prevents deriving 'Babël' from the original Hebrew triliteral BLL.

Nonetheless, Biblical authorities, as well as Hebrew scholars, who blindly followed the example of the unscholarly scribe, 'managed' to say that 'Babël' was originally written 'Balbël'(1), without even bothering to ask themselves: But why should Babylonians borrow a Hebrew name for their city?

This one example, among many in scribal Pentateuch, testifies, indeed, to scribal total unscholarship and, consequently, to the inauthenticity of the Biblical text as Divinely revealed. Since the Almighty Omniscient is incapable of error, whenever a statement proves false, it is systematically not Divine.

As to the Glorious Koran, the matter is totally different: the Arabic 'Babel', if analyzed 'bab + el', is identical in both form and meaning to the Babylonian 'babilu', or 'bab + ïlu' , since the Arabic 'bab' is equivalent in form, meaning and usage, to the Babylonian 'bab', and the second element 'el' in the Arabic 'Babel' occurred in authentic Arabic vocabulary at least as early as the Koranic period(2) as a primary form of the Arabic 'Alläh', equivalent to Babylonian 'ïlu' (God). Hence, Koranic 'Babel' is correctly explained in the Koran by mere Arabicization, but Koran exegetes failed to grasp the hint, for two reasons:

(1) The onomastic miracle in the Koran was not yet discovered so as to move exegetes in this direction.

(2) The Babylonian was an extinct language at the epoch and until recently, so as to contrast Koranic 'Babel' with Babylonian 'babilu'

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(1) See, under Hebrew BLL, The Analytical Hebrew & Chaldee Lexicon, Benjamin Davidson, Regency Reference Library, Zondervan Publishing House, Grand Rapids, Michigan, USA, P.87.

(2) The Arabic 'El', in the sense of 'Alläh' (God), occurred in fact in a recorded comment by the first Caliph, Abu-Bakr, denouncing 'Mosaylamah', an impostor claiming Prophethood after Prophet Moḥammad's death with 'verses' imitating the Koran: 'Such speech (Mosaylamah's) did not come out from El'. In addition, all Koran exegetes were familiar with the ending 'El' as meaning 'Alläh' (God) in such names as Ishmael & Israel.

in form and meaning and to conclude that the former was in fact a perfect onomastic Arabicization of the latter. Moreover, Babylon ceased to exist as a city long before the Koranic period, and so did its original name 'babilu', only known afterwards under Biblical 'Babël', with a ready-made explanation by the scribe of the Genesis as Hebrew in origin, meaning 'confusion', which Koran exegetes, overwhelmed by the legend(1), readily adopted.

It might be argued, however, that the Koran, speaking of Babylon only once [Kor. Al-Baqarah (The Cow): 102], was simply naming a place after an already arabicized 'Babel', coined from Biblical 'Babël', whose legend was circulated by the Jews of Arabia long before the Koran, and not using onomastic Arabicization in this precise instance to explain, by analysis, the meaning of Babel: 'bab + el'. Since the Koran was not the author of such incidentally explanative Arabicization, it could not be accredited the merit of discovering, as against the scribe of the Genesis, the real meaning of Babylonian 'babilu', Gate unto God or Gate unto Heaven.

The argumentation, to be true, is not bad at all. But the miraculous Koran left no contention by possible future opponents unretorted in anticipation: Inasmuch as the name 'Babel' is explained in the Koran by Arabicization, it is also explained therein by another Koranic onomastic instrument, Portrayal, as we shall demonstrate later.

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Assimilation, Arabic 'Mośäkalah', as used throughout for the purposes of our research, refers to the intentional use by the Koran, in a particular Verse, of an Arabic word, which is curiously both homonymous and synonymous of the particular foreign name occurring therein and which the Koran intends to explain, such as demonstrated earlier in respect of the name 'Zachariah' (Hebrew 'Zeḳaryä' and Koranic 'Zakariyya'):

"Ḍekru raḥmati rabbika ʻabdahu Zakariyya"

This statement means:

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(1) As indeed still persistent worldwide in universal literature frequently using 'Babel' as a figure of speech denoting 'confusion'.

{"(This is) a mention of the mercy of your Lord to His slave Zakariya (Zachariah)"}

[Kor. Maryam (Mary): 2-3]

Here, the Arabic 'ḍekr' (remembrance) is assimilated both in sound and meaning to the Hebrew 'zeḳar' (remembered), the first element in the Hebrew name 'Zeḳaryä', i.e. both homonymous and synonymous thereof.

Combining both homonymy and synonymy in the one and same word, such as in the Arabic 'ḍekr' explaining the Hebrew 'Zeḳaryä', Assimilation in the sense used in the present work cannot obviously apply, as an onomastic instrument, except to non-Arab names coined from a sister-language, such as the Hebrew-Aramaic relative to the Arabic, where common basic roots are possible.

When spontaneous and rationally 'dosed', i.e. not over-exaggerated, Assimilation, or 'Mośäkalah' is, indeed, a subtle ornamental highly appreciated, in particular, in literary Arabic. It is different from Homonymy (Arabic 'Jenäs') in that the latter accords only in sound, while Assimilation accords in both sound and meaning, i.e. synonymously homonymous. Whereas euphonic considerations lie behind the literary use of both Assimilation and Homonymy, the former is a combination of both assonance and intensification.

Being the unequalled masterpiece of literary Arabic, the magnificent Koran is readily expected to make appropriate use of Assimilation, but what is of interest to our purpose is Koranic assimilation of 'Arabic' words to 'foreign' ones, i.e. words used as explanations of particular non-Arab proper names occurring within the context.

The force of Assimilation in Koran Onomastics lies in that it proves beyond any thinkable doubt Koran total mastery of the foreign language from which the particular foreign name is coined. Had the Koran been 'taught', or happened to catch or 'guess' from the common basic root, the meaning of a particular foreign name in isolation, the alleged 'human' author of the Koran would not have been able in every case to assimilate thereto, so marvelously indeed, the most appropriate synonymously homonymous Arabic word.

It should be noted, however, that Assimilation in respect of foreign names in the Koran is only a secondary onomastic instrument, in the sense that foreign names explained by Assimilation are also and without exception explained by one or more of other Koran onomastic instruments with exactly the same meaning already given by Assimilation, which proves that Explanation by Assimilation was consciously intentional, not haphazardly occasioned by mere euphonic considerations.

It is also worth-while that, by virtue of homophonic confrontation, Explanative Assimilation ought to have been the most conspicuous of all Koran onomastic instruments, if only Koran exegetes had sufficient knowledge of the foreign language from which the non-Arab name was derived. But they could never -not even in one single instance- grasp the Koranic hint, from as early as the Koran was revealed up to the present day, which testifies to the fact that none of Moḥammad's Arab contemporaries had any such knowledge, either directly or through an 'assistant' Biblical priest.

How, then, could the alleged 'human' author of the Koran (i.e. the Prophet) be singled from among all the Arabs of the epoch with such knowledge, or have 'exclusively' for his own such an 'assistant' Biblical priest?

The only possible answer to such a question is self-evident: Koran onomastic skill is one instance of superhuman omniscience, testifying to Koran Divine Credibility.

The more it is so when we know, as I shall demonstrate later, that the Koran knows 'better' than the most versed of all Hebrew scholars combined, since it 'rectifies', with unrivalled mastership, long-established erroneous Onomastics by Biblical scribes, which is still blindly followed by Modern Hebrew scholars, let alone Koran miraculous Onomastics in respect of Biblical names coined from languages as extinct as the Babylonian and the Old Egyptian, which was totally unknown to all mankind long before the Koran and is still so to most of them until now.

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Onomastic Synonymy is the intentional use by the Koran of an Arabic word, phrase or sentence, equivalent in meaning to the original semantic

denotation of the particular foreign name, irrespective of the language from which the non-Arab name was derived, even if as extinct as the Old Egyptian. In every case, the particular explanative word, phrase or sentence chosen, is a perfect Arabic synonym of the particular non-Arab name.

As it appears from the example below, the choice of the explanative word, phrase or sentence, from among other possible synonymous alternatives, is not haphazard but, strictly speaking, intentionally onomastic.

The name 'Moses' (e.g., Hebrew 'Mośë' and Koranic 'Müsa') which has been arabicized from the Old Egyptian 'Möse', means precisely a child, in the sense of 'born', 'begotten', from the Old Egyptian MSY, meaning to beget, procreate, expressed in the past participle form as the equivalent in Arabic to either 'Walad' or 'Walïd', which is derived from the Arabic WLD, as meaning to beget, procreate. Other possible synonymous alternatives, with varying shades of difference, however, as to meaning and usage, are: 'son' (Arabic 'ebn'), 'young' (Arabic 'ṣaġïr'), 'offspring' (Arabic 'najl'), etc.

In either of two places where the name 'Moses' is explained by Synonymy, the erudite Koran invariably uses the perfect synonym: child (Arabic 'walad', 'walïd') unyielding, however, to the temptation of using 'son' (Arabic 'ebn') in the first of two narratives quoted below, or of using 'young' (Arabic 'ṣaġïr') in the second:

(1) Delivered from the water by Pharaoh's folk, the Hebrew infant ought to have been sentenced to death, by Pharaoh's order, had not Pharaoh's wife[1] got the idea of adopting Moses, i.e. taking him for a son. Here, the temptation of using the word 'son' in reference to Moses is obvious, but the Koranic narrative, intending to explain by Synonymy the name 'Moses' (the Old Egyptian 'Möse', which literally means, 'child', not the Old Egyptian 'sä', meaning 'son'), quotes Pharaoh's wife addressing her husband as follows:

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(1) Referred to by the scribe of the Exodus as Pharaoh's daughter, but the Omniscient Speaker in the Koran knew that the Pharaoh in question (Ramses II, as we shall demonstrate later) did commit the horrible incest of wedding three of his own daughters, among whom, most probably, the lady spoken of in the Koranic text.

{"wa-qälat emra'atu fer'awna qorratu 'ynen li wa-lak, la taqtolüh, 'asa an yanfa'ana aw nattaḳeḏahu walad-a"}

This Literally means:

{"And the wife of Fir'awn (Pharaoh) said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceive not (the result of that)."} [Kor. Al-Qaṣaṣ (The Narrative): 9]

(2) In a scene where Moses -introducing himself as a Messenger from God- bade Pharaoh to let loose the children of Israel, the 'self-deifying' tyrant ironically wondered how could Moses make such a claim to Messengership from God, he who was reared too young by Pharaoh and passed so many years of his life in Pharaoh's presence:

{"qala alam norabbika fina walïd-an, wa-labiṯta fina men 'omrika senïn?"}

This Verse literally means:

{"Did we not bring you (Moses) up among us as a child? And you dwelt so many years of thy life among us?"}

[Kor. Aś-Śo'arä' (The Poets): 18]

Here, again, the use of the Arabic 'ṣaġïr' (young) instead of the Arabic 'walïd', would seem appropriate, but the Koran insisted on the perfect synonym: 'walïd' (child), so as to give the precise Arabic equivalent of the Old Egyptian 'Möse', i.e. 'Moses', meaning 'child'.

While Synonymy is indeed the most used of Koran six onomastic instruments, it is also and by far the subtlest of all, essentially because, unlike Assimilation, which uses homonymously synonymous Arabic words, the explanative Arabic synonym in onomastic Synonymy does not conform either in form or sound to the particular foreign name explained by Synonymy within the Koranic Passage, such as we have seen in the Arabic 'daḥikat' (she laughed) intended to explain 'Isaac' (Hebrew 'Yeṣḥäq' (he laughs) and Koranic 'Esḥäq', which are not conform both

in form and sound to the Arabic 'daḥikat' (she laughed) explaining the Hebrew name).

Yet, the erudite Koran gives two examples of Koran onomastic Synonymy, in respect of two purely Arabic words on which Arab etymologists failed to agree as to the right basic triliteral from which the Koranic word was formed, with the explicit intention by the Koran to settle the dispute:

(1) The Arabic 'malak' (Angel), plural 'malä'ekah', where the reappearance of the guttural stop (Arabic 'hamzah') in the plural form would have readily suggested that the word 'malak' was formed from the Arabic triliteral L'K (which is less common than the form ALK), i.e. to send with a message. In such a case the Arabic 'malak' would simply mean 'Messenger', exactly as its homonymous equivalent in the Hebrew-Aramaic and in the Ethiopic. However, a few of Arab etymologists, even up to the present day, still insist, against the flagrant reappearance of the guttural stop in the plural form 'malä'ekah', that 'malak' (Angel) is rather built from the Arabic triliteral MLK, meaning to own, possess. In such case, 'malak' would not mean 'Messenger' (Arabic 'rasül'), but rather 'owned' or 'possessed' (as a bondservant). The Koran settles the dispute by onomastically explaining the Arabic 'malak' by the Arabic 'rasül' (Messenger), as derived from the Arabic triliteral L'K, in the Koranic Verse saying:

{"qol law kana fel ardi malä'ekaton yamśüna motma'ennïna lanazzalna 'alayhem men-assamä'i malak-an rasül-a"}

This literally means:

"Say (O Moḥammad!): If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the Heaven an Angel-Messenger."}

[Kor. Al-Esrä' (The Night Journey): 95]

(2) In respect of the Arabic 'śaytän' (Satan), Hebrew-Aramaic 'satän', Arab etymologists also differed as to whether the Arabic word 'śaytän' was derived from the Arabic ŚTN or from the Arabic ŚYT. In

the former case the Arabic 'śaytän' would mean 'adversary', 'enemy', exactly as its Hebrew-Aramaic equivalent 'satän', and, in the latter, 'the burning one', in reference to Satan's self-earned doom in hell. Here, again, the Koran settles the dispute by onomastic Synonymy: the semantic denotation of the Arabic 'śaytän' is not 'the burning one', but rather 'the enemy' (of mankind):

{"... Enn-aś śaytän-a lel ensän-i ʿadoww-on mobïn"}

Literally:

{"Verily! Satan is to man an outright enemy!"}

[Kor. Yüsof (Joseph): 5]

In both examples, however, both Koran exegetes and Arab etymologists failed to grasp the Koranic hint.

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Antonymy, as used in Koran Onomastics, refers to the intentional use by the Koran of the perfect antonym of the perfect synonym of the particular foreign name occurring in the particular Koranic Passage.

Speaking, for example, of the Prophet Hüd's people, an ancient tribe named (ʿÄd), which means, in the Hebrew and in the Aramaic as well, 'everlastingness', 'perpetuity', the Koran, in a reference to ʿÄd's self-earned doom, expresses the notion implied in ʿÄd's name, i.e. 'perpetuity', in the ironic opposite: 'discontinuity', 'cease-being', as it appears from the following Koranic Verses:

{"wa-annahu ahlaka ʿÄd-an-al-üla, wa-ṭamüda, fama abqä"}

Literally:

{"And that it is He (God) Who destroyed the former ʿÄd (people), And Ṭamüd (people), He spared none of them"}

[Kor. An-Najm (The Star): 50-51]

The force of such ironic use of Antonymy in Koran Onomastics resides in that it reveals Koran total mastery of the foreign language from which

the particular foreign name was derived. The Koran does not 'happen' to know the meaning of the name 'in isolation', as from a Biblical priest(1), but the Koran 'does' possess such familiarity with the language in question as to capture where and how to use such spontaneous irony.

Moreover, in this particular instance of ʻÄd, the Arabic homonym (ʻÄd), meaning 'to return', 'come back', is quite different in meaning from the corresponding Hebrew-Aramaic name of Hüd's people, i.e. 'everlastingness', or 'perpetuity', which readily suggests that the 'Author of the Koran' is quite aware of possible differences between sister-languages, as wide as such difference between Hebrew-Aramaic and Arabic (ʻÄd).

It might be argued, however, that Antonymy, even if conceded as a possible evidence of Koran knowledge of the original semantic denotation of the particular foreign name, is not a sufficient proof that the Koran 'does' intend to explain the meaning of the name, let alone the possible allegation that the Koran, in (ʻÄd) and similar instances, is not 'explaining' the particular name by Antonymy, in the ironic sense, but is rather committing an 'error' concerning the real meaning of the particular non-Arab name, which is so flagrant as to mistake it for its opposite.

Such negative argument would have been hardly answerable if the Koran, in respect of the non-Arabic name explained by ironic Antonymy, failed to supply -elsewhere- the perfect synonym of the foreign name in question, which proves that onomastic Antonymy in the Koran is merely a figure of speech which intensively demonstrates Koran's total mastery of the language from which the particular non-Arab name was derived. As a matter of fact, Antonymy in Koran Onomastics is but a secondary explanative instrument, since every name explained in the Koran by ironic Antonymy is also explained -elsewhere- at least once, by affirmative Synonymy, as it appears from another Koranic reference to (ʻÄd's) self-earned doom:

{"fahal tara lahom men bäqeyah?"}

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(1) In this particular instance, indeed, there is no mention of Hüd and his people in the whole Bible.

This Glorious Verse literally means:

{"Do you (O Moḥammad!) see any remnants of them?"}

[Kor. Al-Ḥäqqah (The Inevitable Truth): 8]

Here, the Arabic 'bäqeyah', feminine agent form of the Arabic BQY, meaning to remain, survive, is a perfect synonym of the Hebrew-Aramaic "Äd'.

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Translation, as an onomastic instrument in the Koran, differs from all other Koran onomastic instruments in that the particular non-Arab name disappears completely from the whole Koran, and figures instead in a translated form which proves to be the perfect synonym of the non-Arab original name. Biblical 'Enoch', for example, originally Hebrew 'Ḥanök', the past participial form of the Hebrew ḤNK, meaning to instruct, initiate, is referred to in the Koran under the Arabic name 'Idrïs', the erudite-one, the perfect synonym of the Hebrew 'Ḥanök'. Again, in reference to 'Thara', the name of Abraham's father, Biblical 'Täraḥ', which is most probably of Babylonian origin and inexplicable in terms of the Hebrew-Aramaic lacking the triliteral TRḤ, Abraham's father is referred to in the Koran under the name 'Äzar', meaning in Arabic 'the laden-one' or 'laden-back'.

At first sight, such use of direct Translation as an onomastic instrument in the Koran appears in flagrant contradiction with the principle stated earlier, namely, that proper names are essentially 'untranslatable', i.e. proper names should never be translated, lest the particular person or place spoken of be mistaken for another, that is, be unidentifiable as to the real person or place named.

Yet, in respect of the very few non-Arab persons or places bearing in the Koran the perfect Arabic counterpart of the originally foreign name, the erudite Book has its legitimate linguistic reasons for abandoning simple Arabicization to direct Translation of the particular non-Arab proper name. Such reasons are:

1) To avoid misinterpretation of the real meaning of the particular foreign name in cases where the Arabicized form would inevitably

be identical with a purely Arabic word of different semantic denotation, thwarting or obscuring any Koranic attempt to explain the name by any other onomastic instrument. If, for example, Biblical Enoch and Hebrew 'Ḥanöḳ' (erudite), were Arabicized into the corresponding Arabic 'Ḥanük', it would then mean in Arabic, not 'the erudite-one', but rather 'the experienced-one'. Thus, the Hebrew 'Ḥanöḳ' (erudite) appears in the Koran under its semantically equivalent Arabic name 'Idrïs', the direct translation of the Hebrew 'Ḥanöḳ', 'the erudite-one'.

(2) To avoid 'cacophony' or dissonance, unworthy of such a thoroughly symphonic masterpiece of Arabic prose as the magnificent Koran, whenever the originally foreign name sounds repelling to the Arabic ear, such as the Hebrew name 'Ḥelqiyya' (literally, 'a portion from the Lord') of the high priest in the reign of King Josiah, which appears in the Koran in translated form under its semantically Arabic equivalent 'ḍul-kefl', literally, 'he who has a portion'.

In such cases of using direct Translation for onomastic purposes, the risk of misidentification is, however, excluded by either explicit or implicit reference designating the real person or place spoken of under an Arabic name. In respect of the Arabic 'Äzar' substituted in the Koran for the Biblical 'Thara' ('Täraḥ' in the original Hebrew text), Koranic 'Äzar' is unmistakably designated as being Abraham's father in person. Arabic 'Tälüt', which has been substituted in the Koran for Biblical 'Saul' (Hebrew 'Śa'ül', literally, 'the one-asked-for'), king David's direct predecessor, is referred to in the Koranic account as being the first king of Israel, who was asked for of God through the Prophet Samuel just as related in Old Testament. Koranic Idrïs substituted for Biblical 'Ḥanöḳ' related by the scribe of the Genesis 'to have been taken away by God' [Gen. V: 24], is referred to in the Koran as the one whom God 'raised up to a lofty place' [Kor. Maryam (Mary): 57]. Koranic 'Al-Ard', substituted for Egypt's name in Old Egyptian ('Tawi', literally, 'the two-lands'), is subtly inserted in so many Koranic Verses to stand literally for 'Egypt' such as, for example, in the following Koranic Verse where Joseph asks the king of Egypt to appoint him as High Treasurer of 'The Land':

{"Qäl-a-j'alni 'ala ḳazä'en-el-Ard"}

This Verse literally means:

{"He (Joseph) said: Set me over the Land's treasury"}

[Kor. Yüsof (Joseph): 55]

'The Land' (Arabic 'Al-Ard') stands literally for Old Egyptian 'Tawi', Egypt's name in the king's language, but the subtle hint remained beyond the reach of all Koran scholars, who had to interpret the Koranic Verse differently due to total ignorance of the Old Egyptian.

Anyhow, the force of using direct Translation for Koran onomastic purposes lies in:

(1) Testifying to Koran multilingual total mastery.

(2) Denouncing for good the light allegation of copying from, or being assisted by, any Biblical sources.

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Portrayal, as the last of six Koranic onomastic instruments identified in the present research, refers to Koran's intentional use of 'imagery' to explain the meaning of a particular proper name occurring within the Koranic Passage, most especially the name of the leading character in the Koranic account of events related.

The best example in this regard concerns the name of Biblical 'Lot', Koranic 'Lüṯ', originally Hebrew 'Löt', meaning literally, 'veiling' or 'being veiled', which is derived from the common Hebrew-Arabic triliteral LWT, meaning to veil or cover.

Although Lot's name -as we shall see later in its appropriate place- is explained in the Koran by means of other onomastic instruments such as explanative Arabicization and ironic Antonymy, it is also, and by far, magnificently explained by Portrayal, through a highly vivid Koranic account narrating Lot's story with his people, who were condemned for their sinfulness and, most especially, for initiating the most obscene abnormal practice in the history of mankind, i.e. 'sodomy', after the very name of

their damned village, Sodom. Deafened to their Prophet Lot's warnings, the Sodomites were doomed to perish under the ruins of Sodom, which was Divinely decreed to be brought upside down on them by sunrise. A delegation of Angels, disguised in male human beings, came the day before to visit Lot, to announce to him the forthcoming Divine Chastisement and to arrange for his rescue by guiding him and his family out of the doomed village. The sight of those humanly disguised Angels paying visit to Lot soon aroused the malicious lust in Lot's people who hastened to storm Lot's house in order to rape the new-comers, as was their habit with every male passer-by. Standing helplessly in their way in a vain attempt to protect his Heavenly Guests and to dissuade the wrongdoers, Lot was advised to keep off or else they would force him to get out of their way. But when they tried to lay hands on him, both Lot and the Angels were lost in total darkness as the Sodomites were suddenly brought to physical 'eyelessness':

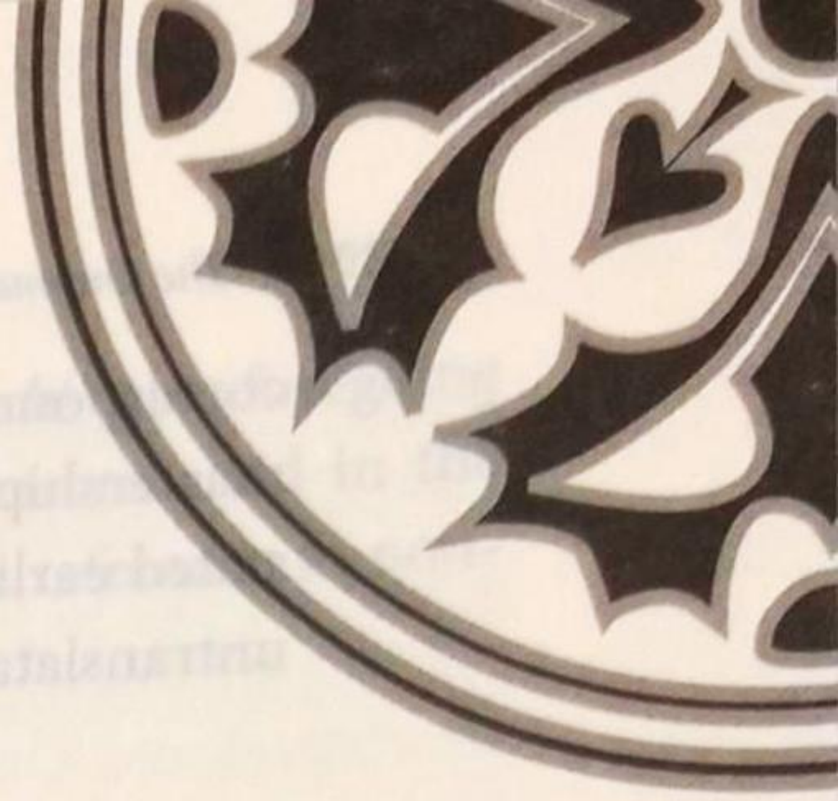
{"...So We effaced (blinded) their eyes..."}

[Kor. Al-Qamar (The Moon): 37]

Lot was then Heavenly ordered to leave off the condemned village, accompanied by his family, under the veil of the dimmest watch of the night, i.e. immediately before dawn, to escape the self-earned doom of his people, who were Heavenly decreed to perish blind and confused under the ruins of their village, brought upside down by sunrise:

{"except the family of Lüt (Lot), whom We saved under the veil of the last hour of the night"} [Kor. Al-Qamar (The Moon): 34]

In the two instances above, picturing Lot's means of escape, first from the hands of his enemies and, second, from the doom of the damned village, the general atmosphere in the Koranic account, i.e. darkness, plainly explains the meaning of Lot's name: the veiled-one.



(5)

Non-Arab, including allegedly non-Arab, Koranic proper names identified for the present research are sixty-one appellatives. As we shall see later in the course of our research, some of those sixty-one names are in fact genuine Arabic ones belonging to either of the two following groups:

1) Purely Arabic names, wrongly accused of being modeled on a foreign Biblical counterpart, such as the Koranic "adn' (Eden, Biblical "Eden'), 'Ferdaws' (Paradise, from the original Greek evangelic 'Paradeiso'), 'Jahannam' (Hell, the original Greek evangelic 'Gehenna'), which is allegedly derived from the Hebrew 'Gë-Hinnom', or rather 'Gë-benëy-Hinnom', i.e. valley of the sons of Hinnom.

2) Originally Arabic names appearing in direct onomastic translation of the foreign counterpart, such as the Koranic 'Idrïs' (Enoch, Biblical 'Ḥanöḳ', the erudite-one), 'Äzar' (Thara, Biblical 'Täraḥ', ultimately Babylonian 'Täraḥ', the laden-one or laden-back) and 'Tälüt' (Saul, Biblical, 'Śa'ül', the one-asked-for).

The reasons for including such genuine Arabic names in our research are evident:

(1) To show Koran opponents lack of linguistic scholarship in respect of originally Arabic names accused of being modeled on a foreign Biblical counterpart.

(2) to establish Translation as a valid onomastic instrument relative to Koranic genuine Arabic names appearing in substitution for

corresponding foreign ones, with a special reference to Koran mastership in allowing for such a deviation from a certain principle stated earlier, namely, that proper names, by their very nature, are untranslatable.

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As regards the person, thing or place, named, the above total of sixty-one appellatives may be subdivided as follows:

1) Five Angels: Gabriel, Michael, Mälek, Härüt and Märüt.

2) Twenty-nine appellatives of Prophets or saints, namely: Adam, Idïrs, Noah, Hüd, Ṣäleḥ, Śo'ayb, Abraham, Lot, Ishmael, Isaac, Jacob, Israel (surname of Jacob), Joseph, Moses, Aaron, David, Solomon, Elijah, Elisha, Ḍul-Kefl, Jonah, Job, Ezra, Luqmän, Zachariah, John, 'Emrän, Mary and Jesus.

3) Two leaders: Saul and Goliath.

4) Five damned villains: Iblïs (Satan), Äzar (Thara, Abraham's father), Pharaoh, Hämän (Spoken of in the Koran as chief priest in Pharaoh's court) and Qärün (a very wealthy Israelite in Pharaoh's Egypt spoken of in the Koran as being head of that party of Israelites serving Pharaoh's interests and resisting Moses and Aaron).

5) Three Sacred Books: The Torah (Koranic 'Al-Tawrah'), David's Book of Psalms (Koranic 'Az-Zabür') and Jesus's Gospel or Evangel (Koranic 'Al-Injïl').

6) Four ancient or prehistoric tribes: 'Äd, Ṭamüd, Midian and Gog & Magog (Koranic 'Ya'jüj wa-Ma'jüj).

7) Four sectarian appellatives: Jews, Christians, Sabians and Zoroastrians.

8) One nation: The Romans.

9) Eight places: Al-Jüdi (landing-place of Noah's Ark, Biblical 'Ararat'), Babylon, Eram (Biblical 'Aram'), Egypt (Old Egyptian 'Täwi', 'Tä-meri' or 'Tä-kemt'), Sinai, Al-Ferdaws (Paradise, Greek evangelic 'Paradeiso'), 'adn (Eden, Biblical "Eden') and Jahannam (Hell, Greek evangelic 'Gehenna').

Apart from idol-names, excluded from our research(1),the foregoing sixty-one names entirely cover the whole of foreign names cited in the Koran, including those of genuine Arabic origin used in reference to non-Arab, or allegedly non-Arab, persons, things or places.

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The above total of sixty-one names cited in the Koran does not include, however, certain other Biblical characters or sites, such as Eve (Hebrew 'Ḥawwa', mother of mankind and Adam's mate in the Garden), Jochebed (Hebrew 'Yoḳebed', Moses's mother) and Palestine (Hebrew 'Kena'än'), which, however being unmentioned by name in the Koran, appear nonetheless 'implied' in subtle contextual references. In each one of such instances, the concealed Biblical name is magnificently explained by the Koranic onomastic hint.

Testifying as they are to Koran total command of its topics, so marvelously as to know by its very Biblical appellative the hero or site spoken of even when concealed in the Koranic text, such 'implied explanatives' prove that Koran use of Onomastics as one demonstration of supreme Divine Omniscience so variously displayed in the whole Koran, is systematic and intentional. The more it is so since -precisely in respect of this very category of 'unnamed' figures or sites- the unmentioned Biblical name is invariably given, against hasty scribal or exegetic recorded guesses, a quite different semantic denotation which, in the final analysis, proves to be the only right one. The following is but one illustrative example:

According to Biblical Hebrew lexicographers(2), the name of Moses's

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(1) Idol-names cited in the Koran are nine in number: Allät, Al-'ozza, Manät (Meccan idols), Ba'l (Biblical 'Ba'al', mentioned in the Koran as being worshipped by Elijah's people), in addition to five other idols named in the Koran as being worshipped by Noah's people: Wadd, Soä', Yaġüṭ, Ya'üq and Nasr. All nine were occasionally worshipped by 'pre-Islamic Arabs' themselves, and all are genuine Arabic names in form and origin, except 'Soä", difformed from the Arabic 'Wesä", i.e. 'Help'. Hence, their exclusion from the subject-matter of the present research

(2) See, e.g., Benjamin Davidson, THE ANALYTICAL HEBREW AND CHALDEE LEXICON, Regency, Reference Library, Zondervan Publishing House, Grand Rapids, Michigan, USA.

mother, Jochebed (Hebrew 'Yoḳebed'), is made up of two elements: Yo + Kebed. The first 'Yo' is 'Yehwa' (God), abbreviated; the second 'kebed' is derived from the Hebrew triliteral KBD, associating with the basic idea of heaviness, weight, gravity, obduracy, etc., the figurative notion of greatness, glory, honor, respect, etc. Out of veneration for Moses, no doubt, through dignifying his mother's name, Hebrew lexicographers tended, against Hebrew grammar, to take the second element in 'Yoḳebed', i.e. Kebed, in the substantive form, to mean 'glory', so that the name of Moses's mother, 'Yoḳebed', might be explained as meaning 'God is her Glory'(1), in the sense of 'she whom God glorified', presumably as being the future mother of Moses!.

But, to believe the scribe of the Exodus in that the Divine name 'Yehwa' (abbreviated to 'Yo' in Hebrew 'Yoḳebed') was not known to Hebrews before Moses(2), then the name 'Yoḳebed', bearing so explicit reference to 'Yehwa', could not possibly be construed as a birth-name given to Moses's mother the day she was born, but rather(3) a 'surname' given to her after Moses, or, more precisely, not earlier than the revelation of the Divine name 'Yehwa' to Moses in the Torah.

Again, taking 'kebed' (second element in 'Yoḳebed') substantively, i.e. as a verbal noun from the Hebrew triliteral KBD, is against Hebrew grammar, since the verbal noun from KBD is always 'Kaböd' never 'Kebed'.

Indeed, for 'Kebed' (second element in 'Yoḳebed') to mean anything at all in Hebrew, it should not be construed as a verbal noun but rather as a finite verb in the Hebrew 'Pi'el' (intensive active form) conjugated in the third person masculine singular in the past tense, i.e. 'kebbed' (with middle 'b' doubled), meaning either (I) he honored, or, sticking to the basic idea in the Hebrew KBD, (II) he is obdurate(4). The fact that the middle 'b' in

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(1) See 'Yoḳebed', ibid., P.172.

(2) "I am Yehwa. And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name Ël. But, by my name 'Yehwa' was I not known to them" [Exodus. VI: 2-3].

(3) As indeed so many other appellatives given to Biblical figures, such as 'Job' (Hebrew 'Iyyöb') meaning 'harassed', 'tormented' etc., in reference to his sufferings in later life, which is extremely preposterous to construe as a name given to him at birth.

(4) 'To harden the heart'; see different applications of Hebrew triliteral KBD, 'The Analytical Hebrew and Chaldee Lexicon', op. cit., p.368.

'Yoḳebed', is single, not doubled, i.e. 'Yoḳebed', not 'Yoḳebbed' according to the Hebrew 'Pi'el' paradigm, is simply due to 'contraction', where the doubling of middle 'b' is offset by a slight lengthening of the preceding vowel 'e', i.e. 'Yoḳëbed' (half-long, as it is in fact traditionally dotted by the Masoretes).

Unlike birth-names, which are mere identifying appellatives, unconcerned with being true or untrue of the new-born infant's real character or future development, such as the name 'George' (Greek 'Gorgios', originally 'Geo + Ergos', i.e. 'land-tiller'), obviously untrue of a certain 'King George', surnames, on the contrary, are strictly outright epithets, descriptive of some factual event, or real personal experience, that has marked the life of the person bearing such surname, to the degree that the very mention of such surname recalls to memory such factual event or personal experience.

Being a surname, no doubt, the equivocal Hebrew 'Yoḳebed' meaning either (I) 'she whom Yehwa honored', taken by Biblical Hebrew lexicographers, or (II) 'she whose heart Yehwa hardened', abandoned by all Biblical exegetes, should feature only 'one' of such two events ('God honored' or 'God hardened'), since both explanations, while equally correct from a strictly grammatical standpoint, are nonetheless mutually exclusive in semantic terms, such that, when either of both proves true of Moses's mother proper, the other is automatically excluded, and vice versa.

Now, while the second explanation, 'she whose heart God hardened', amazingly taken by Koran Onomastics, speaks of the one real personal experience that marked the character of Moses's mother and singled out Jochebed from all other women, the first explanation, however, taken by Biblical Hebrew lexicographers, i.e. 'she whom God honored', is totally unjustified, simply because nothing at all in the recorded history of Jochebed's life could have entitled Moses's mother to such an epithet ('honored by God') as construed by Biblical lexicographers, except perhaps her 'motherhood' to Moses, the illustrious Israelitic Prophet. But here, again, the argument seems artificial, if not absurd, since the honor of Prophethood was indeed Moses's proper, not his mother's.

For, as we know from the Koran, Messengers of God to their peoples across the whole history of Prophethood had to be chosen, as a rule, from the 'nobility', i.e. higher classes of society or leading tribe, to ensure them increased credibility due to social prestige, and to spare the Divine Message possible digressional attacks on the Prophet's roots.

But, at the time of Moses, the Israelitic community in Egypt, from among whose members God's Messenger to the Egyptian monarch had to be chosen(1), was so persecuted and so abjectly humiliated that the very idea of sending an Israelite -whomsoever- as Messenger of God to Pharaoh would have been an outright bad joke, unless such Israelite be somehow disguised under the blazon of Egyptian nobility.

Thus, to accomplish the Divine Scheme providing for Moses to be reared inside the royal palace as Pharaoh's adoptive son and grow up in the rank of a royal prince in Pharaoh's court, Moses's mother had to cast her suckling into the river, to be rescued therefrom by Pharaoh's folk whom God miraculously endued with extreme affection for the babe, so great and so irresistible that they could but take him for themselves as an adoptive son, despite the fact that Pharaoh -in an attempt to weaken and gradually exterminate the Israelitic community in Egypt- had ordered that every male infant born to Hebrews be slain on the spot and the Hebrew foundling was immediately identified as such.

How could any mother embark on such unmotherly act as to cast her own child into the river? Sure, according to the Koranic account, Moses's mother was in every detail informed of the Divine Scheme for Moses, together with the Divine Assurance not only to keep him safe on his fantastic Nile journey but also to bring him back to her bosom as a Pharaoh-paid nurse, and with the Divine Promise eventually to make of Moses a Messenger of God. But, how could a mother's heart -unaided by God- stand up to such horrible test of faith?

At least for a while, after throwing over her babe to the river by God's Order, Moses's mother could not stand up. Her heart broke asunder the

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(1) According to God's Promise to Abraham recorded in the Koran to keep all posterior Prophethoods within his lineage [cf. Kor. Al-Baqarah (The Cow): 124 and Kor. Al-Ḥadïd (Iron): 26].

moment she realized that to ward off possible danger, from Pharaoh's executioners spying on new-born Hebrew infants, she so foolishly committed her child with her own hands to sure death, as if anticipating his impending grievous end. She would even have cried out for some passer-by to help her retrieve the babe's ark from the Nile, and be it what it would for the outcome of her adventure, hadn't God fortified her and tightened her heart, so that she might keep faith in His Promise of protection for Moses, whom God planned to return back to her bosom and make of Moses one of His Messenger.

The marvelous Koranic account runs as follows:

> ***{And We inspired the mother of Müsä (Moses), (saying): 'Suckle him (Moses), but when you fear for him, then cast him into the river and fear not, nor grieve. Verily! We shall bring him back to you, and shall make him one of (Our) Messengers."}***
>
> [Kor. Al-Qaṣaṣ (The Narrative): 7]

> ***{"You are granted your request, O Musa (Moses)!"And indeed We conferred a favor on you another time (before). "When We inspired your mother with that which We inspired. Saying: 'Put him (the child) into the Tabüt (a box or a case or a chest) and put it into the river (Nile), then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye (according to My will)"}***
>
> [Kor. Tä-Hä : 36-39]

> ***{"And the heart of the mother of Müsä (Moses) became empty [from every thought, except the thought of Moses]. She was very near to disclose his (case, i.e. the child is her son), had We not tightened her heart (with Faith), so that she might remain as one of the believers"}***
>
> [Kor. Al-Qaṣaṣ (The Narrative): 10]

With such supreme scholarship, and against all Biblical Hebrew lexicographers, the Hebrew name 'Yoḳebed', although uncited in the Koran, is thus given its true real meaning (she whose heart God hardened) through such subtle contextual hint: ***had We (God) not tightened her heart***.

Other instances of such Koran implied Onomastics concerning Biblical names unmentioned in the Koran shall each be commented in its appropriate place, i.e. within the context of the onomastic note concerning the most relevant figure, such as commenting 'Eve' within the context of Adam's, and so on.

The remaining of this book, from next chapter (II) onwards, is wholly concerned with the applicative side of our research, i.e. with exploring and demonstrating, in separate onomastic notes, Koran scholarly explanations of all non-Arab, or allegedly non-Arab, proper names involved in the present work.

For reasons both linguistic and methodic, our treatment of the subject will proceed in chronological order, in the sequence of the history of Prophethoods chiefly as narrated in the Koran or, occasionally, for certain names, in the Bible. For this purpose, the following chapters will each be concerned with a certain 'Prophetic cycle' grouping Prophets of the same, or most related, historic sequence.

Non-Prophet names, as well as names of things or places, needless to say, will each be sequenced with the Prophet concerned, or treated along with the most connected Prophetic cycle, such as treating in chapter (V), entitled "Moses & Aaron", such names as Pharaoh, Hämän, Qärün, Egypt, Sinai, the Torah, and the Jews.

Since Angels, and also 'Satan', as well as names of places such as 'Eden', 'Paradise' and 'Gehenna', are not amenable to any chronological order, they will be sequenced in following chapter (II) concerned with the first Prophetic cycle, from Adam to Noah.

Chapter II

Adam in Heaven

The present chapter deals with twelve proper names, arranged in the following sequence: Gabriel, Michael, Mälek, Härüt, Märüt, Babylon, Eden, Paradise, Gehenna, Satan, Adam and Enoch.

The first two names (Arabicized into Jebrïl and Mikäl) are originally Biblical names of Angels. The names Mälek, Härüt and Märüt are purely Koranic names of Angels which are not mentioned in the Old and New Testaments. Babylon (mentioned only once in the Koran as 'Bäbel') is legitimately put after Härüt and Märüt in the list since the latter's magic-teaching mission as related in the Koran took place in Babylon. As for Eden (Kor. ʿAdn), Paradise (Kor. Ferdaws) and Gehenna (Kor. Jahannam), they are names of places where people will receive either unending bliss or unending torment in the Hereafter. Satan (Kor. Iblïs) is the unrelenting Tempter of man and Adam is man's forefather. Finally, Enoch (Kor. Idrïs) is mentioned directly after Adam to be in line with the sequence of Prophets recorded in the Koran.

As stated earlier in connection with the implied Koranic Onomastics concerning the Biblical figures that are not mentioned by name in the Koran, the Mother of Mankind, 'Eve' (Hebrew Ḥawwa), only referred to in the Koran as Adam's mate in the Garden, will normally be treated within the context of the discussion on 'Adam'.

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Before embarking on our first onomastic reference, 'Gabriel', we should first examine a linguistic point of extreme importance to our research, namely the curious fact that the Koran appears to have closely followed the Bible concerning the Hebrew appellatives given to such extraterrestrial

figures as Gabriel and Michael, or even to the Forefather of Mankind while he was still in Heaven. Was Hebrew the 'official' language in Heaven?

Proceeding from strictly linguistic premises, we should not dwell a second on such a view, which is so dear to the fanatic Jews in their meticulous veneration of the language of the Torah on the grounds that God, they claim, inscribed with His Own Hands the Decalogue on the Holy Tablets and that God Himself, in His direct Dialogues with Moses, spoke Hebrew(1).

However, in view of the undisputed linguistic fact that Arabic is the mother of all Semitic vernaculars, including Hebrew, the language of the Torah could be neither a language spoken in Heaven nor even the first human language spoken on earth by Adam and Eve after their departure from the Garden to start their earthly life on this planet.

While nothing warrants any real need for some sort of 'lingual' vocabulary as a means of communication in Heaven, we are told in the Koran, and also in the Bible, that Adam used some sort of 'speech' in Heaven, especially in his communications with Eve and when hearing Satan, and most especially in his receipt of the Divine Instructions which forbade him from eating the fruits of a certain tree, as well as in his declaration of repentance after the fall from the Garden so as to earn the Forgiveness of the Absolvent, the Merciful [cf. Kor. Al-A'räf (The Battlements): 23](2).

Moreover, we are specifically told in the Koran [cf. Kor. Al-Baqarah (The Cow): 30-33] that, to show the Angels the merits of Adam and his eligibility to be the master of the universe, the Almighty taught Adam 'all the names' of the whole creation (objects, plants, animals, etc.). These names

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(1) Introducing his book, Biblical Hebrew, Teach Yourself Books, 11th impression, 1986, p. 'VII', Mr. R. K. Harrison says, "A certain professor at an English University is said always to commence his initial lecture on the Hebrew language with the words, 'Gentlemen, this is the language which God spoke.' "But we may point out that the Divine Revelation to Moses, as well as God's Dialogues with him, was of course in Hebrew, not because Hebrew was God's Spoken Language, but simply because the person addressed (Moses) happened to be a Hebrew Prophet.

(2) This is against Christian theology which insists on the inexpiable 'original sin' to justify the alleged death of Jesus on the cross for the salvation of mankind.

as taught by God in Heaven were expressed in a certain 'human' language, since Adam inevitably used these names with the corresponding creatures on earth, having no reason to invent new ones in a different language of his own.

Scientifically speaking, human languages are basically not the product of a particular self-motivated person. They consist of a 'ready-made' system of sounds and symbols handed down from generation to generation, and can only be learnt through imitation, first of our parents and then of elder members of the community at large. The first man, or 'parentless' Adam, was no exception to this rule. As he was created fully-fledged in Heaven –or, more precisely, because he did not go through the earlier stages of development necessary for learning by imitation– one would suppose that Adam would have been remained speechless throughout his life if he had not been taught, or inspired, by his Creator such a basic system as was already in use among the Angels and occasionally other former 'inhabitants' of the Garden, including Satan.

Thus, from purely linguistic premises, we are led to conclude that the first language spoken on earth by Adam could not be but the language that he acquired during his life in the Garden, and that the proper names first coined in Heaven (such as Gabriel, Michael, Adam and Satan) are only explainable in terms of this Heavenly Language, thus becoming the first language spoken on earth and the most ancient origin of all human languages.

At first sight, nothing justifies designating, on a scientific basis, any specific language, living or extinct, as the first to be spoken on earth. But I firmly believe that the Arabic language, at least in its earliest form before all of the further developments that it went through up until the Koranic period, was most probably the language of Adam. The Arabic language is indeed very ancient, if not the most ancient of all human languages. Proceeding from linguistic facts, such as Arabic being the mother of all of the other Semitic linguistic family, Babylonian being ascertained as fully Semitic and Old Egyptian semi-Semitic, there is nothing unscientific about the statement that, being for sure the first Semites on earth, the Arabs in the Arabian Peninsula were existent before both Babylon and Egypt, both of which are disputably claimed to be the cradle of civilization.

Yet, however ancient the Arabs had to be the forefathers of peoples as ancient as the Babylonians and Old Egyptians, it is not scientifically enough to conclude that the Semites were the first humans who inhabited this planet. Therefore, I have to add the following argument, most relevantly to the purposes of the present discussion.

Since names as ancient as Adam, first coined in Heaven, are correctly explained only according to the Arabic tri-literal roots which are still existent in Arabic, then such a Heavenly Language of Adam must have been the Arabic language(1).

How near did Adam's Arabic have to be to such a highly developed language as that of the Koran so as to confirm the conclusion that such Heavenly Names as ancient as Adam or Angel's names first cited in the Koran and unmentioned anywhere in the Old and New Testaments are correctly explained using the Koranic Arabic language? Only God knows, for sure; but the fact remains that it was near enough, since each of such very ancient names is 'readily' reducible into a corresponding basic root that still exists in the Koranic Arabic language.

Then why would the revealed-in-Arabic Koran follow the Hebrew scriptures in certain Heavenly and ancient names such as Gabriel and Noah while these names had inevitably existed before the birth of the Hebrew language and would be later Hebraized in the Torah, just to reappear in the Koran in Arabicized forms that are very close to the corresponding Biblical utterances, not the Arabic original?

The answer is quite simple: To avoid the risk of misidentification in relation to such Biblical figures which are universally known according to the Hebrew names.

Indeed, the same applies to the originally Hebrew names which are far more famous in the corresponding Greek forms in the originally Greek Gospels, and thus they are Arabicized in the Koran in the nearest form to the Evangelic names (e.g. Greek 'Solomon' for Hebrew 'Śelömo'; Greek 'Ionâs' (i.e. Jonah) for Hebrew 'Yonä'; Greek 'Iesoûs' (i.e. Jesus) for Hebrew

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(1) Arabic will return to be universal in the Hereafter, according to a Prophetic Saying: "The language used by the inhabitants of Paradise will be Arabic."

'Yehuśöa", which would be clipped afterwards to 'Yeśöa"; and Greek 'Euaggélion' (i.e. Evangel) for Hebrew 'Haggeliön'(1)).

After all, our reader is asked to kindly take the following points as premises throughout the discussions included in the book:

1) Owing to the fact substantiated earlier that God, the Truth-Teller, is the speaker in the whole Koran, (I) when a Koranic figure occurs in the vocative (e.g. 'O Adam', 'O Iblïs', etc.) in a self-quoting direct Divine Address, i.e. without any interposed medium, then such a vocative name is undoubtedly the original one, since the Speaker, in such a direct speech with the particular figure, would not call him by a name other than his own; otherwise, (II) when the particular Koranic name, even of an Angel such as Gabriel, never occurs in the vocative in a self-quoting direct Divine Address, then such a name could be either the originally Arabic one or its non-Arab counterpart in an Arabicized form.

2) Except for the purpose of avoiding the risk of misidentification, the Biblical figures that were existing before the birth of the Hebrew language are referred to in the Koran by their original Arabic names.

3) Unless identified as non-Arabic, such as the Old Egyptian 'Hämän' or the Hebrew 'Qärün', the Koranic figures unmentioned anywhere in the whole Biblical heritage are referred to in the Koran by their originally Arabic names, as their lack of being mentioned in the Biblical heritage excludes any risk of misidentification.

(1) Here, the Koranic Onomastics prove indeed remarkable, since it never misses the original meaning of the Hebrew names, however obscured and then misunderstood in their different Greek forms.

I. Gabriel (Jebrïl)

'Jebrïl' (Biblical Hebrew 'Gabri'ël' and English 'Gabriel') is the most illustrious among God's Angels mentioned by name in the Koran. He is 'Rüḥ-ul-Qodos' ('Spirit of Holiness' in the Koran and 'Holy Ghost' in the New Testament), entrusted with bearing the Divine Revelation to God's Prophets and accomplishing the tasks which God orders him to do. These include, among others, breathing life into Adam's body after it had been designed by the Hands of God and also into every embryo of Adam's progeny – not excepting Jesus-Christ of course, whose virgin mother's pregnancy was initiated by a 'breathing' from Gabriel into Mary, as recorded in Luke's Gospel and confirmed by the Koran. Most especially, Gabriel is also the Angel who, by God's Command, performed the mightiest Miracles that challenged established scientific laws, either in support of God's Prophets (e.g. raising Lazarus from the dead for Jesus) or in fulfillment of God's Warnings and Punishments to the disbelievers who opposed God's Prophets (e.g. splitting the sea for Moses and his followers to traverse it and then uniting it again to sink the tyrannical Pharaoh and his army).

Gabriel is indeed 'the Mighty One of God', and this is the exact literal translation of the name 'Gabri'ël', as marvelously explained by Koranic Onomastics, as opposed to the Biblical exegetes and lexicographers who insist, unwarrantedly, that its explanation is 'Man of God'[1].

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(1) See, for example, The Analytical Hebrew and Chaldee Lexicon, op. cit., p. 130.

Indeed, Hebrew 'Gabri'ël' is made up of three distinct syllables: 'gabr', 'i' and 'ël'. The middle 'i' is simply an occasional sign of the genitive, equivalent to the English preposition 'of', while the third syllable 'ël' is evidently the Hebrew-Aramaic equivalent to 'God'. As to the first syllable 'gabr', according to Hebrew grammar in construction with the suffix (the particle 'i'), it stands for the completely Hebrew word 'geber', a masculine substantive derived from the Hebrew stem GBR (which means to be or to become strong, powerful, mighty, etc.). It is a cognate of the Arabic JBR, which is identical in meaning.

Given the fact that the Archangel Gabriel was so named in Heaven prior to the birth of the Hebrew language, his name must be a Hebraized form that stands for his original name in Heaven.

Again, accepting the fact that, in Semitic languages, nothing comes out from a particular basic root unless it is already existent therein, and that the Hebrew GBR (Arabic JBR) has no other meaning beside 'strength' and its related connotations, then the Hebrew 'geber' (appearing as 'gabr' in 'Gabri'ël') should be nothing but 'the Mighty One'. Hence, the Hebrew 'Gabri'ël' should mean 'the Mighty One of God', which corresponds to the Arabic phrase 'Jabbär-ul-Läh'.

Yet, the Hebrew lexicographers, evidently in direct allusion to the notions of 'virility' and 'dominance' which are latent in the Hebrew GBR, define the Hebrew word 'geber' initially to mean 'man' (as opposed to 'woman'), 'husband', 'warlike man' or 'warrior'. Taken impersonally, 'geber' is also used to mean 'each and every one'. Based on such a definition, 'Gabri'ël' is construed by Hebrew lexicographers to strictly mean 'Man of God' and occasionally 'Soldier of God'.

It is worthwhile to note, however, that (I) such senses lexically given to the Hebrew 'geber' are apparently figurative ones built on the basic idea of 'strength' or 'might' which are firmly related to the Hebrew root GBR; (II) taken substantively, 'geber' could not mean anything other than the 'strong man' or the 'mighty man', but clipped afterwards in Hebrew as well as in Aramaic, simply to denote a 'man' in the fully 'virile' age, i.e. 'husband'; (III) the fact that 'geber' is also used in Biblical Hebrew to denote a 'warrior',

more akin to the original basic root GBR, proves that the 'man' primarily understood from the original Hebrew 'geber' was not an ordinary man but rather a lord or master, something most like a 'husband'; (IV) the original word for 'man' in all its acceptations, including 'husband', is the Hebrew word 'ïś', (female: 'iśśa', i.e. woman) – 'ïś melḥamä' means 'man of war', which Modern Hebrew substituted by 'lohëm' and 'ḥayyäl', from 'ḥayil' (i.e. army'); (V) if 'Gabri' ël' had stood for 'Man of God', then it would have been 'ïś-ël', not 'gabri' ël'; (VI) a name as ancient as that of Gabriel should only be construed in terms of the prime signification of the Hebrew 'geber', i.e. 'the Mighty One'; and finally (VII) many among Angels are indeed 'Men of God' or 'Soldiers of God', so it is not fitting to single out Gabriel as 'Man of God' or 'Soldier of God', since proper names, as stated earlier, are merely used to denote 'identity'. For all of these reasons, the Hebrew name 'Gabri' ël' could only mean 'the Mighty One of God'(1).

Having duly elucidated that the true signification of the Hebrew name 'Gabri' ël' –according to Hebrew analysis– is 'the Mighty One of God', we may now examine where and how the Koranic Onomastics correctly explains such a name in its Arabicized form 'Jebrïl'(2).

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'Jebrïl' is explained in the Koran by two onomastic means, namely Arabicization and Synonymy.

The Koranic name 'Jebrïl' should indeed be construed only as a bimorphemic word (i.e. a word consisting of two morphemes or simple elements united together): 'jabr+ïl'. The first syllable 'jabr' denotes the action or state derived from the simple JBR, while the second syllable 'ïl' is the old Semitic name for 'God' that was known and used by the Arabs of the Koranic period.

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(1) Certain linguistic authorities are indeed doubtful about the correctness of translating Gabriel as 'Man of God', since the given etymology is followed by a question mark (in the dictionary). See, under 'Gabriel', Webster's New World Dictionary, 3rd College Edition. New York, 1988, p. 550.

(2) The letter 'g', as stated earlier, is invariably pronounced as 'j' in Koranic Arabic; thus, the Arabic JBR is the same as the Hebrew-Aramaic GBR.

The rule in Arabic grammar is that, when used as an adjective or adjectival noun, such a verbal noun 'jabr' is to be understood as an adjective in the superlative, in which case the Arabic 'Jabr' , used adjectivally, should mean 'the most strong', equivalent to the Arabic 'jabbär' which is modeled on the agential emphasized form. This is precisely one acceptation of 'jabr' in the Arabic dictionary. But, being combined in one word with 'ïl', the first morpheme 'jabr' had to mutate, under the normal effect of Arabicization, into 'jebr' in order to follow the Arabic model 'feʿlïl'. Thus, 'Jebrïl' means 'the Most Mighty One of God', the equivalent of the Arabic phrase 'Jabbär-ul-Läh'.

The Koranic 'Jebrïl' is thus self-explained by mere Arabicization, which may justify the fact that, in the only two places where 'Jebrïl' is mentioned by name in the whole Koran, it occurs unexplained by any other onomastic means.

Yet, 'Jebrïl' is also explained elsewhere as meaning 'the Most Strong' or 'the Very Strong'. In the following Koranic Verses, 'Jebrïl' is unmistakably understood by the function which is mentioned, even though his name is absent:

> ***{"It (i.e. the Koran) is not but a Revelation (that is) revealed (by God), taught (to Moḥammad) by the Mighty Powerful (Angel; i.e. Gabriel, who appeared to Moḥammad) with (his real) perfect shape and rose stable while he was on the highest (point of the) horizon. Then (he) came down and got so close (to Moḥammad) that he was at a distance of two bows' length or (even) nearer. Then, he (i.e. Gabriel) revealed to His Servant (i.e. Moḥammad) that which He (i.e. God) had revealed."}*** [Kor. An-Najm (The Star): 4-10]

Certain Koran exegeses, followed by some English translations of the meanings of the Koran, mistake 'the Mighty Powerful' who taught Moḥammad the Koran, referred to in the above Koranic Text, for God Himself, which is completely ill-founded. Unlike Moses, Moḥammad received God's Words that composed the whole Koran through an interposed medium, i.e. the Archangel Gabriel, as told by the Koran itself. Again, Semantics by itself dis-

proves such an unwarranted interpretation. Finally, God's Omnipresence is not subject to such a movement as that which is narrated in the above Verses in order to establish contact with the Prophet to whom Gabriel had to appear disguised in a human image.

The one referred to in the above Verses, 'the mighty powerful' bearer of Divine Revelation to Moḥammad, is no doubt Gabriel, onomastically described as being equivalent to the Hebrew 'Gabri'ël'.

Another Koranic account about Gabriel is found in the following Verses:

> ***{"Indeed, it (i.e. the Koran) is the Say of an honored Messenger (i.e. Gabriel); one with might and, in the Sight of the Lord of the Throne, with high rank. (He is) obeyed (by the Angels in Heaven) and further trustworthy."}***
>
> [Kor. At-Takwïr (Rolling): 19-21]

The 'honored Messenger', referred to in the above Verses as the Angel(1) entrusted with bearing the Divine Revelation to Moḥammad and the one with might and high rank who is empowered by God to be obeyed and trusted by his fellow Angels as well as by the natural forces, can be none but the Archangel Gabriel, onomastically described in the above Verses as the one with might in the Sight of God, or variably 'the Mighty One of God', which perfectly translates the meaning of the Hebrew 'Gabri'ël'.

(1) The two words 'Angel' and 'Messenger' are perfect synonyms when referring to Angels entrusted with the delivery of a Divine Mission on earth, such as bearing the Divine Revelation to God's Prophets.

II. Michael (Mikäl)

Michael (Koranic 'Mikäl' and Hebrew 'Mïḳa'ël') is mentioned by name only once in the whole Koran next to Gabriel, in a solemn declaration of God's Enmity to disbelievers declaring themselves enemies of God, of His Angels and Messengers: God says:

> ***{"Whoever is an enemy to God, His Angels, His Messengers, Jibrïl (Gabriel) and Mikäl (Michael), then verily, God is an enemy to the disbelievers."}*** [Kor. Al-Baqarah (The Cow): 98]

In such single instance where the name 'Michael', i.e. the Koranic 'Mikäl', is mentioned, it obviously occurs unexplained by any onomastic instrument other than Arabicization, where the Arabic 'Mikäl', derived from the Arabic WKL, would mean 'the empowered one', i.e. 'agent', 'proxy', 'deputy', etc.

The Koranic 'Mikäl' is an explanative Arabicization because, if otherwise, the Hebrew 'Miḳa'ël' would have been Arabicized 'Mikïl', just as 'Gabriel' is Arabicized 'Jebrïl', 'Ishmael' is Arabicized 'Isma'ïl', 'Israel' is Arabicized 'Isra'ïl', etc., where the last element '-ël', the Old Semitic name for 'God', is invariably Arabicized '-ïl', never '-äl' as in 'Miḳa'ël', which means that Koranic 'Mikäl' stands only for the first element in the Hebrew 'Miḳa'ël', i.e. 'Miḳa-', dropping the ending '-ël' ('of God'), which is already understood from the context:

> ***{"...His Angels, His Messengers, Jibrïl (Gabriel) and Mikäl (Michael)..."}.***

It is most amazing to notice, however, that Biblical Hebrew effectively possesses the Hebrew word 'Miḳäl', which is identical in sound to the Koranic 'Mikäl'(1), defined in the Biblical Hebrew lexicon(2) as meaning:

(1) A common name for 'brook', 'streamlet', etc.

(2) A proper name of Saul's daughter, wife of David.

In both instances, the Hebrew lexicographer fails to identify the Hebrew triliteral from which the Hebrew 'Miḳäl' is derived, leaving it without being etymologized, while it could be an ancient Hebrew 'mif'äl' verbal noun from the Hebrew YKL, which is no longer in use, as meaning to be able or enabled. In such case, the Hebrew 'Miḳäl' would mean 'able' or 'ability' (the state of being able or enabled) equivalent to the Hebrew 'yaḳöl' or 'yeḳölet', most akin to the Koranic 'Mikäl' both in sound and meaning. However, the Hebrew lexicographer failed to notice any common notion between 'ability' and a 'brook', even if it happened to be a powerfully streaming one. Moreover, it befits more a king's daughter, the wife of David, to have her proper name derived from the idea of 'ability' rather than from 'brook', which is a masculine noun in Hebrew.

More amazing indeed, is the fact that, were the Hebrew aleph left undotted in the Hebrew 'Miḳa'ël', it would invariably read 'Miḳäl', identical to the Koranic 'Mikäl' as well as to the Hebrew 'Miḳäl' denoting a 'brook' or referring to king Saul's daughter, wife of David, where the Hebrew aleph is altogether dropped without altering the pronunciation(3).

Anyway, Biblical Hebrew lexicographers, influenced by the persistent Hebrew aleph (dotted to read 'ë') in the Hebrew 'Miḳa'ël', readily hastened to construe 'Miḳa'ël' as a bimorphemic name consisting of two elements the second of which, 'ël', meaning 'God' or 'of God', just as all other Hebrew names having such ending, literally 'the Miḳa' of God. Seeing, however,

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(1) Except for the fact, stated earlier, that the Arabic 'k' normally mutates to the Hebrew 'ḳ' after a vowel sound, i.e. 'i' in the Koranic 'Mikäl'.

(2) The Analytical Hebrew and Chaldee Lexicon, op. cit., P. 484.

(3) Hebrew aleph is a full consonant representing the guttural stop (Arabic 'hamza'). Unless dotted, however, when occurs middle or final, it quiesces in favor of the preceding diacritical mark; whence 'Miḳäl' with or without undotted aleph.

that there is no original 'Miḳa' in Hebrew, they could but take it for 'mi+ḳa', i.e. 'who is like?', resulting in the funny name 'who is like God?', in the interrogative, not in the declarative 'he who is like God'(1).

However curious might be the idea of coining proper names from interrogative statements such as 'who is like God?', or even from exclamatory ones such as 'Reuben', Hebrew 'Re'uben', analyzed by Hebrew lexicographers to mean 'Behold! A son!', the fact remains that the name 'Michael' is as ancient as to be coined before the birth of the Hebrew language, when Hebrew interrogative 'mi?' equally stood, just as Arabic 'mann', for both interrogative 'who?' and 'who' or 'he who', the relative pronoun. In such case, the Hebrew 'Miḳa'ël', taken declaratively, would mean 'he who is like God', i.e. God's Representative or Agent, nearest to the Koranic 'Mikäl', which is derived from the Arabic WKL, meaning to empower, the cognate of the Hebrew YKL, meaning to be able or enabled.

In either case, i.e. whether the Hebrew 'Miḳa'ël' is to be pronounced 'Miḳäl' with undotted quiescent silent aleph, or kept as it is currently pronounced 'Miḳa'ël' in the sense of 'he who is like God', the Koranic 'Mikäl', meaning the empowered one, proves to be the most identical Arabicization, far beyond the reach of all Biblical exegetes and lexicographers combined.

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(1) As a relative pronoun meaning 'who' or 'he who', Hebrew uses either 'śe' or 'aśer', never 'mi', restricted to interrogative 'who?'.

III. Mälek

The Koranic 'Mälek' occurs only once in the whole Koran in the context relating disbelievers' torment in hell, which is so horrible and unceasing to the extent that they would implore for their immediate annihilation:

> ***{"And they will cry: 'O Mälek (Keeper of Hell)! Would your Lord annihilate us', He (Mälek) will say: '(Nay) Verily you shall abide forever'."}*** [Kor. Az-Zoḳrof (Decoration): 77]

It is very clear from The context that 'Mälek', who is not mentioned anywhere in the whole Biblical heritage, functions as an archAngel charged with watching over inflicting Divine Chastisement in hell upon disbelievers, i.e. he is the chief custodian of 'Hellfire'.

Being only intelligible as the simple agentive form from the Arabic MLK, meaning to own, possess, or, figuratively, to have under one's own absolute command (from which, the Arabic 'malik', i.e. 'king' is derived), the name 'Mälek' is genuinely Arabic and, hence, lies outside the scope of the present research. Yet, it is inserted herein just to stress the fact that, using an Arabic name in such vocative statement (O Mälek!), disbelievers in hell who inevitably speak different languages on earth will all speak Arabic, and to demonstrate that non-Biblical names of figures which are not mentioned in the Bible may often occur in the Koran in their original Arabic form.

IV. Härüt. V. Märüt.
VI. Babylon (Bäbel)

These three names, together, occur only once in the whole Koran, in the course of assimilating witchcraft to sheer apostasy, God, the Almighty, says:

{"They followed what the Shayatïn (devils) gave out (falsely of the magic) in the lifetime of Solomon. Solomon did not disbelieve, but the Shayatïn disbelieved, teaching men magic and such things that came down at Babylon to the two Angels, Härüt and Märüt, but neither of these two (Angels) taught anyone (such things) till they had said, 'We are only for trial, so disbelieve not (by learning this magic from us).' And from these (Angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by God's Leave. And they learn that which harms them and profits them not. And indeed they knew that that whoever acquired it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold themselves, if they but knew."} [Kor: Al-Baqarah (The Cow): 102]

The word 'magic' (Arabic 'seḥr') in the above Verse means 'black magic' or 'sorcery', whose agents, as unmistakably stated in the above Koranic Verse,

are devils, i.e. Satan's apostate tribe of the Jinn, eternal enemies of Adam's progeny and, thence, inadmissibly capable of scheming through their magic any good for mankind, their medium sorcerer, as well as the spellbound.

How, then, could Angels such as Härüt and Märüt be Heavenly charged to teach magic in Babylon as clearly stated in the above Verse? The answer is given in the same Verse by the same two Angelic magic-teachers: ***We are only for trial, so disbelieve not (by learning this magic from us)***. That is, learn but do not practice, or, learn from us just to keep off therefrom.

The Bible, to be true, is completely silent about the story of Härüt and Märüt as related in the Koran, which would suggest that these two names are in fact genuinely Arabic in origin, according to the method we adopt in the present research.

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Building on the bold assumption that there is nothing solid in the Koran unless already found in Biblical writings, some Orientalists could, however, link the two Koranic names Härüt and Märüt to the so-called 'Orioch' and 'Marioch', two Angels related in the Book of Enoch (Slavonic text) to have received the command 'to keep the page (upon which the revelations made to Enoch are written) for the times (to come)'. Evidently, that was not the mission of Koranic Härüt and Märüt. But in another Ethiopian text of the Book of Enoch – only found later in its Slavonic and Ethiopian translations – certain unnamed Angels are related to have taught men 'magic formulas for conjuring, and the method of cutting up relations', which is identical to the mission of Härüt and Märüt as related in the Koran. Thereupon, those Orientalists came to the conclusion that the human author of the Koran, i.e. Moḥammad, modeled Koranic Härüt and Märüt on Slavonic Orioch and Marioch, ascribing to them, however, the mission of magic-teaching related in the Ethiopian, not the Slavonic, Book of Enoch(1).

Such a fallacious argument only testifies to the fact that those unscientific Orientalists, out of sheer malice, just try, against all logic,

(1) Joseph Horovitz, Jewish Proper Names and Derivatives in the Koran, op. cit., pp.20 and 21.

to question the Koran Divine Authorship. In this respect, how come that Moḥammad, unaided by Divine Revelation, could be singularized among all his contemporaries, Judeo-Christians and Muslims alike, to have learnt anything about Slavonic Orioch and Marioch, together with their mission differently narrated in the Ethiopian version of the so-called Book of Enoch?! How could he find out all by himself anything about such Book of Enoch, lost in its hypothetical original Hebrew text, and found only in its Slavonic and Ethiopian translations separately extracted later from Bulgarian and Ethiopic church archives?! Why did the Slavonic version relating to such Angelic mission differ so widely from the Ethiopian one?! Were there two original Books of Enoch, differing thereabout, on which two translators worked separately?! How come, then, that such two different versions be so known to the Prophet as to mix them up, while none of his contemporaries, Judeo-Christians and Muslims had any knowledge even if the existence of any Book of Enoch?! How could he find out all about these two different versions so as to reconcile them in only one Koranic Verse or a part thereof, and how much time, indeed, was needed of him to make such an effort that had to take later so many years of collective multidisciplinary research?! How could he, then, find enough time for gathering information, so huge indeed, on which to build other Koran truths covering all fields of knowledge, and unattainable in terms of time and effort to any human mind on both collective and individual levels?!

It is worth notice, however, that the Koran, unlike the Ethiopian version of the so-called 'Book of Enoch', accurately stated where the magic-teaching mission did take place. It was in Babylon, all right! We know from the scribe of the Genesis that God (most probably some of God's Angels) descended once in Babylon to confound the language of the Babylonians that they might not understand one another's speech Gen. XI: 8-9), in an unhappy effort to explain lingual differentiation of mankind. The scribal explanation of this Angelic descent in Babylon could not, as stated earlier, be the right one, since human languages were already different long before the birth of Babylon, and Angels, therefore, needed not initiate what was already a universal fact. Is it not more probable that such Angelic mis-

sion of disseminating confusion was in fact the magic-teaching by Koranic Härüt and Märüt?

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Notwithstanding phonetical resemblance in Slavonic Orioch and Marioch assimilated to Koranic Härüt and Märüt, these two Koranic figures, unspoken of in the Bible, had to bear in the Koran their own original names in terms of primary Arabic, according to the method we adopt in the present research. Modeled on Arabic 'fa'lüt', denoting the intensified agentive form, Härüt and Märüt are most probably coined from genuine Arabic H'R and M'R, respectively, with softened, i.e. quiescent, guttural stop (Arabic 'hamza'), meaning 'he who disturbs' and 'he who corrupts', respectively, in designation of their magic-teaching mission in Babylon.

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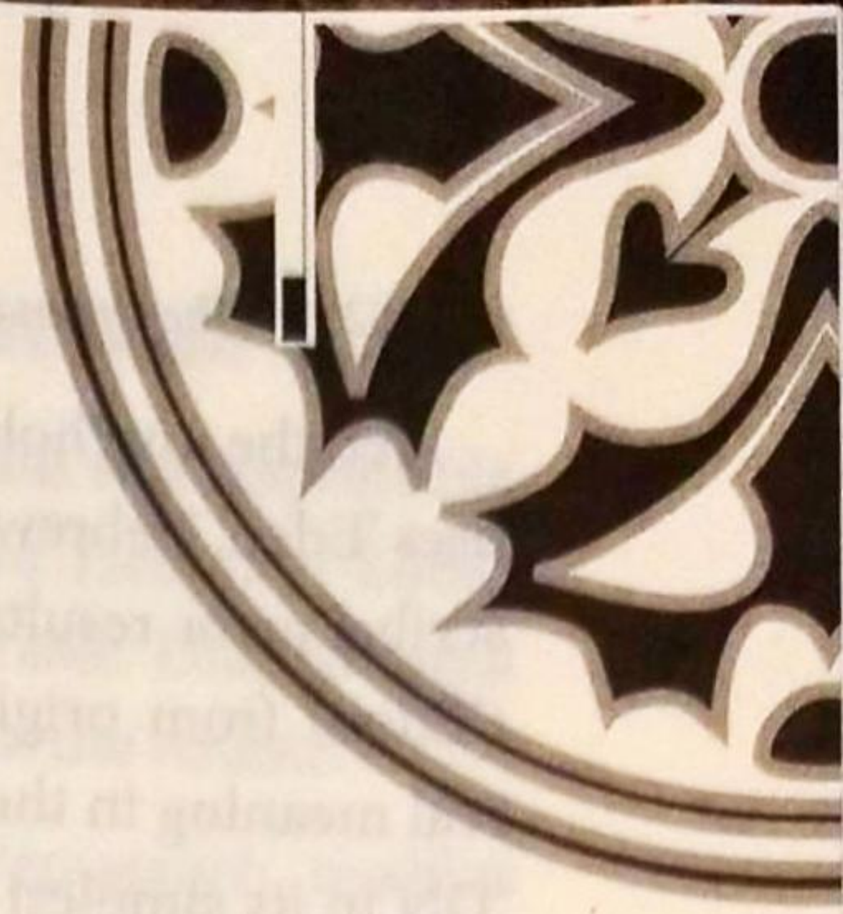
As to the name 'Babylon', Koranic 'Bäbel', it is explained, as stated earlier, by mere Arabicization: 'bab+el', i.e. 'gate unto God', identical to Babylonian 'bab+ïlu'. It is also explained by means of onomastic portrayal: The city of Babylon, Babylonian 'babïlu', literally, 'gate unto God' (i.e. 'gate unto Heaven'), was most probably so named after the legendary tower which the Babylonians, essentially astrolaters, built as an observatory to monitor their god-stars and communicate with them. It was through this very gate that the two Angels Härüt and Märüt came down on them to deliver their magic-teaching mission in Babylon. The Koran states:

{"... and such things that came down at Babylon ..."}

[Kor. Al-Baqarah (The Cow): 102]

It means: And what was descended on the two Angels through the "Gate unto Heaven".

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VII. Eden ('Adn)

VIII. Paradise (Firdaws)

According to the Arabic dictionary, ('Adn) is a verbal noun from genuinely Arabic trilateral 'DN, i.e., to dwell or abide, denoting the act of dwelling or abiding, Koranic ('Adn) never occurs in the absolute, but invariably in genitival construction with Arabic 'jannät' (i.e., gardens); whence, Koranic 'Jannät-u 'Adn-en', i.e. 'gardens of abidance'(1), referring to the eternal abode of everlasting bliss in the Hereafter reserved for the inheritors of Heaven.

Such Koranic term, 'Jannät-u 'Adn-en' (i.e., 'gardens of abidance'), obviously does not befit Adam's garden in Heaven before the Fall (Adam's eating the forbidden fruit), since Adam's first stay in Heaven was interrupted the day he forgetfully disobeyed the Lord by eating from the forbidden tree, on the promise to be re-brought therein on the Day of Judgment together with his progeny, if, guided by Divine Lights, they keep up with God's Commandments on this planet. Thus, the erudite Koran, in respect of Adam's first stay in Heaven, speaks not of a 'garden of abidance', but simply of 'Al-Jannah', i.e. 'The Garden', because Adam's first Heavenly Abode was only temporary, which, by that very fact, excludes the qualifying genitive ('Adn), denoting everlastingness.

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(1) Always in the plural, 'gardens of abidance', to stress the Divine Promise in the Koran that everyone of the true believers will have his/her own Garden in Heaven.

Yet, the unscholarly scribe of the Genesis, unlike the magnificent Koran, uses 'Eden', Hebrew ('Ëden), exclusively to refer to Adam's garden. This gross scribal error results from the fact that Biblical Hebrew inherited the word ('Ëden) from original Arabic ('Adn) (abidance), without ascertaining its real meaning in the mother language, i.e. Arabic. To prove, the Arabic root 'DN in its simplest form is not used in Hebrew as a finite verb (to dwell or abide), but only in one derived conjugation (hiṭ'edden) as a back formation from ('Ëden), meaning 'to lead a pleasant or voluptuous life', as one living in ('Ëden). Owing to the fact that Biblical Hebrew does not include the Arabic sound 'ġ' (Ġayn) which in Hebrew script is written and pronounced identical to Arabic (') ('Ayn) – whenever a Semitic root containing the sound 'ġ' is common to both Arabic and Hebrew – the Hebrew equivalent drops, both in script as well as in pronunciation, the 'ġ' sound for the (') sound, such as Arabic 'ġoläm' (a youth, young man), which mutates in Hebrew to ('ëlem). In an unsuccessful attempt to explain the original denotation of the root 'DN, never used in the Hebrew, the Biblical lexicographers take it, not from Arabic 'DN, but rather from Arabic ĠDN, meaning in Arabic 'to be pliant, luxuriant', in order to conclude, guessingly, that Biblical ('Ëden) would mean 'delight', 'pleasure', etc., and that Biblical 'Gän-'Ëden', i.e. 'Garden of Eden', would then mean 'garden of pleasure' or 'garden of delight', whereas the original word for pleasure or delight in Hebrew is 'Nö'am' (Arabic 'Na'ïm').

But why did Hebrew lexicographers conclude to understand the unused Hebrew 'DN not in terms of Arabic 'DN, meaning 'to dwell or abide', but in terms of Arabic ĠDN, meaning 'to be pliant or luxurious'?

The reason is quite simple: The scribe of the Genesis conceives ('Ëden) not as a garden in Heaven, qualified by the verbal noun ('Adn) (abidance) to be a durable and everlasting Heavenly Abode reserved for the righteous in the Hereafter, but rather as Adam's garden on this planet:

> *"And the Lord God planted a garden eastward in Eden: and there He put the man whom He had created"* [Gen. II: 8]

For him, it is not 'Garden of Eden', but 'Garden in Eden', a place-name, not a qualifying genitive, since the only Hebrew ('Ëden) is a place-name of a fertile region somewhere in Mesopotamia (Modern Iraq). Thus, the notion

'fertility' presupposed in the name of such a fertile region was responsible for Biblical lexicographers' hasty conclusion to derive Hebrew ('Ëden) from Arabic ĠDN, 'to be pliant, luxuriant', not from Arabic 'DN, 'to dwell or abide', both unknown to Biblical Hebrew, except from the Arabic.

This one example, among many others in scribal Pentateuch, testifies (I) to the precedence of the Arabic in time and place over the Hebrew, now an undisputed linguistic fact; (II) to Koran's Supremacy and Guardianship over what remains Authentic in the former 'Holy' Books held Divine; and (III) to total unscholarship of Koran's opponents advancing that Koranic ('Adn) is derived from Biblical ('Ëden), being unaware of the fact that Biblical lexicographers themselves, while missing the real meaning of Hebrew ('Ëden), do recognize that the Hebrew word is directly born from the Arabic, 'DN or ĠDN, both nonexistent in Hebrew roots(1).

But, how could the scribe of the Genesis, in anticipation of Koranic 'Jannät-u 'Adn-en' (gardens of abidance), have spoken of Adam's earthly 'gän be-'Ëden' (garden in Eden), later thought to mean 'garden of delight'?

Dismissed from Heaven after the Fall, Adam was promised an uninterrupted stay in the Heavenly Eternal Blissful Abode prepared for the pious in the Hereafter. This is the same Heavenly Garden (Koranic 'Al-Jannah') he used to live in before the Fall, but everlastingly, this time, a garden by which to abide forever. Therefore, it had to be qualified a garden of abidance, 'Jannät-u 'Adn-en', so that Adam and his progeny could be assured that the reward of the pious in the Hereafter would not be interrupted unlike their forefather's first stay in Heaven.

To this Eternal Heavenly Abode, 'Jannät-u 'Adn-en', Adam used to summon the first generation of mankind on earth, so insistently that the qualification ('Adn-en) (of abidance) came to be handed down from generation to generation as an integral part of a proper name 'jannät-u 'Adn-en', designating the eternal abode of the pious in the Hereafter.

No better pagan than pre-Koranic Arabs unbelieving in any Heavenly Hereafter, and no less heathen than pre-Christian Greeks having their

(1) See, under triliteral 'DN: The Analytical Hebrew and Chaldee Lexicon, op. cit., P. 588.

humanly shaped and humanly behaving gods living in the slopes of Mount Olympus, the scribe of the Genesis, unable to find any semantic denotation in Biblical ('Ëden), in terms of the Hebrew language, conceived ('Ëden) as a place name referring to that fertile region in Mesopotamia. It is an earthly garden on this earthly planet, 'Gän be-'Ëden', or Garden in Eden, where he gathered together both God, Angels, Adam, Eve, Satan and the serpent [cf. Gen. II and Gen. III].

Koranic ('Adn) is originally Arabic, indeed, and so is Koranic 'Firdaws', as we shall see.

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Koranic 'Firdaws', or more precisely 'Al-Firdaws', i.e. 'Paradise', occurs only twice in the whole Koran:

(1) ***{"Enn-al laḍïna ämanu wa-'amil-uṣṣälïḥät-i känat lahom jannät-ul firdaws-i nuzul-a"}***, lit.:

{"Verily! Those who believe (in the Oneness of God) and do righteous deeds shall have the Gardens of Al-Firdaws (the Paradise) for their entertainment."}

[Kor. Al-Kahf (The Cave): 107]

(2) ***{"Ulä'ika hom-ul wäriṭün; al-laḍïna yariṭün-al firdaws-a hom fïha ḳälidün"}***, (speaking of perfect believers committed to good deeds) lit.:

{"These are indeed the inheritors who shall inherit the Firdaws (Paradise). They shall dwell therein forever."}

[Kor. Al-Mo'menün (The Believers): 10-ll]

From the two instances above, there appears a net difference in degree concerning the Heavenly Reward reserved for the righteous in the Hereafter: (I) The 'Gardens of Paradise' in the first instance, for the believers in general, and (II) 'Paradise' itself reserved for perfect believers in the second. This means that 'Paradise' is not a common orchard among Heavenly Gardens but it is indeed the most distinguished amongst all. This is confirmed by a recorded Ḥadïth of the Prophet (PBUH), explaining the

meaning of 'Al-Firdaws':

> *"...eḍä sa'altum-ul Läh-a fas'alüh-ul firdaws, fa-innah-u awsat-ul jannah (aw ḳiyar-ul jannah)..."*

This means:

> *"..If ever you ask God, then ask Him for Al-Firdaws, because it is the Center of Heaven (or Heaven at best)..."*
>
> [Related by Al-Bukhärï]

The word 'Heaven' in the English translation of this Ḥadïth means 'Al-Jannah', the abode of the blessed in the Hereafter.

Most Koranic exegetes take it as a verbal noun in the emphatic form to mean 'the most spacious', from Arabic quadriliteral FRDS, i.e., to spread extensively.

In Semitic languages, however, quadriliteral roots are not original ones, but rather (I) an intensifying doubling of two thirds of a triliteral, as in ZLZL, i.e., to shake violently, from triliteral ZLL, i.e., to stumble; (II) a triliteral 'quadriliteralized', i.e. augmented with a fourth consonant to mark, for example, mere emphasis, as in QST̲S, i.e., to be most fair(1), from triliteral QST̲, i.e., to be fair; (III) a combination by two thirds of two distinct triliterals to denote a combined meaning, as in DḤRJ, i.e., to roll, precisely to push or move a solid matter along a surface, from DḤW, to fling, and RJJ, to rock; or (IV) a back-formation from a noun of unknown etymology, as in SRDQ, back-formed from 'Sorädeq' i.e. a 'huge tent'.

Obviously, for FRDS to mean extensive spreading, it should be a quadriliteral of the second type, i.e. FRD+S, from triliteral FRD, to spread, augmented with emphasizing 'S'.

On my part, I do disagree with such exegetes taking 'Firdaws' from FRD+S, to mean 'most spread', or 'most spacious' (garden), simply because it does not, for the least, befit the denotation given to 'Firdaws' by the greatest Arabist of all times (i.e., the Prophet) in the foregoing Ḥadïth: 'Center of Heaven' or 'Heaven at Best'. To conform to the Prophet's explanation, FRDS should rather be a quadriliteral of the third type, a combination by two thirds of two distinct triliterals: FR+DS, from FRR, originally to excel,

(1) From which Koranic 'Qestäs', i.e., the most fair balance, is derived.

be the best, and DWS, originally to tread, from which 'Daws', a heavily arbored forest, nearest to the definition of Arabic 'Jannah' (orchard), which results in 'Firdaws' meaning 'the best orchard', identical to the Prophet's explanation.

'Firdaws', however, is not a Koranic innovation; it did exist in the pre-Koranic period, applying especially to 'gardens of grapes' or 'vineyards', the 'noblest' of all gardens in the view of the Arabs. It is no coincidence that 'Karm', the Arabic word for English 'vineyard', is undisputedly derived from Arabic triliteral KRM, to be 'noble'.

Yet, certain other Koran exegetes, followed as usual by modern Orientalistic Koran opponents, the first beneficiaries of such exegetic aberrations, thought that Koranic 'Firdaws' was not originally Arabic, but rather a loanword Arabicized from Greek or Persian. Building on the silly assumption that the Koran is a man-made text copying freely from the Old and New Testaments, such Orientalists hurriedly came to the conclusion that the Koranic 'Firdaws' was coined from Greek Gospels' 'Paradeiso' (Paradise), unattestedly believed to be borrowed from Iranian 'Pardez', ultimately retraceable to Avestan 'Pairi+Daeza', lit., 'surrounding wall', meaning 'orchard'. In fact, the Evangelic Greek 'Paradeiso' occurs only once in the whole New Testament, namely, in Luke's Gospel, quoting Jesus speaking to the penitent criminal crucified by his side:

"Truly, I say to you, today you will be with me in Paradise"

[Luke. XXIII: 43]

The Evangelic 'Paradeiso' is translated 'Al-Firdaws' in the Arabic version of Luke's Gospel, no doubt under the influence of Koranic 'Firdaws', approximated to Evangelic 'Paradeiso'. It is clear from the quotation in Luke that, by 'Paradeiso', Jesus meant the eternal abode of the blessed in the Hereafter, since the Hebrew translator of Luke's Gospel, seemingly unfamiliar with any homonym of 'Paradeiso' in the Hebrew-Aramaic, Jesus's own vernacular, translated it into Biblical Hebrew 'Gän-'Ëden', i.e. Garden of Eden: "Amen ömer ani leḳa ki hayyöm tehye 'mmädi be-Gän-'Ëden"(4).

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(1) See Luke (XXIII: 43), in 'Haberït Heḥadäśa', New Testament Hebrew translation from original Greek, published by Trinitarian Bible Society, p.177.

Nearest to Evangelic 'Paradeiso', however, there is indeed a Biblical homonymous 'Pardës', occurring only once in the whole Old Testament, namely, in the Song of Solomon (Cant. IV: 13), which the scribe uses as a strict synonym of Hebrew 'Gän', i.e. garden or orchard(1).

A few remarks in this regard are of relevance:

(1) Evangelic 'Paradeiso' is first known from Ecclesiastic Greek, i.e., several decades after Jesus's ascension;

(2) Greek already contained, long before Jesus Christ, Greek 'Kipos', garden, 'Oporokipos', fruit-garden, and especially 'Periboli', lit., 'walled place', from Greek periballein, meaning 'to surround', the exact equivalent of its unattested Iranian origin, 'Pardez', from Avestan 'Pairi+Daeza', 'surrounding wall', and thus, Luke needed not to coin Evangelic 'Paradeiso' after originally Persian 'Pardez' in place of originally Greek 'Periboli', unless Luke was in fact transliterating Solomon's Biblical 'Pardës' as uttered on the cross by the Hebrew-Aramaic person whom he quoted;

(3) The Hebrew translator of Luke's Greek Gospel was wrong in translating Evangelic 'Paradeiso' into Hebrew 'Gän-'Ëden' and not into Hebrew 'pardës', the homonymous synonym equivalent to Evangelic 'Paradeiso', meant by Jesus to denote the blissful abode in Heaven, not Adam's earthly garden of Eden, or Garden in Eden, as conceived by the scribe of the Genesis, unless influenced by Christian theology later placing Garden of Eden in Heaven;

(4) The English translator of the Old Testament was equally wrong in translating Solomon's Biblical 'pardës' into English 'orchard', not into 'Paradise', adopting the English form of Evangelic 'Paradeiso', as if not sure of the exact meaning of 'Paradeiso';

(5) In his song, Solomon undoubtedly uses 'Pardës' in a figurative sense, i.e. in allusion to the beauties of the woman he loves, which

(1) Cf. original Cant.(IV: 12-13), in Hebrew-English Old Testament, published by 'The British & Foreign Bible Society, London, p.1158, where Hebrew 'Gän' is translated into English 'Garden', and Hebrew 'pardës' into English 'Orchard'.

categorically means that Hebrew knew of Biblical 'Pardës' long before Solomon;

(6) Claiming that Biblical 'Pardës' was borrowed from Ecclesiastic Greek 'Paradeiso' and not vice versa would be impossible, since it was born in Greek after, not before, the Song of Solomon, in imitation of inevitably Jesus's Biblical 'Pardës';

(7) Although being of unknown Hebrew etymology, the New Bible Dictionary[1], Hebrew-Hebrew, defines Biblical 'Pardës' as follows: (I) 'mattä'gadür', i.e. walled plantation or 'gän 'eṣë peri', i.e. garden of fruit-trees; and (II) 'śataḥ miyo'är (gadür), i.e. (walled) thicket surface, nearest to Arabic 'daws', second element in Koranic 'Firdaws', meaning 'heavily arbored forest', as stated earlier; and finally

(8) In the same sense that Evangelic 'Paradeiso' is not originally Greek because unintelligible in terms of the Greek language, especially as far as its second element 'deiso' is concerned, which means that 'Paradeiso' is in no doubt a 'loanword' borrowed by Luke from a foreign language, Biblical 'Pardës' used by Solomon in his song is equally unintelligible or unanalyzable in terms of Hebrew, which means that 'Pardës' is also a 'loanword' borrowed by Biblical Hebrew from a foreign language.

Was 'Pardës', then, borrowed as supposed from unattested Iranian 'Pardez' through Avestan 'Pairi+Daeza', meaning 'Walled Place' or 'Surrounding Wall', from which Koranic 'Firdaws' was modeled either directly on Persian 'Pardez' or indirectly through Biblical 'Pardës'?

We should first convene that Persian 'Pardez' originally means 'a wall', or 'a wall around', i.e. merely an 'enclosure' regardless of its contents, whether 'flowers', 'vegetables', 'trees' or anything else, which is identical to Arabic 'Ḥä'it' (wall), equally used in Arabic to denote 'orchard', originally meaning enclosure, the same as Latin 'Hortus' (orchard) and Greek 'Chortos' (farmyard).

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(1) See 'Hammilön Heḥadäś Latanaḳ', Dr. ZVI Raday & Prof. Chaim Rabin, printed in Israel, 1989, by Yehoshua Orenstein, 'Yavneh' Publishing House Ltd. and Keter Publishing House, Jerusalem Ltd., P.O.B. 7145, Jerusalem, P. 482.

Why, then, would the Koran need to borrow 'Firdaws' from Persian 'Pardez' just to mean a simple 'wall' or enclosure, and, by extension, an ordinary 'orchard' undistinguished in anything from 'other' orchards, while it actually has the exact Arabic equivalent 'Ḥä'it', and despite the fact that the Koran means by 'Firdaws', not a simple orchard, but rather 'Orchard par Excellence' as told in the foregoing Ḥadïth of the Prophet?

In this regard, we may introduce some points as follows:

(1) Linguists are not sure that Iranian 'Pardez' is coined from Avestan 'Pairi+Daeza' (surrounding wall)[1], and not itself a 'loanword' in Persian borrowed from foreign sources, e.g., from Koranic 'Firdaws'.

(2) Koranic 'Al-Firdaws', in the sense of 'The Orchard par Excellence', is only and exclusively intelligible in terms of the mother-language, i.e. the Arabic 'Forr+Daws', meaning 'The Daws par Excellence', where 'Daws' in Arabic stands literally for 'heavily arbored forest or thicket', equivalent to Arabic 'Jannah', garden or orchard.

(3) Accepting that Solomon's Pardës is a loanword in Biblical Hebrew, it inevitably should have been borrowed either from (I) posterior Evangelic 'Paradeiso', (II) unattested Iranian 'Pardez', or (III) Arabic 'Firdaws'[2], and nowhere else. Here, the first hypothesis is untenable, the second, for the least, improbable, whereas, linguistically speaking, the last, i.e. the Arabic origin, remains the only solid one.

Nevertheless, if, as demonstrated, Koranic 'Firdaws' is of purely Arabic origin, was it transmitted first to the Persians directly through the Arabs, or rather through the Hebrews, borrowing from their own mother language? While both suggestions have no bearing on 'Firdaws' Arabity, the second appears to be the most probable, since the Iranian form, 'Pardez', is closer to Hebrew 'Pardës' than to Arabic 'Firdaws', not to mention that, in late

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(1) See definition and etymology of English 'Paradise', in Webster's New World Dictionary, 3rd College Edition, 1988, op. cit., P. 979.

(2) Unlike Persian, Greek and Hebrew, Arabic does not have the 'P' sound (unvoiced 'F'). The 'P' sound in Hebrew is only possible when being initial, like 'Pardës', doubled or unpreceded by a vowel sound, although written 'F' in Hebrew script all through. This is why Arabic initial 'F' as in 'Firdaws' is pronounced 'P' in Hebrew, as in 'Pardës'.

Biblical times, precisely around the end of the sixth century B.C., after the Persian invasion of Babylonia, the Babylonian-Aramaic, nearest to the Hebrew, was maintained as the official language in the whole Persian empire, including Palestine.

IX. Gehenna (Jahannam)

A flagrant instance of plain unscholarship is the Orientalistic unfounded claim that Koranic 'Jahannam' (i.e., Hell) is not originally Arabic, but rather, it is an Arabicized form modeled on Evangelic 'Gehenna', originally 'Geenna' in Greek Gospels, e.g., in Luke, quoting Jesus:

> *"I tell you, my friends, do not fear those who kill the body, and after that have no more that they can do. But I will warn you whom to fear: fear Him who, after He has killed, has power to cast into hell (written 'Geenna' in the Greek original)."*
>
> [Luke. XII: 4-5]

The hint here is being undoubtedly to the Eternal Hereafter Abode of endless torment designated for the wicked dying unrepentant.

This name, 'Gehenna', Luke's 'Geenna'[1], given by Jesus to such a place of Divine Eternal Chastisement in the Hereafter, has no homonymous counterpart in Hebrew Old Testament, where it is given the Hebrew name 'Śe'öl' (English 'Sheol'), translated in the Septuagint into Greek 'Hades', denoting, in Greek mythology, 'the home of the dead, beneath the earth'. Behind this Greek translation, there undoubtedly lies the fact that Hebrew 'Śe'öl' originally means a 'grave' and only, by extension, 'the abode

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(1) The 'H' sound is only possible in Greek when initial in a word beginning with a vowel; not possessed of the letter 'H', Greek alphabet uses for this purpose a special sign dotting such initial vowel.

of the departed souls'(1). This too pessimistic Old Testament conception of the Hereafter, designating one and the same gloomy fate for 'all' dead, 'righteous or wicked', in one and same 'Hell', is in no doubt the result of contemporaneous Greek mythology influence on Old Testament scribes, on the one hand, and of Old Testament too suspicious reticence and imprecision about any Hereafter, on the other hand. It was only through 'Kingdom of Heaven' introduced by Jesus Christ that such lofty notions began to take shape in Biblical writings, until the advent, at last, of the Koran, culminating all Divine Revelation, which described 'Heaven' and 'Hell' in full details, and defined, with great unprecedented precision, the whole truth about the 'Hereafter'. I do not mean by this that the only one Divine Religion preached by all God's Prophets and Messengers from Adam to Moḥammad had underwent gradual changes concerning such basic truth as the 'Hereafter', but what I really mean is: Unlike the Koran, where the Speaker is God Himself throughout, both Old and New Testament scribes were ordinary humans writing from memory or tradition, liable to unintentional omissions, misconceptions, mistranslations and mere oblivion, let alone misleading scribal insertions influenced by heathen legendry all around, such as the humanly shaped God in scribal Pentateuch and the Son-God in the Gospels.

Seeing, however, that Evangelic 'Gehenna' was quite different from its Biblical counterpart 'Śeʾöl' and, unable to conceive of Jesus introducing in his own vernacular Hebrew-Aramaic a loanword, i.e. Evangelic 'Gehenna', from possible foreign sources, Biblical scholars strived instead to find by all means any genuine Hebrew word from which Jesus would have coined Evangelic 'Gehenna'. They finally managed to find it in Hebrew 'Gë-Hinnom' (the valley of Hinnom), originally 'Gë-benë-Hinnom' (the valley of the sons of Hinnom), where 'Hinnom' is a proper name of a person; a proper name unexplainable, however, in Hebrew terms, which would mean that the man 'Hinnom' could not himself be a Hebrew person. Building on this unattested hasty assumption, that Evangelic 'Gehenna' is modeled on Hebrew 'Gë-Hinnom', Koran opponents among modern Orientalists

(1) For definition and etymology of Biblical 'Śeʾöl', see, under Hebrew triliteral Ś'L, 'The Analytical Hebrew and Chaldee Lexicon', op. cit., P. 694.

hurried to maintain that Koranic 'Jahannam' (i.e. 'Hell') was modeled on Evangelic 'Gehenna', influenced by Hebrew 'Gë-Hinnom', thought by Jesus to mean 'Hell' in Hebrew.

This is categorically untenable, because:

(1) In Hebrew, 'Gë-Hinnom' is no more than a place name of a valley near Jerusalem, where kings Ahaz and Manesseh were said to have sacrificed their sons and where refuse was burned in Biblical times(3). There is no such thing in Judaism that until the time of Jesus 'Gë-Hinnom' was identified with Hebrew 'Śe'öl', the Hebrew name for 'Hell'. Born a Jew himself, Jesus ought to have known that the foul reputation of such valley as a refuse burning-place was not enough for the Jews to identify it with Hebrew 'Śe'öl' and, hence, for Jesus to build thereon his Evangelic 'Gehenna', i.e. 'Hell'.

(2) Up to the time of Jesus, there is no linguistic evidence that Hebrew 'Gë-Hinnom' mutated to Hebrew-Aramaic 'Gehenna', used by Jesus according to Luke in the above quotation [Luke. XII: 4-5]. Were Jesus, by Evangelic 'Gehenna', literally referring to Hebrew 'Gë-Hinnom', he would have used the original Hebrew word as it is, and refrained from changing it to 'Gehenna', lest the latter be misunderstood by his Hebrew-Aramaic audience as meaning 'not the valley of Hinnom', but 'the valley there!', 'Gë' being 'valley' and 'henna' denoting 'there!'. It might also be said that Evangelic 'Gehenna' was originally 'Gehenn', augmented with final 'a' representing the definite article placed as a rule in the Aramaic after the noun it qualifies, not before it as usual in other languages, which would result in 'Gehenna' meaning 'the Gehenn'; but, here again, there is no such 'Gehenn' in the Hebrew-Aramaic.

(3) Curiously, triliteral GYA, supposed by Hebrew grammarians to be the root from which Hebrew 'Gë' (valley) was coined, is recognized

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(1) See, under 'Gehenna', Webster's Dictionary, 3rd College Edition, op. cit., P. 560. See also, under Hebrew 'Gë', The Analytical Hebrew and Chaldee Lexicon, op. cit., P. 135, where Hebrew 'Gë-Hinnom' is strictly defined as a place name and no more: a valley on the Southeast quarter of Jerusalem.

by the same grammarians to be nonexistent in Hebrew, but borrowed from original Arabic JWY(4), which means that Hebrew 'Gë-Hinnom', at least in respect of the first element 'Gë' (valley), cognate Arabic 'Jewa' (extended valley), is borrowed from the Arabic, and not vice versa. That is, the Arabs ought to have known, before borrowing from the Hebrew, that 'Gë, Hinnom's or else, was the Hebrew word for Arabic 'Jewa' (extended valley), which is quite different in meaning from original pre-Koranic 'Jahannam' (and also 'Jahannäm'), defined in the Arabic dictionary as meaning 'deep-bottomed well', and taken afterwards by the Koran as an explanative proper name for 'Hell', the abode of the wicked in the Hereafter, opposite to the Koranic 'Al-Jannah' (orchard), the abode of the blessed.

(4) Again, if taken from Hebrew 'Gë-Hinnom', as contended, Luke's 'Gehenna' unnecessarily drops the final 'm' persistent in both Hebrew 'Gë-Hinnom' and Koranic 'Jahannam', which means that, if Koranic 'Jahannam' is borrowed, as assumed, directly from Evangelic Greek 'Gehenna', then the Koran, to restore the final 'm' lost in Luke's 'Gehenna', must have retraced the Evangelic word back to Hebrew 'Gë-Hinnom', absolutely unmeant by Jesus for the reasons cited above, which is absurd. The truth is rather that Luke wrote, in his Greek, 'Geenna', in imitation, as uttered, of Jesus's most probable 'Gehennam', from Arabic 'Jahannam', non-foreign to the Palestinian Aramaic, Jesus's own vernacular, but dropping the final 'm', most probably on the assumption that it was a grammatical ending, as he did once in writing 'Maria' for 'Mariam', Evangelic 'Mary'.

(5) Finally, regardless of the fact that the Jews never used 'Gë-Hinnom' interchangeably with Hebrew 'Śe'öl', i.e. Hell, and independently of conceding, for the debate's sake, that Jesus might, or might not, have modeled his 'Gehenna' on Hebrew 'Gë-Hinnom', rather than on Arabic 'Jahannam', the Arabic word 'Jahannam' (and also 'Jahannäm') has a strict semantic denotation: a deep-bottomed well, nearest to

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1) For the Arabic origins of Hebrew 'Gë', see under GYA, The Analytical Hebrew and Chaldee Lexicon, op. cit., P. 135, where 'Gë' is defined 'low plain', incompatible with Arabic 'Jahannam', i.e. deep-bottomed well.

the notion 'Hell', of which the Pit is an English equivalent, unlike Evangelic 'Gehenna' modeled, so to say, on Hebrew 'Gë-Hinnom' whose second element, 'Hinnom', is meaningless. This is quite enough to establish 'Jahannam's' undisputed Arabity because, as stated earlier in respect of alleged loanwords of doubtful origin, the dispute is to be settled, as a rule, in favor of the language using the particular word, i.e. 'Jahannam', in the original sense, i.e. 'deep-bottomed well', before using it, by extension, in the figurative sense, i.e. 'Hell', just as English 'Pit', by the same mechanism, is used figuratively in English for original 'Hell'.

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Koranic 'Jahannam' is originally Arabic, no doubt, readily intelligible to any Arab unhearing of either Hebrew 'Gë-Hinnom' or Evangelic Greek 'Gehenna'. Yet, the magnificent Koran, determined as usual to leave no preposterous allegation unretorted beforehand, pictures 'Jahannam' in terms identical in meaning to its original Arabic sense (a deep-bottomed well), in many Koranic Verses, of which the following, comparing the Hereafter lot of the righteous with the horrible doom of the wicked:

(1) ***{"Am man assasa bonyänahu ʿala śafa gorofen hären fanhära behi fi näri jahannam"}***

This literally mens:

{"or he who laid the foundation of his building on an undetermined brink of a precipice ready to crumble down, so that it crumbled to pieces with him into Jahannam's fire (i.e., the Fire of Hell)"} [Kor. At-Tawbah (Repentance): 109}

(2) ***{"Jahannama yaṣlawnaha wa-bi's-al qarär"}***

This literally mens:

{"Jahannam (Hell), in which they will burn, and what an evil place to settle in (i.e., the worst bottom)!"}

[Kor. Ebrähïm (Abraham): 29]

X. Satan (Iblïs)

'Iblïs', known only from the Koran as one of Satan's appellatives, is mentioned absolutely nowhere in both the New and Old Testament.

Unlike Koranic 'śaytän' (Biblical 'sätän'), occasionally occurring in the plural form 'śayatïn', and even possible of qualifying the wicked among mankind, Koranic 'Iblïs' occurs invariably in the singular masculine form, denoting the Devil in person, used interchangeably with 'Aś-Śaytän' (the Devil) all through, except in the vocative, where Satan is invariably addressed: O Iblïs! (never 'O Śayṯän!'), which means, beyond any risk of misidentification, that 'Iblïs' is his own person's proper name, cited exclusively in the Koran.

As stated earlier, names unmentioned in either the New or Old Testament, especially when as ancient as Koranic 'Iblïs', occur in the Koran almost close to their original primary Arabic form, and exclusively explainable in Arabic terms. The reason is obvious: The absence in former Divine Revelation of any foreign equivalent requiring of the Koran to follow closely so as to avoid the risk of misidentification.

Being as it is, Satan's proper name exclusively cited in the Koran, i.e. 'Iblïs', could but be of genuine, purely Arabic origin, and only explainable in Arabic terms. Indeed, most Koran exegetes, maintainers of its Arabity, explain the Arabic name 'Iblïs' as meaning 'the dumb-founded', derivable in the emphatic agentive form 'if"ïl' from Arabic BLS, only used with

augmented initial hamza, i.e. 'ablasa', to become dumb-founded. I, however, prefer 'father of negation', built in contracted form from Arabic "äb', father, and Arabic 'lays', article of negation, as I shall demonstrate later.

Nevertheless, building as usual on some Arabists and Koran exegetes who, unable to find the Arabic origin of the Koranic word, allege its non-Arabity without naming, as expected of them, any possible foreign source, modern Orientalists(1) unfoundedly maintain that 'Iblïs' is a loanword directly borrowed from Greek Evangelic 'Diabolos', the Greek word for English 'devil', French 'diable', Spanish 'diablo', etc(2).

Before going any further, it should be noted that Evangelic 'Diabolos' –said to be derived in the agentive form from Greek 'diaballein', originally to throw across(3), used in the figurative to denote 'to calumniate', 'to slander', whence the 'Slanderer'– never occurred anywhere in the Hebrew Bible either in an approximate form or in a corresponding semantic denotation, the only name identifying the Devil in Hebrew Old Testament being exclusively Hebrew 'Sätän', transliterated 'Satän' in Greek Gospels, whence English 'Satan'.

Since Biblical Hebrew 'Sätän', from Hebrew STN, means 'enemy', 'adversary', etc., which is quite different in semantic denotation from Greek 'Diabolos' meaning 'slanderer', then Evangelic 'Diabolos' or 'slanderer' is not a proper name first introduced in Greek Gospels to denote the Devil, but rather a damnatory descriptive surname of Satan, originally uttered by Jesus in Hebrew-Aramaic and, then, translated into Greek, or even transliterated into Greek as nearest as uttered in Jesus's own Hebrew-Aramaic.

That is, in the same manner that Evangelic 'Satan' was undisputedly coined after Biblical Hebrew 'Sätän', Evangelic 'Diabolos' might as well have been –not an originally Greek word– but most probably a Hebrew-Aramaic word uttered by Jesus in his own vernacular. For example, Hebrew 'Di-Habal', i.e. 'he who became vain, worthless, naught', when Grecized in Greek

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(1) For example, 'Joseph Horovitz', op. cit., P. 32.

(2) Being simply the sign of the nominative in Greek, final 's' in Greek 'Diabolos' is legitimately unretained in modern European equivalents.

(3) Akin to Arabic RJM, to stone, to be discussed later.

Gospels with middle 'h' sound dropped according to Greek phonology, took the form most akin to the agentive form of Greek 'diaballein', to slander, whence 'Diabolos'.

Anyhow, to speak pure logic, none of Hebrew 'Sätän' (enemy, adversary, etc.), Evangelic 'Diabolos' (either Hebrew 'vain' or Greek 'slanderer') and even Koranic 'Iblïs' (either Arabic 'dumb-founded' or Arabic 'father of negations'), could at any event, be the first proper name given to Satan, Diabolos or Iblïs, the day he was created, but rather a descriptive appellative which, by his own deeds, he earned later. Nothing warrants, indeed, that Satan's original proper name, like unto 'Satan', 'Diabolos' and 'Iblïs', could have been in any way so degrading. According to some Koran exegetes, drawing no doubt on some Judeo-Christian tradition, narrated that his name before the fall was as honorable as Hebrew ('azaz'ël), i.e. 'he whom God endowed with might', or even Hebrew ('uzzi'ël), that is, 'might of God', to which, according to my own opinion, Satan might have been referring when he swore before God to revenge himself (on mankind):

{"fa be'ezzatika la'uġwiyannahom ajma'ïn; ellä 'ibadaka menhum-ul moḳlaṣïn"}

This means:

{"By Your Might, then I will surely mislead them all, except Your chosen slaves amongst them (faithful, obedient, true believers of Islamic Monotheism)."} [Kor. Ṣäd: 82-83]

Here, he speaks as if he was swearing, not by God's Might, but by himself, referring to the proper name which might have been his own before the fall, that is, before he committed the most horrible and unforgivable crime: Rebelling against God in God's Own Presence!

Nonetheless, Judeo-Christian tradition, occasionally influencing some Koran exegetes, goes so far as to allege that Satan, before the fall, was in fact something like the chief archAngel among Angels, the most illustrious(4), but he fell in disgrace, loosing his rank and his beauty, and turning as ugly as becoming the Spirit of Evil, the moment he revolted against the Lord; whence the epithet 'The Fallen Angel', current in Judeo-Christian literature.

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(1) Whence, the Middle-Latin surname given to him in Christian theology, i.e. 'Lucifer', lit., 'light-bearing', identified afterwards with the Morning Star, or Venus, the brightest, sixth-largest planet in the solar system.

This is not true, due to two reasons:

(1) Satan could not have been an Angel, or else he would not have rebelled against the Lord, since Angels, God's Servants and God's Couriers, are created obedient-natured, incapable of their own accord to disobey the Almighty, and not subject to the Test of Allegiance to which are subjected free-willed creatures of both the Jinn and mankind; and

(2) Contrary to such Judeo-Christian fiction, unsubstantiated by Divine Revelation, the magnificent Koran stated unmistakably that Satan belonged not to the Angel-kind but was himself of the Jinn. The Koran states: 'wa-iḍ qolna lel-malä'ikati-sjodu li-Adam fasajadu ellä Iblïsa kana minal jinni fafasaqa 'an amri rabbihi', lit.:

{And (remember) when We said to the Angels: "Prostrate yourselves before Adam." And they prostrated except[1] Iblïs (Satan). He was one of the Jinn; he disobeyed the Command of his Lord.} [Kor. Al-Kahf (The Cave): 50]

The reason explaining such Judeo-Christian aberration, misconceiving of Satan as an Angel, or even perhaps as the ex-Archangel, is quite obvious for a good linguist, since he knows that the Hebrew language, the mother-tongue of all Biblical Prophets including Jesus himself, does not contain a specific name for the Jinn by which to differentiate a 'jinn' from an 'Angel'[2]. So, the Hebrew language is left with no choice other than to combine both jinn and Angels under the one and same Hebrew appellation: 'mal'aḳïm' (Angels) or 'ruḥïm' (spirits).

Nonetheless, we should examine how and why did the Devil earn such disparaging names as Biblical 'Satan', i.e. the enemy, Evangelic 'Diabolos',

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(1) Excluding 'Iblïs' from those who 'did fall prostrate', 'ellä', the Arabic exceptive particle usually translated by English 'except', 'save', etc., is to be understood here 'except that ...', i.e. 'but', which belongs to high-standard Arabic, to avoid undue awkward misconceiving of Iblïs, the Jinn, as belonging to the Angel-kind, from which he is excluded.

(2) Arabic 'Jinn' is a generic name meaning 'the hiding-one(s)', from Arabic JNN, to hide, while 'Angel' (Arabic 'Malak') means, as stated earlier, a 'Messenger', from Arabic 'LK,

meaning either Hebrew 'dihabal', or Greek 'slanderer', as well as Koranic 'Iblïs', meaning either 'the dumb-founded' or 'father of negation'.

The Book of the Genesis tells nothing of the reasons behind such inveterate enmity or harbored malice, manifested by Satan towards mankind and availing him his only name in the Hebrew Bible: 'Hassätän' lit., the enemy. This is only known from the Koran, the final and complete copy of the Divine Revelation, related with unattainable mastership in so many Koranic Verses, such as the following:

> ***{"(Remember) when your Lord said to the Angels: 'Truly, I am going to create man from clay'. So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him. So the Angels prostrated themselves, all of them, except Iblïs (Satan) he was proud and was one of the disbelievers. (God) said: 'O Iblïs (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?' [Iblis (Satan)] said: 'I am better than he, You created me from fire, and You created him from clay.' (God) said: 'Then get out from here, for verily, you are outcast. And verily, My Curse is on you till the Day of Recompense.' [Iblïs (Satan)] said: 'My Lord! Give me then respite till the Day the (dead) are resurrected.' (God) said: 'Verily, you are of those allowed respite till the Day of the time appointed.' [Iblïs (Satan)] said: 'By Your Might, then I will surely mislead them all, except Your chosen slaves amongst them (faithful, obedient, true believers of Islamic Monotheism).'(God) said: 'The Truth is, and the Truth I say, that I will fill Hell with you [Iblïs (Satan)] and those of them (mankind) that follow you, together'."}***
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> [Kor. Ṣäd: 71-85]

The above dialogue, a masterpiece of Koranic eloquence, is translated closest to the majestic Arabic original. This dialogue clarifies everything including Satan's fall, its motives and outcome:

(1) Satan, neighboring Angels in Heaven, lived there unbothered, in a state of complete innocence, until the coming of Adam into being, whom God honored by creating him with His own Hands, unlike the other creatures created by the Divine Word "Be! And it is!" Let alone the unsurpassable distinction contained in God's Command prostrating Angels at Adam, as an act of reverence saluting his coming into being.

(2) Such prostration was obviously not intended to test Angels' obedience towards God's Commands, since they were created always to obey God willingly, incapable, so to say, to act otherwise; it was, instead, a test challenging Satan's arrogance, the only free-willed creature present at the scene, where the Angels, whose rank obviously overrides Adam's, did not hesitate a second to obey God's Command.

(3) Aware that he was addressed by the same command, either directly and by name, or indirectly by virtue of the fact that none is permitted to stand on his feet in God's Presence among prostrated Angels, Satan, consumed with envy and obsessed by his arrogance towards Adam whom he thought God preferred to himself unjustly, went mad and reluctated.

(4) He had even still a chance to implore forgiveness and repent, when asked to explain his reluctant attitude in respect of a Divinely commanded prostration before him whom God created with His own Hands and before whom Angels, undisputedly of upper rank than his, were made to fall prostrating by God's Command.

(5) Yet, Satan would not even apologize, but superciliously went on to demonstrate his presumed superiority to Adam, curiously using in such demonstration the elemental 'Fire above Mire' unattested argument, insinuating that God, the Just, was unjust in commanding such prostration, but first of all overlooking that God, Creator of the whole universe, is free to judge in His own Kingdom.

(6) Persistent in his abhorrent, avowedly unrepented sinful act of showing arrogance in God's Presence, Satan was deservedly condemned to total perdition, causing him to undergo everlasting damnation by the Lord and be cast out of Heaven.

(7) Satan ought to have known that, for the Most Merciful, all sins, even the meanest[7], are remissible only if not insisted upon and sincerely atoned for. But, insanely enraged against Adam whom he thought responsible for all his own misfortunes, and persevering, not in atonement that might be his only possible way out, to prove that he was right in refusing such provocative prostration. So he asked for a reprieval till the Day of Judgment just to have time to prove that Adam was no better than him, through beguiling him and his progeny into sin, commencing, as we know, by misleadingly inspiring into Adam to eat from the forbidden tree, causing his expulsion from Heaven, and then waging a war of beguilement against every one born to Adam until the end of the world.

(8) Foolishly unaware that misleading into sin was in itself an equally punishable sin, Satan was warned that seeking his self-revenge in this way would avail him no relief from his doomed horrible agony deepest in Hell, together with all those misled by him, heedless of God's Warning to mankind:

{"Surely, Satan is an enemy to you, so take (treat) him as an enemy."}

[Kor. Fāṭer (The Originator): 6]

Hence, Satan earned his name, i.e. the enemy.

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Another self-earned epithet of Satan's occurring in the Koran and current in Muslim speech, especially in exorcisms, is 'Rajïm'. It is derived from Arabic RJM, originally to stone, and thence, in the figurative sense, to cast out, damn, curse, and also, by extension, to slander, akin to Greek diaballein, originally to throw across, and, by extension, to slander; whence, Evangelic 'Diabolos', i.e. 'slanderer', if conceded to be of purely Greek origin, unidentifiable with any other originally Hebrew-Aramaic word such as 'Di-Habal', uttered by the Hebrew-Aramaic Jesus, and modified in the Gospels to suit Greek phonology.

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(1) Except, according to the Koran, negating God or associating any other with Him, an awkward blasphemy which Satan, however, never even thought of.

From the notion 'vanity', 'naught', 'worthlessness', etc., inherent in Hebrew HBL, our hypothetical Hebrew-Aramaic epithet 'Di-Habal', supposedly occurring in Jesus's locutions in respect of Satan, then most probably mutating to the Evangelic word 'Diabolos', could in fact be legitimate of him whose 'vanity' was behind his eventual perdition, or of him who ridiculed himself when foolishly opposed the Almighty.

Again, to concede, after all, the purely Greek origin of Evangelic 'Diabolos', then meaning 'slanderer', most akin at least to one acceptation of Koranic 'Rajïm', such slanderous epithet could but be fully justified in respect of Satan, source of all sorts of blasphemous conceptions concerning Godhood, as cited by the Koran, quoting a company of devout jinn:

{They said: 'Verily! We have heard a wonderful Recital (this Koran)! It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (God). And exalted be the Majesty of our Lord, He has taken neither a wife, nor a son (or offspring or children). 'And that the foolish among us (Satan) used to utter against God that which was wrong and not right. And verily, we thought that men and jinn would not utter a lie against God."}

[Al-Jenn (The Jinn): 1-5]

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Whether Evangelic 'Diabolos', in the final analysis, be decidedly Greek or suspectedly Hebrew-Aramaic, it could in no case be the basis of Koranic 'Iblïs', as claimed by modern Orientalists denying Koran's Divine Authorship, which leaves them with no choice other than to ascribe the whole Koran to the man 'Moḥammad', an impostor feeding on legendary Biblical writings.

Leaving aside, anyhow, such boldfaced contention of imposture proved self-destroying in preceding sections, I now proceed to dismantle the whole fabrication of such unscholarly claim identifying Koranic 'Iblïs' with Evangelic 'Diabolos':

(1) Native of Cordoba, then still under Arab control, although occasionally threatened by Spanish raids, Al-Qorṭobï, the last in a se-

ries of famous Koran exegetes, writes in his encyclopedic exegesis [Al-Qorṭobï's, Kor. Yä-Sïn] confirming from his own experience the traditionally benefic outcome for those who recite from this Koranic surah ('Yasïn') to ward off an imminent inescapable danger, upon which they become invisible to their enemies. Having neighbored the Spanish and mastered their language, Al-Qorṭobï related that one day he was wandering in the suburbal periphery of Cordoba when he was surprised by two horseback Spaniards who unhesitatingly charged on him. Finding no way out, he could but squat where he was, reciting from the beneficent surah; all of a sudden he became invisible to both Spanish horsemen too near from him that they could perhaps feel his breathing. Troubled by such sudden mysterious vanishing, which was by no means explicable to them, and trying to relieve their embarrassment, they said to each other in Spanish as quoted by Al-Qorṭobï: "Esta diablo!" Al-Qorṭobï comments: "Which 'diablo' means 'Aś-Śaytän' in their language." Now, had Al-Qorṭobï, as late as the 7th century of the Hegira (13th century A.D.), ever heard of any Arabist or Koran exegete identifying Koranic 'Iblïs' with Evangelic 'Diabolos', he would have used 'Iblïs' instead of 'Aś-Śaytän' in translating Spanish 'diablo'. Let alone the fact that Al-Qorṭobï was among absolute maintainers of 'Iblïs' Arabity.

(2) The fact is that earlier Arabists and Koran exegetes doubtful of 'Iblïs' Arabity, unmet with such a word in pre-Koranic Arabic, did not precisely express either the possible foreign equivalent or even the possible foreign language from which 'Iblïs' could have been borrowed. But they, being unable to etymologize 'Iblïs' in Arabic terms, hastened as usual to guess it should have been a loanword Arabicized in the Koran, not accepting as it seems other scholars' view deeming 'Iblïs' derivable from Arabic 'ablasa', as stated earlier. This means clearly that, in the early Islamic period, no Arab either had heard of Evangelic 'Diabolos' as uttered in Greek, or thought Evangelic 'Diabolos' Arabicizable into Koranic 'Iblïs'.

(3) 'Diabolos', indeed, could not be legitimately Arabicized into 'Iblïs', which drops in particular consonant 'd', initial in Evangelic 'Diabolos',

for the one good reason that legitimate Arabicization, as a rule, and particularly in the erudite Koran, never drops consonants when initial in the loanword. That is, the Prince of all Arabists, allegedly immediate human author of the Koran, ought to have known better, only unless he could know that initial 'dia-' in Greek 'Diabolos' is an augmentive prefix in Greek, capable of being omitted in the Arabicized form; such erudite Greek scholar would have easily determined the precise semantic denotation of Evangelic 'Diabolos' in Greek, and would then have dispensed completely with inserting such a loanword in the Koran, already abounding in much more significant originally Arabic equivalents of Satan's appellatives, such as purely Arabic 'Rajïm'.

(4) Being unmet with in recorded pre-Koranic Arabic, and impossibly Arabicizable from Greek 'Diabolos', 'Iblïs', decidedly coined by the Koran, must be of purely Arabic origins.

From what Arabic roots, then, could Koranic 'Iblïs' have been formed?

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Words being conceded as Arabic are, as a rule, either reducible to one single Arabic root or a combined form contracting more than one Arabic word, such as 'Ha̲dramawt' (a district in South Arabia) built from Arabic Ḥ̲DR, to be present, and Arabic MWT, to die, and thus meaning 'Death-Presence'(1). This leaves us, in respect of Koranic 'Iblïs', with only two possible alternatives; deeming it: (I) either directly derived from Arabic BLS; or (II) a combined form contracting Arabic 'Ab', father, initiator, etc., and Arabic particle of negation 'Lays', mutating under the effect of contraction to the 'if"ïl' model, that is, to 'Iblïs', instead of full 'Abu-Laysa', i.e. 'Father or Initiator of Negation or Negativeness (in Heaven)', properly fitting the first non-complier with a Divine Order.

On my own part, and contrary to all former Arabists and exegetes, I am decidedly in favor of the second, pluriradical alternative, i.e. 'Abu-Laysa', the only legitimate one of the two possible alternatives for the reasons cited

(1) Unless originally Hebrew 'Ḥaṣarmewet', 'Court of Death', with Hebrew 'ṣ' mutating to Arabic 'd'.

below. But, before proceeding to refute the first, uniradical alternative, building 'Iblïs' directly from triliteral BLS, the following remarks should be fully borne in mind:

(1) Arabic words newly introduced in the Koran and not occurring in pre-Koranic Arabic, such as 'Iblïs', are only legitimately etymologized, and only explainable contextually; namely, by means of the Koranic context where such word occurs in the Koran, the undisputed authoritative source of the Arabic language.

(2) Except for the non-derivative noun 'Balas', denoting some kind of figs[9], the triliteral BLS is unused in the Arabic, but legitimately restored from the Koran, using it only in five places exclusively in the form 'af'al' with augmented initial 'hamza' (guttural stop), i.e. a+BLS, unmistakably with a specific meaning akin to Arabic QNT, to be desperate, hopeless, despondent, dejected, etc. [See Kor. Al-An'äm (Cattle): 44; Kor. Al-Mo'menün (The Believers): 77; Kor. Ar-Rüm (The Romans): 12 and 48-49; Kor. Al-Monäfeqün (The Hypocrites): 74-75]. In such a case, conceding it directly derived from a+BLS, then Koranic 'Iblïs' would mean 'the most desperate', which is in fact the opinion of practically all exegetes maintainers of the Arabity of the word 'Iblïs'.

(3) Contrary to the only meaning legitimately inferable from Koranic use of the verbal form 'ablasa', to lose hope, be desperate, etc., some Arabic lexicographers who explain Koranic 'Iblïs' from Koranic a+BLS, most probably deem BLS either a variable of Arabic BLT, to cut, cut off, or even a shortened form of Arabic quadriliteral BLSM, to look down frowningly, contend, not based on any solid corroborative evidence in pre-Koranic Arabic, that 'ablasa' means 'to become speechless or shut up under the effect of being puzzled or confuted'. Although unbinding on Koran vocabulary, such lexicographic definition is obviously introduced with a certain image of Satan in the back mind, i.e. the one who, confronted with the confutative Divine Rhetoric

(1) Whence, Hebrew BLS, to pluck or gather figs; see The Analytical Hebrew and Chaldee Lexicon, op. cit., p.87.

Question ***"O Iblïs (Satan)! What prevents you from prostrating yourself?"*** Thus became speechless, that is, 'the dumb-founded'.

(4) Untenable as it is to derive both desperateness and dumb-foundedness from the one and same base 'a+BLS', either one or the other should be logically excluded, whereas only the former, i.e. 'desperateness' is the one semantic denotation unmistakably given by the Koran to 'a+BLS' in the above-numbered Koranic Verses and, hence, the only one to be retained.

(5) Notwithstanding apparently flagrant resemblance between 'Iblïs' and the verbal form 'ablasa', nothing would possibly warrant that the latter should inevitably be the base of the former, or even that 'ablasa' could be a backformation from 'Iblïs' in the sense of 'to become Iblïs-like', since each could have its own different etymology, in the same manner that English 'hideous' has nothing to do with English 'to hide'.

(6) According to our methodology applied to the present work, Koranic Arabic words of disputed etymology, such as Arabic 'malak' (Messenger) and Arabic 'śayṯän' (enemy), are not left to guesswork, but are given within the Koranic text their precise meaning identical or nearest to the disputed word. Whence, the meaning of Koranic 'Iblïs', unnecessarily influenced by the Koranic verbal form 'ablasa', should be sought within the Koranic context where 'Iblïs' itself occurs, and nowhere else.

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Anyhow, neither 'desperate' nor 'dumb-founded' fits 'Iblïs' as a self-earned descriptive of Satan, because it first occurred in vocative address the moment he relucted in respect of the Divinely commanded prostration:

{"O Iblïs (Satan)! What prevents you from prostrating yourself?"} [Kor. Ṣäd: 75]

At this precise moment, Satan was actually not dumb-founded, since he retorted on the spot, explaining his reluctance with the elemental 'Fire above Mire' unattested argument, nor was he, at this precise moment, yet desper-

ate, obviously because he was not yet condemned, cast out and accursed.

This, alone, definitely excludes the first alternative deriving 'Iblïs' directly from Koranic 'ablasa', whether to become 'desperate' or be 'dumb-founded', and leaves us with the second, only possible pluriradical alternative, building 'Iblïs' as a combined form 'Ab+Lays' modeled, under the effect of contraction, on 'if"ïl', i.e. 'Iblïs', meaning 'the father', or 'initiator', of 'reluctance' or 'noncompliance', a surname especially coined for him, the 'first rebel', who dared introduce rebellion against the Divine Command, followed in his tradition by all consecutive rebels.

Satan's first step in his march towards total perdition was, indeed, his negative attitude in respect of the Divinely commanded prostration, a sinful act, no doubt, admittedly retraceable to his jealousy of Adam, from which he could, but did not, implore forgiveness and repent. Yet, the fatal act putting him on the track of 'no-return' was his pleading 'not-guilty', i.e. justified in disobeying the Divine Command, insinuating unmistakably that God, the Just, was unjust in commanding such a prostration. This was as if the unconditioned obedience owed by all creatures to the Almighty Creator depended on how much they feel it justified, which, in the final analysis, puts created beings on equal footing with the Creator. Such unspeakable blasphemy, source of all 'intentional' sins committed against Godhood, is not only plain apostasy, but essentially the first insurrection in the history of the whole creation.

Yes, 'Iblïs' was the 'first rebel'.

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'Iblïs' occurred only eleven times in the Koran. Except in two of them, where such appellative occurred uncommented [Kor. Aś-Śo'arä' (The Poets): 95 and Kor. Saba' (Sheba): 20], 'Iblïs' was commented all through as being 'the reluctant', the non-complier, the demurrer, etc. [See Kor. Al-Baqarah (The Cow): 34; Kor. Al-A'räf (The Battlements): 11-12; Kor. Al-Ḥejr (Thamüd's Habitation): 31; Kor. Al-Ḥejr (Thamüd's Habitation): 32-33; Kor. Al-Kahf (The Cave): 50; Kor. Ṯä-Hä: 116; and Kor. Ṣäd: 75]; but also 'the arrogant' [Kor. Al-Esrä' (The Night Journey): 61 and Kor. Ṣäd: 74].

Such was the erudite Koran's onomastic explanation of damned 'Iblīs', i.e. the first rebel.

XI. Adam (and Eve)

Koranic 'Ädam', pronounced precisely as uttered in English, is another irrefutable proof of the precedence in time and place of Arabic over all living or extinct human languages ever spoken on earth including, of course, the Hebrew, supposedly the first to name the forefather of mankind.

To the possible astonishment of at least the great multitude of our readers, the name 'Adam', Hebrew 'Adäm', conjectured by Biblical scholars to mean 'the red-one', could in no event be Hebrew in origin, but rather inherited from primary Arabic, the language spoken by Adam in Heaven and on earth.

Anyhow, for the name 'Adam' to be Semitic after all, it could only be derived from Semitic triliteral ADM meaning in the mother-language, i.e. Arabic, originally 'to blend', 'to mingle', etc., from which is normally derived Arabic 'Adïm' (and also 'Adama') in the sense of English 'soil', the surface layer of the earth, or 'Earth' as a proper in the sense of that 'blend' of soft, granular or crumbly substance forming the surface layer of land; whence, Koranic 'Ädam', i.e. 'the earthen-one', or 'he who is made of earth', as precisely stated by Koranic onomastic reference to 'Adam' in the following Verse reproaching Christians for their misconception of Jesus, born genetically fatherless:

> ***{"Verily, the likeness of Jesus before God is the likeness of Adam. He created him from earth, then (He) said to him: "Be!" And he was."}*** [Kor. Äl 'Emrän (The Household of 'Emrän): 59]

To be true, the scribe of the Genesis was not far therefrom when he wrote, quoting God addressing Adam: 'beze'et appëḳa töḳal leḥem'äd śubeḳ a el-ha'adama ki memmenna loqqeḥta ki-'afar atta we'el-'afar taśüb', lit.,

> *"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return"* [Gen. III: 19]

Most curious to note, however, that the Hebrew scribe of such Biblical original text uses Hebrew adama for English ground, identical to originally Arabic adama meaning 'soil', 'earth', 'ground', etc. Moreover, such Biblical adama, non-derivative in the Hebrew as we shall soon demonstrate, is still used in Modern Hebrew with the same Biblical semantic denotation, for example in such Hebrew phrase ('abödat-adama), i.e. 'land-cultivation' or 'agriculture'.

How then could the scribe of the Genesis use Biblical adama for English ground, while Hebrew scholars restrict the use of triliteral ADM to the notion 'redness' (of color) non-amenable to the notion 'land', 'ground', 'earth', etc., non-qualifiable as such?

Was the Biblical scribe consciously using it as a Hebrew borrowing from the mother-language with the same sense as in Arabic, i.e. a Hebrew non-derivative?

In order to be derived or derivable from any known Hebrew radical and, then, immediately recognized as being undisputedly Hebrew of origin, Biblical adama should strictly be derived from Hebrew ADM which, as defined in the Hebrew dictionary, only means to be 'red', 'reddish', 'ruddy', etc., in which case adama would be construed as either a feminized form of the name 'Adäm' (the red-one) or an abstract noun denoting 'redness', both linguistically inadmissible as properly fitting the notion 'ground', 'land', 'soil', earth', etc.

But, first of all, how could the same Semitic ADM, originally meaning in the Arabic 'to blend', etc., have come to convey a quite different notion in the Hebrew, i.e. the notion 'redness'?

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Not containing a specific word for red-color, the Hebrew had to take 'redness' from 'sanguineness', that is, from 'blood-coloredness'. The Hebrew word for 'blood' being non-derivative 'däm', cognate Arabic 'dam (m)' or 'dam (w)', Hebrew scholars, in order to etymologically explain Hebrew 'adöm' ('red', 'reddish', 'ruddy', etc.), managed to hypothesize that Hebrew 'däm' (blood) was originally 'adäm', and, in order to legitimize forms such as 'me'oddäm' (made or dyed red), 'he'edïm' (to be red) and also 'het'eddem' (to be red, sparkling, etc.), had to hypothesize for such derivations a radical source unused in the Hebrew in its simplest triliteral ground form, and managed to find it in Hebrew hypothetical ADM, focusing it around the notion 'redness', identified with the notion 'blood' or 'blood-coloredness', as if 'blood' was first recognizable by its color, and against the original meaning of Semitic ADM, to blend, etc., in the mother-language, already present in both Arabic and Biblical adama, 'land', 'soil', 'earth', etc.

Such theorization(1), however, leaves unresolved the etymological problem concerning Hebrew adama as used in scriptural writings as well as in Modern Hebrew: 'land', 'soil', 'ground', 'earth', etc., identical to Arabic 'adama', where such denotations have nothing to do with 'coloredness' whether 'redness' or else. This is decisive in denying any Hebrew origin to Biblical adama, thus proving a borrowing from the mother-language, i.e. Arabic.

Inasmuch as Biblical adama is proved originally Arabic, and inasmuch as Hebrew 'adöm' (red, etc.) could most probably -to speak pure linguistics- be a 'backformation' from Hebrew 'däm' (blood) and not vice versa, the Biblical name 'Adäm' (Adam, the first man), is only logically inherited from primary Arabic Koranic 'Ädam', 'the earthen-one' or 'he who is made of earth', as stated earlier, and as onomastically explained in the Koran, not 'the red-one' as wrongly construed by Biblical scholars, apparently overlooking the fact that Hebrew 'Adäm' is also used as a collective noun denoting mankind at large, thus identifying humans with 'the red-ones', which is too absurd to be more discussed.

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(1) See under ADM, the Analytical Hebrew and Chaldee Lexicon, op. cit., pp.7-8.

Unmentioned by name in the Koran, the mother of mankind (Eve) is given in the Bible the Hebrew name 'Ḥawwa', which Hebrew scholars, deriving it from Hebrew ḤWA, explain as meaning 'Life'.

Erroneous as it is, such explanation is already found with the scribe of the Genesis who wrote, explaining the name 'Eve': 'wa-yeqra ha-Adäm śëm išto Ḥawwa ki hi hayetä ëm kol-ḥay', lit., "And Adam called his wife's name Hawwa (Eve), because she was the mother of all living" [Gen. III: 20]. Unaided by Hebrew grammar, or rather against Hebrew grammar, but unquestionably overwhelmed by the letter of the Bible thoroughly held Divine, Hebrew scholars as well as Hebrew lexicographers blindly followed the unscholarly scribe.

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Speaking strictly in terms of Hebrew grammar, the notion 'life', 'being alive', etc., is only legitimately expressible in terms of Hebrew 'ḥayïm', but also 'ḥayä', 'ḥayüt', 'hayö', etc., all derived from Hebrew triliteral ḤYA (and also ḤYY)(1), identical to the mother-language Arabic ḤYY.

By contrast, the name 'Ḥawwa', held by the scribe of the Genesis, followed by Hebrew scholars and lexicographers, to mean 'life', is only derivable from another totally different Hebrew ḤWA, with totally different notions, and thus, exclusively authorized to denote 'life' only in respect of Eve's name, according to scribal Onomastics, impermissible otherwise(2).

It should be noted, however, that this disputed Hebrew ḤWA, in Biblical Hebrew, is unused in any verbal form save intensive 'ḥewwa', with middle consonant 'w' doubled, only to mean: To express, manifest, declare, show, etc., which has nothing to do with the notion 'life', lightly granted by the scribe of the Genesis and unwarrantedly supported by Hebrew lexicographers who maintained, hypothetically, that unused simple verbal form 'ḥawa' could originally have meant to breathe out, holding that 'breathing' was akin both to 'living' and to 'manifesting', 'declaring', etc. Similarly, such Hebrew

(1) See under ḤYA & ḤYY, The Analytical Hebrew and Chaldee Lexicon, op. cit., pp 255 and 256.

(2) See under ḤWA, ibid., p.249.

lexicographers explain the Hebrew proper name 'Yeḥawʾël'(4), from ḤWA plus Ël (God), as meaning 'he whom God preserves alive', unmistakably insinuating that ḤWA in its unused verbal form (ḥawa, yeḥwa, etc.) could have meant 'to preserve alive'.

Such a futile effort by Hebrew lexicographers to justify or legitimize scribal explanation of Eve's name as meaning 'life', is all the same contradicted by the following facts:

(1) Hebrew noun 'ḥawwa' is not grammatically authorized to mean 'life' except in respect of explaining Eve's name as scribally alleged;

(2) In verbal conjugations, Biblical Hebrew triliteral ḤWA is never used to express the notion 'life' or 'being alive', either in simple or derivative forms. Even yet in Modern Hebrew where the simple verb ('ḥawa', 'ye ḥwa', etc.) is artificially restored, ḤWA is not authorized to mean 'life' or 'being alive', but only to mean 'to experience' or 'to live (an event)', i.e. 'to witness'; and

(3) Most catastrophic, apart from Eve's Biblical name, there exists in both Biblical and Modern Hebrew another 'ḥawwa' (plural 'ḥawwüt') identical in both sound and script to the proper name 'Ḥawwa', Adam's mate and mother of mankind, which does not mean 'life' or 'being alive' at all but, most curiously, 'dwelling', 'homestead', 'habitation', 'hamlet', 'village', etc., quite foreign to Eve's name as explained by scribal Onomastics. Faced by this paradox, Hebrew lexicographers were divided into two groups:

(a) those embarrassed by scribal Onomastics in respect of Eve's name but too shy to contradict the 'holy' scribe, who artificially managed to allege that the notion 'living' in 'hamlet', 'village', etc., was not totally foreign to the notion 'life' in Eve's name as explained by the scribe of the Genesis, and

(b) others who could not maintain that the notion 'living' in the sense of 'dwelling', only figurative in English and other European languages, was legitimate in Semitic languages such

(1) Ibid.

as the Hebrew and, so, were driven to admit that 'ḥawwa', 'ḥawwüt', in the sense of 'hamlet', 'village', etc., was a 'loanword' in the Hebrew, borrowed from Arabic (ḥewä') (plural 'aḥwiya'), derived from Arabic ḤWY, to assemble, etc.

This Arabic ḤWY is, however, the legitimate father of Hebrew ḤWA, from which Biblical 'Ḥawwa' was derived, as we shall soon see.

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As stated earlier, the sound 'ḳ' is not original in the Hebrew, where it is only heard when the letter 'k', non-doubled, is immediately preceded by a vowel sound, such as Hebrew KSL, to be foolish, where the original 'k' sound mutates, for example in the 3rd person singular present tense, 'yeḳsal', to 'ḳ' sound under the effect of the immediately preceding vowel 'e'. As a result, the 'ḳ' sound never occurs in any Hebrew radical form. Consequently, when, in the mother-language, a certain Arabic root contains the Arabic original 'ḳ' sound, such sound in the equivalent Hebrew root immediately mutates, in both sound and script, to 'ḥ', such as Arabic NWḲ mutating to Hebrew NWḤ. But, if otherwise the Arabic root was already in 'ḥ', such 'ḥ' is normally retained in the Hebrew radical, such as Arabic ḤYY, equivalent of Hebrew ḤYA or ḤYY retaining Arabic 'ḥ' sound.

Proceeding from this phonological fact, disputed Hebrew ḤWA could be the Hebrew form of either Arabic ḤWY or Arabic ḲWY, or both, i.e. used with both different meanings in the mother-language although identical in sound in the Hebrew, such as Hebrew ḤLQ, having the two different meanings of both Arabic ḲLQ, to create, and Arabic ḤLQ, to encircle, only distinguishable in the Hebrew from the context.

This is precisely the case with the disputed Biblical Hebrew ḤWA, having at least two impossibly cognate denotations, not to mention the third one, 'life', arbitrarily construed in respect of Eve's Biblical name 'Ḥawwa', and hence, grammatically unacceptable to be derived from Hebrew ḤWA. This leaves us with the two other unrelated senses: (I) To speak out, declare, manifest, etc., and (II) To assemble, needed to explain Hebrew 'ḥawwa' (pl. 'ḥawwüt') meaning 'hamlet', 'village', etc. The first sense, "speak out, declare, manifest, etc.," is only possible in terms of originally Arabic ḲWY (possible

equivalent of Hebrew ḤWA) since Arabic ḴWY, to empty, is most akin to bringing out, pressing out, i.e. to express. As to the second different sense, "to assemble," as suggested by some Hebrew scholars, it is in no doubt taken from originally Arabic ḤWY, to contain, enclose, envelop, etc., the very notion of those Hebrew 'ḥawwüt', i.e. 'habitations', 'dwellings', 'hamlets', 'villages', etc., of identical etymology in both Hebrew and Arabic.

Speaking pure linguistics, there is absolutely no tenable reason why should 'Ḥawwa' (Eve's Biblical name), identical in both sound and script to the other Hebrew 'ḥawwa', the homestead, habitation, dwelling, etc., be different therefrom in either etymology or semantic denotation. The more it is so, since the other possible notion 'declaring', 'manifesting', etc., is inapplicable, while the third hypothetically conjectured notion 'life', as introduced by the scribe of the Genesis, blindly followed by all Hebrew scholars, is simply underivable from either Semitic ḤWY or ḴWY.

As to the fourth notion 'preserving alive', conjectured by Hebrew lexicographers in respect of the name 'Yeḥwa'ël' alleged to denote 'he whom God preserves alive', such 'alive', merely inserted to support scribal conjecture in respect of Eve's Biblical name (Ḥawwa = life), is a sheer redundancy. That is because the possible shortened form 'he whom God preserves' is quite enough, while the introduction of the notion 'preserving' in Hebrew ḤWA, forming the first element in 'Yeḥwa'ël', is only legitimate if such Hebrew ḤWA is recognized all through cognate of Arabic ḤWY, to contain, hold, keep, etc., again most akin to 'settling in', 'dwelling at', etc., indispensable to explain the other Hebrew 'ḥawwa', the homestead, habitation, village, etc., semantically identical to Arabic (ḥewä').

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In his hasty Onomastics, however, the scribe of the Genesis, not keeping with strict etymological analysis, tried to explain Eve's Biblical name by Eve's raison d'être which, based on merely biological grounds, he misconstrued in terms of the female role in the procreational process. In his own words, Eve was so named because she was the mother of all living. This is absurd, not only because Eve was not the mother of the live Adam, nor because animal life preexisted both Adam and Eve, but particularly because Adam

himself ought to have been entitled to the same appellative, since he was also the father of all living! The procreational process, as we know, is only initiated by the fertilizing male, even in artificial insemination, and every living offspring owes its life, or coming into life, to both male and female parents, even in monoecious or self-fertilizing creatures, where the union of both ova and sperm in the same individual is indispensable for self-reproduction.

Indeed, multiplication of species is not inevitably dependent on the mating of two complementarily opposite sexes; asexual reproduction or multiplication by fission is not lacking in animal life, and, had God wished, self-multiplying Adam could have been created 'Eveless'; but, then, man would have been doomed to unsettledness, with no reasonable attachment to any particular place to abide by, watching over his female partner, to whom he had already entrusted the seed of his offspring, just as a sower waiting full harvest, not only until full birth, but still many years afterwards to rear his breed until full age. The period from birth until full maturity being in man the longest among other creatures, human parents are doomed to continued cohabitation, whence the establishment of the human family, reproducing itself in males and females not necessarily in equal number, and thus comes the need for the grownup offspring to be wedded in other families; through both blood and alliance clans and tribes were born, and, then, the community at large. Communities with different scales of values or conflicting interests are doomed to fight each other or, much better, to peacefully coexist, and then to compete with each other in the pursuit of self-realization guided by Divine Commandments in Authentic Divine Revelation:

> ***{"O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with God is that (believer) who is the most pious. Verily, God is All-Knowing, All-Aware."}*** [Kor. Al-Ḥojorät (The Apartments): 13]

Such is Eve's raison d'être depicted in the erudite Koran and mistaken by the scribe of the Genesis.

Had the unscholarly scribe bothered to notice those 'ḥawwüt' (villages,

etc.) or tents (Hebrew 'aholïm') bearing in Hebrew the same appellative borne by Adam's mate, 'Ḥawwa', he could have easily understood, without too much imagination, the real meaning of such most ancient feminine proper name, i.e. 'the abode' fixing the otherwise unsettled human male.

Although unmentioned by name in the Koran, the first woman, Hebrew 'Ḥawwa', English 'Eve', is given in the Koran her raison d'être as 'settling', 'dwelling', 'holding in', etc., identical to the correct semantic denotation of Biblical 'ḥawwa' inherited from primary Arabic, the first language spoken on earth. Such raison d'être is defined with unrivalled scholarship in the miraculous Koran, as it appears unmistakably from the following Verses:

> ***{"It is He Who has created you from a single person (Adam), and has given you a place of residing (on the earth or in your mother's wombs) and a place of storage [in the earth (in your graves)"}***
>
> [Kor. Al-An'äm (Cattle): 98]

> ***{"It is He Who has created you from a single person (Adam), and (then) He has created from him his wife, in order that he might dwell thereat."}***
>
> [Kor. Al-A'räf (The Battlements): 189]

> ***{"And among His Signs is this, that He created for you wives from among yourselves, that you may dwell at (find repose in them)."}***
>
> [Kor. Ar-Rüm (The Romans): 21]

There are many other Verses attesting to this.

XII. Enoch (Idrïs)

In Muslim tradition, Koranic 'Idrïs' is almost unanimously identified with Biblical 'Enoch' (Hebrew 'Ḥanöḳ') who, according to the Book of the Genesis, was the father of Methuselah, father of Lamech, father of Noah [Gen. V: 21-29], i.e. Noah's immediate great-grandfather. Explicitly designated a Prophet in the Koran, Biblical 'Idrïs' (Enoch) was simply a holy man:

> *"Enoch walked with God and was not; for God took him"*
>
> [Gen. V: 24]

There is also, to be true, another Biblical 'Enoch' preceding Noah, i.e. Cain's son [Gen. IV: 17]: Enoch, son of Cain, son of Adam; but this first Biblical Enoch could not be meant by Koranic 'Idrïs', explicitly counted among God's Prophets in the Koran:

> ***{"And mention in the Book (the Koran) Idrïs. Verily, he was a saint, (and) a Prophet, and We raised him to a high station."}***
>
> [Kor. Maryam (Mary): 56-57]

This is because first Enoch, Adam's immediate grandson, could absolutely not be a Prophet in his own immediate grandfather's time, i.e. beside Adam. This leaves us with the only other possible Biblical Enoch between Noah and Adam, i.e. with Enoch the immediate great-grandfather of Noah, the only Enoch of note in the whole Bible.

But why should Koranic Idrïs (Biblical Enoch) have been found of necessity before Noah and not after Noah, so as to be identified with Noah's immediate great-grandfather? Is there in the Koran any textual hint authorizing such identification? Yes, indeed. There are two:

(1) ***"He was a saint, (and) a Prophet, and We raised him to a high station."*** [Kor. Maryam (Mary): 56-57]

This is flagrantly close to the Biblical account in respect of Enoch 'he walked with God', a metaphor equivalent to 'saintity' in the Koranic account in respect of Idrïs, and Biblical ***'and he was not, for God took him' so close to Koranic 'and We raised him to a high station'***; and

(2) Commenting on Prophets cited all along the surah of Maryam coming in order of citation as follows: Zachariah, John, Jesus, Abraham, Isaac, Jacob, Moses, Aaron, Ishmael, Idrïs, the Koran says immediately after Idrïs:

{"Those were they unto whom God bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Noah, and of the offspring of Abraham and Israel and from among those whom We guided and chose. When the Verses of the Most Beneficent (God) were recited unto them, they fell down prostrating and weeping."} [Kor. Maryam (Mary): 58]

This comment is decisive in placing Koranic Idrïs within the Prophetic cycle between Adam and Noah, not after Noah. This is because the above-mentioned Prophets unto whom God showed favor and whom He guided and chose are divided in chronological order into three groups:

(1) Prophets between Adam and Noah, referred to as being 'from the offspring of Adam', i.e. directly, not passing by Noah;

(2) Prophets from the offspring of those carried in the ship with Noah, i.e. Abraham, the only possible Prophet from among those mentioned in the surah as being of the descent of those carried in the ship with Noah, standing by himself all alone within such cycle between Noah and Abraham; and

(3) Prophets descendants of Abraham from Abraham to Jesus, all recognized as such, except Idrïs.

Now, since Noah himself lies outside the comment for the simple reason that he is not named among the Prophets mentioned in the surah and consequently unmeant by the reference to the ***'Prophets of the offspring of Adam'***, i.e. not through Noah, then such Koranic reference to direct descendants of Adam would be superfluous and awkwardly out of place were Idrïs, the only Prophet left from among Prophets mentioned in the surah capable of occupying such first Prophetic cycle, recognized as belonging to either of second and third cycles, Noah's or Abraham's.

This is Koranically categoric in designating Idrïs as the only Koranic Prophet from Adam's progeny preceding Noah and, thus, fully legitimizes his identification with Biblical Enoch, Hebrew 'Ḥanöḳ', Noah's immediate great-grandfather in the Bible.

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In its verbal usages, Semitic triliteral ḤNK, common to both Arabic and Hebrew, is undoubtedly a backformation from the Arabic noun 'ḥanaḳ' (Hebrew 'ḥëḳ', originally 'ḥëneḳ') meaning 'the palate', i.e. the roof of the mouth, conceived of as the seat of taste both materially and intellectually, but extended in Semitic denotation to include the sublingual mouth-floor, i.e. the inner mandibular region. Taken as such, Arabic 'ḥanaḳ', as well as Hebrew 'ḥëḳ', is regarded in figurative use as the seat of knowledge, wisdom, experience, etc. Indeed, an ancient ritual massage still observed until beyond the Koranic period represented in rubbing the inner mouth of the infant, 'taḥnïḳ', to stimulate the infant's learning faculties. Whence comes the verbal use of triliteral ḤNK, i.e., to educate or train, in reference to a person educated or trained, and also, only in the Hebrew, in respect of places, a house or temple, i.e., to consecrate, initiate or inaugurate.

Being a person's name, Biblical 'Ḥanöḳ', in the past participle tense from ḤNK, could only possibly mean: 'the educated-one', 'the learned-one', 'the erudite-one', equivalent to Koranic 'Idrïs', in the emphatic agentive form from Arabic DRS, to study carefully, have insight into, be versed, erudite, learned.

Koranic reasons for choosing direct translation as onomastic instrument to explain Biblical 'Ḥanöḳ' are evident, since:

(1) Retaining pre-Koranic formerly Arabicized 'Aḳnüḳ', so phonologically repelling to the Arabic ear, would have cacophonously blemished Koran throughout symphonic magnificence;

(2) Re-Arabicizing Biblical Ḥanöḳ' into Arabic 'Ḥanüḳ', in the Arabic emphatic agentive form, would have led to misconceiving it as the 'educator', 'the one who educates others', not 'the educated-one', as meant by past participle sense of Hebrew 'Ḥanöḳ': and

(3) To avoid mistaking it in the derivative senses of Arabic ḤNK, such as 'the expert', 'the experienced-one', 'the trained-one', etc.

Here, this one instance of Koran onomastic translation is indeed one more proof of Koran all-embracing thorough scholarship.

Chapter III

Noah to Abraham

The present chapter deals with nine proper names in the following order: Noah, Ararat, Hüd, ʿÄd, Iram, Ṣäleḥ, Ṭamüd, Śoʿayb, Madyan.

Noah is the Koranic 'Nüḥ'; Ararat, the landing-place of Noah's Ark in the Biblical writings, is the Koranic 'Al-Jüdi'; 'Hüd', a Prophet in the Koran, and Hüd's people, "Äd" , are both unknown to the scribe of the Genesis, but their city, Koranic 'Iram', is easily identifiable with Hebrew-Aramaic Biblical 'Aräm'. As for Hüd's successor, Koranic Prophet 'Ṣäleḥ', as well as his people ' Ṭamüd', they are likewise unmentioned in the Torah; but Koranic 'Soʿayb', the last in a series of Prophets contained in the present Prophetic cycle, although not cited in the Bible, is often identified in Muslim tradition with Jethro, Moses's father-in-law, and, consequently, Śoʿayb's people, Koranic 'Madyan', is thus identified with Biblical Midian, Hebrew 'Medyän', Jethro's tribe.

According to Koranic chronological order of Prophets, Koranic 'Śoʿayb' comes explicitly after Lot, Abraham's nephew in the Torah, since Śoʿayb warns his people from the self-earned doom of former nations including Lot's [Kor. Hüd (The Prophet Hûd): 89]. The Koran does not only recognize Lot as a contemporary of Abraham, as it appears from Abraham's dialogue with angels charged with inflicting Divine Punishment of total destruction on Lot's people [Kor. Hüd (The Prophet Hûd): 69-76], but the Koran also designates Lot as 'the first believer in Abraham's Message' [Kor. Al-ʿAnkabüt (The Spider): 26]. This is why Lot's treatment is postponed to the next chapter, so as to be dealt with within the one and same Prophetic cycle as Abraham, Lot's paternal uncle in the Torah.

Although not cited in the Hebrew Bible, Śoʿayb also, as we shall demonstrate later, is of Abraham's descent not necessarily through either

Ishmael or Isaac, but he, together with his predecessors 'Hüd' and 'Ṣäleḥ ' of the post-Noah period, are all the only Koranic Prophets unspoken of in scribal Old Testament. All three bear names explicable a prima facie in terms of the Arabic language; and all three, together with Lot, whom we shall discuss later with Abraham, are repeatedly treated in the Koran as if forming one series of Prophets independent of Abraham's cycle.

This is why Śo'ayb is treated here within Noah's Prophetic cycle, not within Abraham's, to which belongs Śo'ayb's immediate predecessor, Lot, Abraham's nephew.

XIII. Noah (Nüḥ)
&
XIV. Ararat (Al-Jüdi)

The idea, not necessarily implied by Authentic Divine Revelation, that Noah's Deluge entirely inundated the Earth's surface, is unthinkable. This is not only because such huge volume of water enough to submerge – as narrated – such mountaintops, even those of medium height, would have needed to raise the ocean-level by at least 1 km altitude (to realize such an altitude, this would require an amount of water exceeding by far the whole additional water-supply stored in clouds, glaciers, etc., of the whole planet), but also and most important, because submerging the entire landmass of the globe even by one inch under sea-level would have left no chance for flood-water ever to subside back again into the ocean and, then, Noah's Ark would have been doomed to ever float, and never land.

However, to be universal in some sense as narrated in the Authentic Divine Revelation, Noah's Deluge need not have hit the entire landmass of the planet, but only a limited part thereof which, in the dawn of history, happened to be the first human habitat accommodating the whole of Adam's progeny, by then living in one single community. Then subsequent emigrations successively had to take place, in quest of human basic needs such as food, water and security, critically imperiled by great climatic changes in the first place.

Such emigrations from the cradle of humanity all far around must have started of old, very old indeed, since human relics found worldwide point, in some concrete cases, to about two hundred millenniums before our era.

For how long could Adam's earlier progeny have lived untroubled in such one single human community up to its first emigrational explosion? Only God knows. But the fact remains that, to be universal in some sense as Divinely narrated without submerging the entire landmass of the globe, Noah's Deluge should have happened inevitably sometime before the coming into explosion of the first one single community of humans, i.e. at some point in time as distant from us as some 200,000 years before Christian era.

To such unspeakable ancientry belongs, indeed, the Prophet Noah, or 'Adam II', second forefather of mankind as told in the miraculous Koran:

> ***{"And indeed Noah invoked Us, and We are the Best of those who answer (the request). And We rescued him and his family from the great distress(1) (i.e. drowning), and we made his progeny(2) the remaining-ones."}***
>
> [Kor. Aṣ-Ṣäffät (The Rangers): 75-77]

Such remoteness in time, however, places Noah so many myriads of years before recorded history and, hence, makes his true story only knowable from Authentic Divine Revelation.

Nonetheless, at least for the purposes of the present research, we should retain the corollary that such one single community, Noah's and his people's, the first in the history of mankind, was entirely composed of one ethnic group of monoglots using the first language spoken on earth, i.e. Adam's, the Arabic in its primary form.

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Biblical Hebrew scholars and lexicographers are unanimous that the name 'Noah', Hebrew 'Nöaḥ', Koranic 'Nüḥ', means 'rest' and 'comfort',

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(1) Referring to the Deluge.

(2) Implying 'the seed of Noah's companions in the Ark included'.

a noun derivative from Hebrew triliteral NWḤ, essentially to rest, settle down, remain, abide, continue, etc., and, by extension, to get rest, repose, be comfortable, etc. Such scholars and lexicographers could, of course, have preferred, in explaining the name 'Noah', the original sense in Hebrew triliteral NWḤ as becoming a man as ancient as Noah, i.e. to rest in the sense of to remain, not to rest in the sense of to be comfortable in the figurative. To illustrate, as a rule, the original meaning in a Semitic root comes first in order of time of use and, hence, in respect of Noah, the only binding on linguists worthy of the name, because nothing warrants that the original meaning of Semitic root NWḤ, in Noah's language, did develop as early as Noah's time in like manner as in the Hebrew from original 'to remain' into figurative 'to be comfortable'.

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Hebrew scholars and lexicographers had to follow the unscholarly Onomastics of the scribe of the Genesis held Divine, who explained the name as meaning 'comfort' using, as usual, a quotation from Noah's father:

> *"And he called his name Noah, saying: This, i.e. Noah, shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed."* [Gen. V: 29]

The original Hebrew text runs as follows: "wa-yeqra et-śemo Nöaḥ lemör ze yenaḥamënu mimma'asënu wu-më'iṣṣebön yadënu min-hä'adama aśër ëraräh Yehwa', i.e. the scribe himself in explaining the name uses not Hebrew triliteral NWḤ, but Hebrew triliteral NḤM, 'yenaḥamënu', meaning 'he shall console us', not 'he shall make us comfortable' as may be understood from the misleading 'shall comfort us' in the English version, undoubtedly influenced by modern current use of Hebrew NWḤ. Furthermore, the phrase 'because of the ground which the Lord hath cursed' – superfluously inserted in scribal artificial quoting Noah's father – flagrantly denounces the jumbling scribe: Had the ground ever been cursed by the Lord, such curse could not have been Divinely uttered without immediate fulfillment of God's Wrath, such as a curse foreboding, e.g., the Deluge; i.e., a curse only possible, if ever, after Noah had been sent to, and denied by, his people, but not before Noah's birth so as to coin his name –

understood as a 'consolation' to his father – from an allusion to hardships not 'yet' occasioned by God's Wrath.

Such erroneous Onomastics – supported, as in respect of the name 'Eve', by falsified imaginary 'quotations' – testifies once again to linguistic total unscholarship on the part of the 'holy' scribe, blindly followed by Hebrew scholars and lexicographers up to the present day.

Nonetheless, the magnificent Koran, so stupidly accused by muddle-headed inveterate opponents of those drawing on, or being assisted by, Biblical authorities, needed not such scribal light Onomastics to explain of its own the name 'Noah': He is not the 'comforting-one' or the 'being comforted'. But the multilingual erudite linguist par excellence, i.e. the Koran, explains the same Hebrew 'Nöaḥ', Koranic 'Nüḥ', as meaning in both Hebrew and Arabic 'the remaining-one', the only qualifying appellative suiting Adam II, who 'remained' among his people up to 950 years as told by the Koran [Kor. Al-'Ankabüt (The Spider): 14], confirming for once the chronology of the scribe of the Genesis [Gen. IX: 29].

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As stated earlier, the Hebrew does not contain the 'ḳ' sound, original in the mother-language, save in respect of the Hebrew letter 'k' spirantized under the effect of an immediately preceding vowel sound to be pronounced 'ḳ', such as in Hebrew 'Ḥanöḳ', originally 'Ḥanök', where final 'k' sound mutates, only in pronunciation, to 'ḳ' sound, under the effect of the immediately preceding 'ö' sound.

Again, due to the absence in the Hebrew of an original 'ḳ' sound capable of being uttered 'ḳ' throughout, i.e. independently of any surrounding letters, the Hebrew had no choice other than to substitute, in all common Semitic roots containing in the Arabic the original 'ḳ' sound such as Arabic ḲLQ, a 'ḥ' sound for the original 'ḳ' in the mother-language, i.e. Hebrew ḤLQ for Arabic ḲLQ, and so on.

This results in the following two peculiarities in the Hebrew, which we should retain throughout:

1) Every 'ḳ' sound uttered in the Hebrew is originally a pure 'k' sound in both Hebrew and Arabic; and

2) Every Hebrew root in 'ḥ' sound is originally either 'ḥ' or 'ḳ' in the Arabic, or both (Ex.: Hebrew ḤLF for Arabic ḲLF, Hebrew NḤM for Arabic NḲM, Hebrew NWḤ for Arabic NWḲ, not for Arabic NWḤ; and Hebrew ḤLQ for both Arabic ḤLQ and ḲLQ, etc.).

According to the above rules, the Hebrew NWḤ, from which Biblical 'Nöaḥ' is derived, is the Hebrew form for Arabic NWḲ, to 'stay, rest, remain, abide, etc.', which is identical to the original meaning in Hebrew NWḤ, that has nothing to do with the other Arabic NWḤ, 'to wail, lament, etc.', lost in the Hebrew and, so, substituted for in the Hebrew by ANḤ, BKA and QWN.

Thus, Biblical 'Nöaḥ', Koranic 'Nüḥ', is nothing else than 'the remaining-one', as explained in the following two Koranic Verses according to the methodology adopted in the present work:

(1) ***"And indeed We sent Noah to his people, and he remained among them a thousand years less fifty years."***

[Kor. Al-'Ankabüt (The Spider): 14]

(2) ***"And, we made his progeny[1] the remaining-ones."***

[Kor. Aṣ-Ṣäffät (The Rangers): 77]

How could the Koran – Arabicizing Biblical 'Nöaḥ' into Koranic 'Nüḥ' with final 'ḥ' sound in both to avoid the risk of misidentification of a person only known over the world by his Biblical name – have known nonetheless that Biblical 'Nöaḥ' was from Hebrew NWḤ, cognate of Arabic NWḲ, to 'stay, remain, rest, etc.' not of the other Arabic NWḤ, to 'wail, lament, etc.', identical in sound, but not in meaning, to Hebrew NWḤ, so as to explain the name with such unrivalled scholarship, and against all Hebrew scholars of the time and until the present day, unless the Koran is a miracle from the Omniscient?

Yes, the Koranic Onomastics in respect of the name 'Noah' is an example of Koran Divine Authorship.

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The Biblical name 'Ararat', world-famous as the landing place of Noah's Ark, designated 'Al-Jüdi' in the Koran, is held by Koran unscholarly

(1) Implying 'the seed of Noah's companions in the Ark included'.

inveterate antagonists as an example of Moḥammad's miscopying from the Torah: The Bible says 'Ararat', and Moḥammad, in his claimed man-made Koran, says 'Al-Jüdi'!

This is too bad of such pretentious unscholars, as we soon shall see.

Influenced in its full text, no doubt, by Biblical writings – but unbothering to read – the relative passage in the Book of the Genesis, or to look up the word in the Hebrew dictionary so as to ascertain its real meaning in the Hebrew language, geographers give the name 'Ararat' to a certain mountain in East Turkey near the Armenian and Iranian borders of about 5,182 m. of altitude(1), 'supposed' to be the landing place of Noah's Ark. To give force to such 'supposition', some scientific expedition of mountaineers is said to have discovered thereabouts something much like a 'shipwreck' thought to be the 'relics' of Noah's Ark.

Such 'suppositions' are contradicted by the following 'facts':

1) 'Ararat' in the Hebrew dictionary means nothing else but the Hebrew geographic name for a country, i.e. of 'Armenia', and is not a name for a certain mountain or hill(2);

2) According to the Book of the Genesis itself, Noah's Ark is not said to have rested on a certain mountain by name, but rather on a chain of mountains in 'Armenia'. The scribe of the Genesis writes: "Wa-tänaḥ hattebä baḥödeś haśśebi'i beśibe'ä-'asär yöm laḥödeś 'al härë Ararät" [Gen. VIII: 4], i.e. 'And the Ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.' This means that the scribe himself does not name the mountain on which the Ark did rest, but simply on a mountain among mountains situated in Armenia (Ararat), i.e. in a country named 'Armenia';

3) For the Ark to have rested at such altitude as that of 'mountain Ararat', located at the Turko-Iranian borders, means that Noah and his companions had to endure the horrible descent from such heights

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(1) See, under Ararat, The Webster's New World Dictionary, 3rd College Edition, op. cit., P. 70.

(2) See, under Ararat, The New Bible Dictionary, Heb/Heb, 'Hammillön Heḥadäś Latanäḳ', op. cit., P. 660.

along the slopes of the mountain down to its foot in order to reach livable valleys. Such unnecessary hardship would have not spared the too young or the too old among Noah's expedition, let alone animals unadapted to such experience from among the animals Divinely narrated to have been carried in the Ark with Noah. But, after all, if the Ark had wrecked on 'mountain Ararat' as supposed, then Noah's adventure would already have been brought to total failure.

Anyhow, 'Al-Jüdi', the landing place of Noah's Ark mentioned in the Koran, cannot at any event be contradicted by Biblical 'Ararat' (Hebrew 'Biblical' name for 'Armenia', the country), since, unlike the Koran, the Book of the Genesis does not give the specific name of the mountain on which the Ark rested, as it says; 'Among mountains in Armenia.'

But the fact remains that the specific landing-place of Noah's Ark is not cited by name in former Divine Revelation as available at hand and, so, Koranic unprecedented 'Al-Jüdi' should be, as stated earlier, a genuinely Arabic word.

What, then, could be the meaning of such Koranic place name, 'Al-Jüdi', in the Arabic language?

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In its simplest direct etymology, the Arabic word 'Al-Jüdi' means 'the generous-one', from Arabic triliteral JWD, i.e., to give freely and copiously, and also to be abundant and generalized (said of rain); whence, Arabic 'jawd', designating by itself 'the heaviest and most generalized of rains', as appropriate of the Armenian mountain system, the principal water-source of the Euphrates in Mesopotamia.

But I am more inclined to understand the Koranic name for the landing-place of Noah's Ark in terms of another Arabic triliteral JDD, originally 'to cut', from which is derived Arabic 'Al-Judd'[1], which means in the Arabic dictionary a 'river-bank' or a 'mountain-foot', identical in meaning to Hebrew 'Gadä' or 'Gidyä'; as a possible adjective from Arabic 'Al-Judd',

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(1) Compare 'Judda', the famous port in Saudi Arabia, on the Red See, written 'Jedda' or 'Jidda' in English.

Arabic 'Al-Juddi' would mean a place on or near a 'river-bank', i.e. a 'wharf', the landing-place of a vessel.

Koranic 'Al-Jüdi' would then be a variable of hypothetical Arabic 'Al-Juddi', where the first 'd', dropped in Koranic 'Al-Jüdi' is compensated by lengthening the preceding vowel 'ü', as interchangeably granted in Arabic phonology (Example: 'SS and 'WS, interchangeably used in the Arabic to denote the idea of walking about in the night).

Granted such interchangeability, which is not at all excludable, particularly in respect of primary Arabic as ancient as Noah's, then Koranic

"And it (the Ark) rested on Al-Jüdi"

[Kor. Hüd (The Prophet Hûd): 44]

the only Koranic instance where the word 'Al-Jüdi' occurs, would be no more or less equal to: 'And it (the Ark) rested on the wharf', i.e. landed on its landing-place, namelessly.

XV. Hüd, XVI. ‘Äd
&
XVII. Iram

Hüd and Ṣäleḥ are two Koranic Prophets related to have been sent each to his respective people in the period between Noah and Abraham.

The silence of the 'Holy Scriptures' concerning these two Koranic Prophets, Hüd and Ṣäleḥ, is sufficiently explainable by the fact that, Biblically speaking, there could be no Prophet at all between Noah and Abraham. That is because the jumbling scribe of the Book of the Genesis irresponsibly places Noah's death at a distance of only forty-two years from Abraham's birth, which is a period of time too short to accommodate any one Prophet in between.

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According to scribal chronology, Abraham was born 700 years before the departure of the Israelites from Egypt [Gen. XXI: 5; Gen. XV: 19; Gen. XLVII: 28; Ex. XII: 40] under the Egyptian monarch narrated in the Bible, and also in the Koran, to have been drowned with his army in the North arm of the Red Sea (Gulf of Suez) by huge Divine Miracle. As we shall demonstrate in next the Chapter IV in the onomastic note on 'Pharaoh', such Egyptian monarch could only be Ramses II, dead around the year 1225 B.C.

Going back in scribal chronology, we are told that Noah, with only nine generations separating him from Abraham, was born only 992 years before

Abraham's birth [Gen. VII: 7; Gen. IX: 28; Gen. XI: 10-28]. Now, since Noah lived 950 years as told by the scribe of the Genesis [Gen. IX: 28] and confirmed by the Koran [Kor. Al-'Ankabüt (The Spider): 14], then the period between Noah's death and Abraham's birth (992-950) could only be a period of forty-two years.

Going back even further, we know from the scribe of the Genesis that Adam, forefather of mankind, died when he was 930 years old [Gen. V: 5], with only 126 years separating Adam's death from Noah's birth and also, as if by mere chance, with only nine generations in between [Gen. V: 4-28]. We should concede, however, that Adam's earthly life only began the day he was dismissed from the Heavenly Garden and that on this very day, at the earliest, Adam could have known his wife, Eve, from whom he successively begat his three sons known by their names in the Bible: Cain, Abel and Seth. The latter, Seth, alone entrusted with multiplying Adam's progeny, has a birth date inscribed in the Bible: "He was born when Adam was 130 years old" [Gen. V: 3]. Subtracting a minimum of three years for Adam and Eve to beget their successive three sons, Cain, Abel and Seth, then Adam would have lived 127 years in the Heavenly Garden, and 803 years on Earth. We thus conclude from such Scribally-based computations that the period from Adam to Noah, i.e. from Adam's first day on Earth to Noah's birth, was a period of 929 years.

Now, adding up all three periods, from Adam to Noah, from Noah to Abraham and from Abraham to the Exodus, we should have a total of 2621 years (929 + 992 + 700), lunar years, of course, since scribal chronology follows the lunar system all through, or 2542 solar years (2621 X 97%)[1], separating the starting-point of Adam's earthly life from the departure of the Israelites from Egypt approximately situated around the year 1225 B.C., as stated earlier. This places the beginning of human life on this planet around the year 3767 B.C., almost identical with the Jewish Calendar dating from 'the Creation', according to which life began around 3761 B.C.

This is obviously untrue, not only because latest anthropological estimations, based on unearthed human relics, point to some million years

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(1) A lunar year is composed of 354.38 days against 365.25 days in a solar year. Accordingly, a lunar year equals 97% of a solar year.

before the Christian era, but at least because the scribally-based computations fall in total contradiction with the following facts:

1) The Egyptians, for one example, were found in Egypt at least as early as about 4200 B.C., while Biblical Adam is scribally conjectured to have been found about 3761 B.C., which means that at least the Egyptians preexisted the father of mankind on this planet.

2) The city of Babylon, historically built or founded around the 28th century B.C., while the Deluge, according to such scribally-based computations, happened around the end of the 24th century B.C., which means that Babylon preexisted the Deluge, while the scribe of the Genesis [Gen. XI: 1-9] unmistakably affirms the opposite.

3) Placing Noah's birth at a distance of only 126 years from Adam's death does not make for the least period of time needed by Noah's people to forget all about Adam, abandon the true worship of the One God and depart from their forefather's teachings, so seriously as to need a new Prophet to re-guide them into the right path or, else, be destroyed by the Deluge for universal corruptness; etc.

That, among many other paradoxes in self-contradictory scribal Pentateuch, resulted in that the men of science, as well as men of thought, Judeo-Christians for the most, finally came to the conclusion that the whole fabric of the 'Holy Book' was all in all a fabled legendry, recorded by 'unholy' scribes writing from remote reminiscences stored in the collective memory of mankind, not from Authentic Divine Revelation. This is due to the fact that the All-Creating Omniscient is incapable of error.

By way of contrast, however, the rationalistic Koran distances Noah's people from Adam's as far enough as it is necessary for the former to forget all about the latter, as it appears from the following Koranic Verse:

{And indeed We sent Noah to his people, and he said: "O my people! Worship God! You have no other God but Him. Will you not then be afraid (of Him i.e. of His Punishment because of worshipping others besides Him)?" But the chiefs of those who disbelieved among his people said: "He is no more than

a human being like you, he seeks to make himself superior to you. Had God willed, He surely could have sent down angels; never did we hear such a thing among our fathers of old. "He is only a man in whom is madness, so wait for him a while."}

[Kor. Al-Mo'menün (The Believers): 23-25]

In the same manner, the scholarly Koran distances Noah from Abraham:

{"And Noah's people, when they denied the Messengers We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the evil-doers. And (also) 'Äd, Ṭamüd, and the dwellers of Ar-Rass, and many generations in between, for each of them We put forward examples (as proofs and lessons, etc.), and each (of them) We brought to utter ruin (because of their disbelief and evil deeds)."}

[Kor. Al-Forqän (The Criterion): 37-39]

But, unfortunately for the cause of true religion in the modern world, Judeo-Christian believers in the unimpeachability of the 'Divine Word' were forced to take refuge in silly allegorizations, nonamenable to reason, instead of seeking the Divine Truth in the nearby Koran, the final rectifier of the Divine Message, simply because they were unable to think of any Divine Revelation outside their own Bible.

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'Äd', Hüd's people, are so antiquated in Arab pre-Koranic legendry that the word "Ädiyyät' (articles belonging to 'Äd) has been coined in Modern Arabic to denote Anglo-French 'antiques'. Although the Jewish Bible tells nothing about 'Äd and their city, Iram, the Jewish minority in Yathrib, often overwhelmed by their pagan Arab hosts, used from time to time to prophesy the imminence of a Prophet from among themselves, under whose banners they should kill the Arabs 'the killing of 'Äd and Iram', in reference to the legendary annihilation of 'Äd and their city, Iram. This means that pre-Koranic Arabs already had some knowledge of an Arab tribe named 'Äd, and of their dwelling-place named Iram, brought to total ruin in ancient times.

The name 'Hüd', 'Äd's Prophet, was also known to pre-Koranic Arabs as an Arab Prophet, since, according to Orientalists(1), Hüd was generally identified with Eber (Heb. "Eber'), remote ancestor of the Hebrews. This is done in an attempt by the Jewish minority in Arabia to gain the sympathy of their hosts by linking their lineage to an ancient Arab Prophet, claiming that their Arabic name 'Yahüd' (i.e. the Jews) could be easily traced back to the name 'Hüd', which is not so bad in terms of sound etymology, notwithstanding any proof of blood kinship.

As to the location of 'Äd's dwellings in Arabia, A. von Kremer(2) reminds us of the fountain of 'Barahüt' in Hadramaut on the Southern coast of Arabia, notorious for its sulphur fumes and where, even up to the present time, the tomb of 'Hüd' is venerated. This coincides well with Islamic tradition locating 'Äd's dwellings somewhere in Yemen. Such Islamic tradition most probably took root under the effect of the word 'Al-Aḥqäf', lit., 'wind-curved sand hills', occurring only once in the Koran and construed to be a Koranic designation of 'Äd's dwelling-place. The Koran states:

> ***{"And remember ('Hüd') the brother of 'Äd, when he warned his people in Al-Aḥqäf (the curved sand-hills in the southern part of Arabian Peninsula)."}*** [Kor. Al-Aḥqäf (The Sand Dunes): 21]

Such 'Al-Aḥqäf', or wind-curved sand-hills', of course, could only be found in a plain sand-desert such as Arabia. Often regarded as the first habitat of the Arab race, Yemen had unwaveringly to be chosen as a possible dwelling-place of such an extinct tribe as ancient as 'Äd.

I do not agree with such conclusion. Even if only by its semantic denotation, 'wind-curved sand-hills', Arabic 'Al-Aḥqäf' does not in the least befit a place-name, especially for 'Äd, since:

(1) Wind-curved sand-hills as well as all other sand formations are so transient and ephemeral that they hardly stand still;

(2) Are commonly found in any plain sand desert; and

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(1) See, Joseph Horovitz, op. cit., pp.28-29.
(2) Ibid., p.29.

(3) Only poorly fitting, if ever, tent encampments let alone a city as magnificent as 'Äd's 'Iram'. This is supported by the Koran stating:

{"Did you (O Mohammad (PBUH)) not see (thought) how your Lord dealt with 'Äd, Iram, with columns, the like of which had never been found in any country?"}

[Kor. Al-Fajr (The Dawn): 6-8][1]

Nay, 'Al-Aḥqäf' would rather be a descriptive assimilating magnificent Iram after its destruction by a horrible hurricane to wind-curved sand-hills, i.e. 'Aḥqäf'.

Added to other Koranic references to 'Äd's riches and powerfulness, the phrase ***'with columns the like of which had never been found in any country'***, suggests that the inhabitants of Iram built their houses on columns similar to those 'Hanging Gardens' discovered in the ruins of ancient Babylon and regarded as one of the Seven Wonders of the World, since the like of which had never been found 'in any country'. This suggests, in turn, that 'Äd and their city, Iram, were found rather around ancient Babylonia (Modern Iraq), not in Yemen.

Furthermore, Koranic 'Iram' is onomastically explained in the Koran, not in terms of Arabic 'iram' in the sense of (I) 'grinding-teeth', or (II) 'stone landmarks' guiding caravans in their travels across the desert, but rather in terms most akin to Hebrew-Aramaic 'Aräm', i.e. 'high', 'raised', 'elevated', etc. The Koranic 'Iram' is onomastically explained in the Koran by Synonymy nearest to this Hebrew-Aramaic sense, i.e. 'with columns', as a city built high or raised on columns. Thus, Koranic 'Iram' is an Arabicization of Hebrew, or rather, Aramaic, Aräm. In Biblical geography, however, there are two 'Aräms': 'Aräm Demmeśeq', i.e. of Damascus in Syria, and 'Aräm Naharayrn', i.e. in Mesopotamia (Modern Iraq). Judging by the chronological order of civilizations, Mesopotamian 'Aräm' should have been the original one, after which Syrian 'Aräm' would have been named, in imitation of the former. This should corroborate, quite enough,

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(1) Sticking to Koranic 'Aḥqäf', in a plain desert, Ibn-Khaldün in his most famous Prolegomena, thought of such columns as 'tent-poles'.

the assumption that ʿÄd of Iram were ancient Babylonians rather than ancient Yemenites, without excluding the possibility asserted by their Semitic language that such Babylonians were originally emigrants from South Arabia, i.e. from Yemen, where, after the disaster, the rescued ʿÄd, Hüd, and his followers, would most logically have taken asylum, bearing their original name, 'Iramians', or ʿÄd of Iram, giving thus sufficient grounds for legends concerning the presence of Hüd and ʿÄd in Yemen.

In the same line of thought, Koranic "Äd' is only explainable in terms of the Hebrew-Aramaic, where "Äd' means 'everlastingness'. As stated earlier, Koranic "Äd' is onomastically explained in the Koran by both Synonymy and Ironic Antonymy. It is explained by Synonymy in the following Koranic Verse:

"Do you see any remnants of them?"

[Kor. Al-Ḥäqqah (The Inevitable Truth): 8]

Also, it is explained by Ironic Antonymy in the following Verse:

"And that it is He (God) Who destroyed the former ʿÄd (people), and Ṯamüd (people). He spared none of them."

[Kor. An-Najm (The Star): 50-51]

As to the name 'Hüd', ʿÄd's Prophet, the matter is different. 'Hüd', a verbal noun from Semitic root HWD, is not foreign to the Arabic dictionary, while it does not exist in the Hebrew-Aramaic, except in some Hebrew non-derivatives all centered around the idea 'glory' or 'majesty', such as Hebrew non-derivative 'höd', i.e. 'glory', 'majesty', 'beauty', 'brightness', etc. Moreover, 'Höd' occurs as a proper name of a man [I Chron. VII. 37]. Such proper name 'Höd' could, of course, be proposed as the Hebrew form of Koranic 'Hüd', ʿÄd's Prophet. But owing to the fact that Hebrew 'Höd' (glory, etc.) and Arabic 'Hüd' (the repentant) are quite different in semantic denotation, such assumption identifying Hebrew 'Höd' with Koranic 'Hüd' proves improbable. By contrast, Koranic Arabic 'Hüd' (the repentant) from Arabic fully used triliteral HWD, unused in the Hebrew, is not far from 'hifʿil' conjugation from Hebrew YDA, in the third person singular, past tense: 'höda', to confess (one's fault). It should be noted that, according

to Hebrew grammar[1], such finite 'höda' may be used substantively as the infinitive (confession, repenting) of such 'hif'il' "höda", i.e. to confess (one's fault).

At all events, however, Koranic 'Hüd' should be construed in terms of the Arabic language, i.e. the repentant, from Arabic triliteral HWD, to return (unto God, unto righteousness) repentantly. That is, 'Hüd' is not onomastically explained in the Koran and, as a rule, Koranic names of ultimately Arabic origin are left unexplained in the Koran, which is quite natural.

As for the Hebrew non-derivative common name 'höd', i.e. glory, etc., it can also be traced back to the same Hebrew verbal form 'höda', in the sense of Hebrew 'ŚBḤ', meaning to sing a hymn of praise to God, i.e. to glorify, with final 'a' in 'höda' dropped.

It is curious to note, as we shall demonstrate in the onomastic note on 'the Jews', that Hebrew 'yehüdi', i.e. a Jew, is not a patronymic after Juda, son of Jacob, as believed by all Hebrew grammarians, but rather from same finite verbal form 'höda', in the sense of 'they who repented'.

(1) See, The Analytical Hebrew and Chaldee Lexicon, op. cit., p.22, section XI, remark (4).

XVIII. Ṣäleḥ
&
XIX. Ṭamüd

Ṣäleḥ, and his folk, Ṭamüd, unspoken of in the Bible, had their dwellings in a place known until today as 'Qora Ṣäleḥ', i.e. 'Ṣäleḥ's Villages', located toward the Southeast of 'Taymä' in Northwest Saudi Arabia. On his last campaign, Tabük, in Modern Jordan, around the year 631 A.D., the Prophet and his army had to pass by 'Ṣäleḥ's Villages'. But the Prophet enjoined his comrades not to linger at a damned place which received, in old times, God's Wrath on Ṭamüdian disbelievers from among Ṣäleḥ's folk.

Unique narrator of Ṣäleḥ's story with his people, the Koran treats Ṭamüd as immediate next of kin and successor of ʻÄd, Hüd's folk, exterminated by God's Wrath on 'Iram' in times immemorial, somewhere in what is historically known as ancient Babylonia. In reference to Ṭamüd, ʻÄd is often spoken of in the Koran as 'former ʻÄd', and the Ṭamüdians are treated as 'successors of ʻÄd'. As stated earlier, the rescued among Hüd's people, i.e. himself and those who believed in him, would have taken refuge in South Arabia, Yemen or Hadramaut, where their ancestors in Iram most probably would have come from, and where still exists 'Hüd's tomb' according to the legend. The new settlers were named after their destroyed city, 'Iram', speaking their own dialect, the 'Aramaic'. On the roads of traditional merchant caravans crossing the desert from south to north, some of them

had to settle in later times around a water-well named 'Al-Ḥijr', lit., 'the forfended', the use of which they restricted to themselves and forbade to others, whence their figurative name in the Koran, 'the owners of Al-Ḥijr'. Such water-well later gave its name to the whole region including the location known today as 'Ṣäleḥ's Villages'.

The presence of a water-well on caravan roads is of extremely precious value in a plain desert, more important, indeed, than gas stations on modern highways. The keepers of such valuable water-source readily get aware of their indispensability to passers-by and soon learn to exact high cost in return for their services. Accordingly, Ṭamüd, the tribe and the township, had in the course of time to grow more and more in power and wealth.

As recorded in the Koran, they were endowed with gardens and water-springs. They grew plantations and heavy-sheathed palm-trees and built castles in their valley. In the tradition of their ancestors, Iram, where ʿÄdans built their houses high as if lifted on columns, Ṭamüdians cleaved the rocks in order to have their houses built inside the mountains in a man-made cave-like manner, some of which still stand among the ruins of Ṣäleḥ's Villages.

Instead of showing due gratitude unto God for all the bounties poured down upon them, Ṭamüdians, however, rebelled against the Almighty, disregarding the Divine Commands revealed to their ancestors through their former Prophet, Hüd. Unmindful of the horrible doom that hit their wicked predecessors, ʿÄd of Iram, they abandoned true worship of the One True God, assigning unto Him partners of stone-made idols and, as if eager to have their own lot of Iram's doom, indulging in outrageous injustices and awful transgressions.

Yet, the Divine Justice would not let evil-doers be destroyed without previous notice. So, God's Messenger, Ṣäleḥ, a man from among them, was sent to preach them in a final Divine Attempt to re-guide them to the Right Path. However, Ṣäleḥ was met with denial. To support His Messenger, God provided Ṣäleḥ with a mighty miracle: a Divine she-camel followed by her weanling came out of the rocks! Ṣäleḥ told them that the she-camel belonged to God, so they should let her pasture in God's Land unharrassed,

lest they be destroyed with a horrible Divine Punishment. The miracle in such she-camel was that she would drink out, in one single day, all the water in the 'Well', Ṭamüd's most precious endowment, and then, provide them with an equal quantity of milk. Ṭamüdians were not to use their 'well' during the she-camel's drinking-day, but only the day after, where the she-camel had to abstain from drinking, and so on, in perfect alternation. Though beneficent to the ungrateful Ṭamüdians, such miracle, highly testifying to Ṣäleḥ's Prophethood, teased enough the infidels that they thought first to get rid of Ṣäleḥ by killing him. But the most wicked among them thought better to conspire at the she-camel's life in order to challenge Ṣäleḥ's Prophethood and undo his magic, so they figured. Thus, heedless of their Prophet's warnings not to injure the miraculous she-camel, they hamstrung her. They would also have killed her weanling, except that the poor thing, having bleated thrice, miraculously fled back into the same rocks from which both weanling and mother once came out. Such three bleats by the weanling were a sign from God that Ṭamüdians were to be exterminated in three days following the day they hamstrung the Divine she-camel. Unbelieving God's Notice, affirmed by their Prophet Ṣäleḥ, that they would be annihilated in three days unless they repent and atone for their crimes against God, the infidels, who foolishly deemed that a Divine Chastisement, unless immediate, would never come, remained comfortably and unbothered in their cozy castles and in-mountain-built houses until the third day. On that specified day, they were all stunned to death by a horrible one cry from the archangel Gabriel, 'the mighty-one of God'.

The whole Ṣäleḥ's story with his people, Ṭamüd, is narrated across the whole Koran in so many Koranic Verses, such as the following examples:

1) ***{Ṭamüd (people) belied the Messenger. When their brother Ṣäleḥ said to them: "Will you not fear God and obey Him? I am a trustworthy Messenger to you. So fear God, keep your duty to Him, and obey me. No reward do I ask of you for it (my Message); my reward is only from the Lord of the Worlds. Will you be left secure in that which you have here? In gardens and springs, and green crops (fields etc.) and date-palms with soft***

spadix. And you carve houses out of mountains with great skill. So fear God, keep your duty to Him, and obey me, and follow not the command of the transgressors who make mischief in the land, and reform not." They said: "You are only of those bewitched! You are but a human being like us. Then bring us a sign if you are of the truthful." He said: "Here is a she-camel; it has a right to drink (water), and you have a right to drink (water) (each) on a day, known, and touch her not with harm, lest the torment of a Great Day seizes you." But they killed her, and then they became regretful. So the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers.}

[Kor. Aś-Śo'arä' (The Poets): 141-158]

2) ***{Ṭamüd (people also) belied the warnings. For they said: "A man! Alone from among us, that we are to follow? Truly, then we should be in error and distress or madness!" "Is it that the Reminder is sent to him [Prophet Ṣäleḥ] alone from among us? Nay, he is an insolent liar!" Tomorrow they will come to know, who is the liar, the insolent one! Verily, We are sending the she-camel as a test for them. So watch them [O Ṣäleḥ], and be patient! And inform them that the water is to be shared between (her and) them. Each one's right to drink being established (by turns). But they called their comrade and he took (a sword) and killed (her). Then, how (terrible) was My Torment and My Warnings? Verily, We sent against them a single Shout, and they became like the dry stubble of a fold-builder.}***

[Kor. Al-Qamar (The Moon): 23-31]

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As to the names 'Ṣäleḥ' and 'Ṭamüd', both are apparently Arabic in etymology, form and semantic denotation. The first, Ṣäleḥ', is the agentive form from the Arabic triliteral ṢLḤ, to be good, fit, to thrive or be prosperous. Since the same triliteral ṢLḤ is also present in the Hebrew-Aramaic with the same semantic denotation as in the Arabic, Koranic 'Ṣäleḥ' could have been pronounced 'Ṣäleḥ', which is the agentive form of Aramaic ṢLḤ, by

the forefathers of later Aramaeans, Ṭamüd, descendants of ʿÄd of 'Iram', as stated earlier, but Arabicized in the Koran to its Arabic equivalent, 'Ṣäleḥ', without any change in meaning.

In the same sense, 'Ṭamüd' is the emphatic direct object form from Arabic triliteral ṬMD, to drain out, deplete, in reference to Ṭamüd's famous well which the 'she-camel' used to drain out wholly every second day, in order to give them an equal quantity of her milk thereafter. In such a manner, the Ṭamüdians and their 'she-camel' used to drain each other mutually in some sense. Such Onomastics is given by "Portrayal" in the foregoing second Koranic Verse.

XX. Śo'ayb
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XXI. Madyan

Koranic 'Śo'ayb' is the last in a series of the three Prophets ('Hüd', 'Ṣäleḥ' and 'Śo'ayb'), so named in the Koran and unspoken of in the Bible. Although 'Śo'ayb' succeeds 'Lot' in Koranic chronological order of Prophets, the latter, Lot, being Abraham's nephew, will be treated in the next chapter with his uncle.

The matter is different with regard to 'Midian', Koranic 'Madyan', Hebrew 'Meḏyän', which appears in the Bible [Gen. XXV: 2] as a proper name of a son of Abraham by Keturah, whence, Hebrew 'Meḏyanïm', i.e. 'Midianites', the tribe descended from him. This is in addition to the Hebrew 'Meḏyän', i.e. 'Midian', Koranic 'Madyan', the township of such tribe, situated in Northwest Saudi Arabia, southward of the Gulf of Aqaba.

It is interesting to notice in this context that scribal Pentateuch, and more especially the Genesis, is fond of often using historical place names as originally person names whenever such persons are identified as founders of Hebrew dynasties or tribes, however odd may appear the application of such geographic name to a person, and vice versa. Instances of such loose practice by Biblical scribes are numerous, and many are preposterous. For a flagrant example, Egypt, Hebrew 'Miṣraym', i.e. 'double barrier' (originally, 'two barriers'), from Hebrew-Arabic root MṢR, to shut in, bar, etc., is

conceived as a person name given first to a son of Ham, son of Noah [Gen. X: 6]. Another example is 'Edom', a region to the South of the Dead Sea, is a surname applied to Esau, Jacob's elder brother; but since 'Esau' means 'hairy' and 'Edom' means 'the red-one', Esau [Gen. XXV: 25] had to be born hairy and red-skinned!

The inner motive behind such fancifulness is self-evident: A silly attempt to (I) claim a Hebrew initiator of such or such race or nation; (II) antedate their first appearance in such or such land; and (III) dispossess actual landowners of their title to ownership in favor of the Hebrews, especially Abraham's dynasty, particularly in Palestine, notwithstanding the avowed fact that Abraham himself, according to his own words, was an emigrant foreigner in the land: "I am a stranger and a sojourner with you." [Gen. XXIII: 4] Let alone God's Promise to Abraham stated in the Genesis: "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." [Gen. XVII: 8] This is as if the land of Canaan, ancient name for Modern Palestine, was then empty of its own 'Canaanites' or, else, as the promise was later understood by post-Genesis scribes, Abraham's dynasty would have to empty the land of its own population even through massacres and 'ethnic purges' in order to succeed the aboriginals in the land of Canaan(1).

By extension, the same is unscrupulously alleged with regard to the 'land of Moab', now in Southwest Modern Jordan. Originally, such bimorphemic word 'mo-ab' means literally in the Hebrew 'water of the father', a euphemism for 'father's sperm', simply referring by those who first coined the name, to a tribe, occasionally the Moabites, related to one through the father's, not the mother's, side, denoting nothing more than 'paternal cousinship'. Yet, the unscrupulous scribe felt not shame when he

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(1) This 'Divine' Promise is taken over by modern Israelites, supported by the whole Judeo-Christian world, to legitimize Jewish usurpation of Modern Palestine. But, as any believer in the Almighty should know, a Divine Promise must be fulfilled at the time appointed or, else, it is not Divine, which is the case, since Abraham, first promised, died a stranger in the land, and Israelites after him, along their whole history, never took hold of Palestine, either 'wholly' or 'everlastingly', as spelt out in the 'Promise', a mere fake forged in scribal imagination.

wrote that the Moabites were so called because Lot's two daughters, sole three survivors to Sodom's doom, had to dwell together thereafter in a cave in a mountain out of Zoar, the only village spared by God's Wrath. As if men were missing in all the earth after Sodom's destruction, the two daughters, fearing to die unmarried, thought of being 'serviced' by their own father, the Prophet Lot, in order, so to say, to preserve their father's seed. But, since no normal father, let alone a Prophet, would accept such 'favors' from his own daughters, the two women planned to inebriate Lot so that he might 'drowsily' copulate with the elder, and then with the younger, in two successive nights, unknowing of the female person with whom he so did. The plan worked out successfully: The elder, so fertilized by her father's sperm, conceived a child whom she called 'Moab' (father's sperm) who later engendered all the 'Moabites'; the younger, who underwent the same experience with her drunken father, less unreserved than her elder sister, called her child from the father 'Ben-ʿammön', lit., 'son of (my) kindred'; such 'Ben-ʿammön' had to be the father of all the Ammonites! With such Biblical legend, Lot's seed was safely preserved: Through these two bastards, the least to say, Lot became the father of two peoples, the Moabites and the Ammonites, altogether.

Such disgusting scribal narrative [Gen. XIX: 30-38], however, needs no comment. Such and similar abhorrences are indeed a commonplace in the 'Holy' Bible. For instance, Judah, the fourth son of Jacob, after whose name, arbitrarily explained to mean 'the praised-one', the Israelites are assumed to have been called 'Jews', had to fornicate with his daughter-in-law, Tamar, in order to engender his son, Parez, forefather of David, forefather of Joseph, Jesus's adoptive father, as recorded in the Gospels: [Gen. XXXVIII: 13-30]. Another example: Amnon, David's son, burned with incestuous love for his own sister, Tamar (a curious resemblance with Judah's Tamar), but the girl was still virgin, so Amnon could not quench his lust. Thus, a friend of his, Jonadab, a very subtle man, said the scribe, advised him to inveigle the poor maid into his bedroom and rape her, and so he did [II Samuel. XIII.1-14]. A third example: David himself, the Royal Prophet, is narrated to have committed the awful crime of fornicating with Beth-Bheba, then wife of Uriah, David's officer, while the latter was engaging in a war with

the Ammonites. Informed that the woman did become pregnant, David sought for a cover and sent for Uriah to come back on a short visit home that he mate his wife and be held responsible for the unlawful conception. But the scandal had already reached the husband's ears, so Uriah refused to collaborate and publicly spent the night at the king's door and, by so doing, decreed his own death. David sent him back to the frontline bearing a closed letter from David to the Headquarters ordering David's general, Joab, to set Uriah in the forefront of the hottest battle and then retire from him, that he may be smitten and die, and so it was! [II Samuel. XII: 1-17]. Let alone the blasphemous narrative in the Genesis that God appeared in a human image to Jacob and wrestled with him the whole night until the breaking of the day, but the man-god, we are told, could not prevail against Jacob, so he had to dislocate Jacob's femoral joint with a simple godly touch and asked Jacob to release him. But Jacob refused to release the man-god and insisted on a godly blessing before departing, and the man-god said: Thy name shall no more be called Jacob, but Israel, because thou didst wrestle with God and with men and hast prevailed! Whence comes the surname 'Israel', Hebrew 'Yesraʾël', lit., 'he who wrestles with God'. The whole fabric was indeed a miserable scribal attempt to erroneously explain the surname 'Israel', and nothing more. [Gen. XXXII: 24-28].

Although authors of Biblical books were innominate, nonauthoritative scribes writing from their own sources, one should wonder how could such lines occur in a text still held Divine or how could such books as the Genesis, for only one example, could have been permitted to make an integral part of a 'holy' Bible. But, believe it or not, none of the faithful among Judeo-Christians would dare to contemplate a second on such indecencies to discuss their relevance in the 'Holy Scriptures' for fear that, by so doing, he might blaspheme against the Almighty.

I, as a Muslim, do not intend to dwell on them either, at least at the present stage, as my sole purpose for the moment is to show scribal outright tendency to 'confiscate' the hosting township with a naive trick by inventing a Hebrew person with a name identical to that of the hosts alleging that he was their hosts' own father!

This was the case, as we have already seen, in respect of both the Moabites and the Ammonites. The more it is so, as we soon shall see, in respect of the Midianites.

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Abraham's sons by Keturah were six: Zimran, Jokshan, Medan, Midian, Ishbak and Shuah [Gen. XXV: 2], of whom the only relevant to our purpose are the third and fourth, i. e. Medan (Heb. 'Medän') and Midian (Heb. 'Medyän'). A reader unfamiliar with the Hebrew would perhaps not notice that the two Hebrew names 'Medän' and 'Medyän' have the one and same meaning in the Hebrew, i.e. 'contention' or 'strife', from the one and same Hebrew root: DWN. Yet, they are simply spelt out in two slightly varied forms, just as, for example, English 'redundance' and 'redundancy'. One should wonder how could Abraham have chosen such a meaning, 'contention' or 'strife', essentially pejorative, as an appellative for two successive sons of his, Medän and Medyän, identical in meaning but with slightly varied pronunciation?! Why should he so redundantly repeat himself?! Was not one single 'contention' quite enough for the family?!

We know from the Genesis that Sarah was 10 years younger than Abraham, and 90 years older than her son, Isaac. We know also from the Genesis that Sarah died at the age of 127 years, when Abraham was 137 years old and their son, Isaac, was 37 years old. Abraham was around 140 years old when he took for wife his handmaid, Keturah, by whom he begat six sons, unto whom he gave such Hebrew names: 'Zemrän' (Singer, Pruner), 'Yoqśän' (Fowler), 'Medän' (Contention), 'Medyän' (Contention), 'Yesbäq' (He who forsakes or leaves behind) and 'Śüaḥ' (Pit). His son, Isaac, was around 40 years of age when he wedded his wife Rebecca, Heb. 'Rebeqä', i.e. 'captivating', to beget their twins, Esau and Jacob, twenty years later, which means that Keturah's fourth son, 'Medyän', allegedly father of the 'Midianites', was, at the most, only 16 years older than Jacob, Joseph's father.

Now, apart from the fact that such funny names as given to Keturah's sons by Abraham appear too artificial to be real, and that such sudden and amazing prolificacy of Abraham as to beget six successive sons by Keturah beginning at the age of 140 years seems too late to be granted except in

scribal imagination, we should note that Jacob was a little over 60 years old when he begat his first son by Rachel, Joseph, whom their brothers by Leah cast into the pit when he was 17 years old, and their father, Jacob, was about seventy years of age. By the same time, Medyän, Abraham's fourth son by Keturah, sixteen years older than Jacob, should by then have been eighty-six years old. Such 'Medyän' is said [Gen. XV: 2] to have begotten five sons: ʿefä, ʿëfer, 'Ḥanöḳ', Abidä', and, behold, Eldaʿä[1], all born, at all appearances, no earlier than about sixty years before the day Joseph was cast into the pit. If such 'Medyän', as we are told by the scribe of the Genesis, was really the father of all the 'Midianites', how could then such five sons of his have begotten, all alone, and only in sixty years time, enough grownup men as to form entire caravans of Midianites traveling across the desert between Palestine and Egypt, and who rescued Joseph out of the pit [Gen. XXXVII: 28] and sold him into Egypt, unto Potiphar, Pharaoh's eunuch and captain of the guard [Gen. XXXVII: 36]?[2]

However, the same scribe (see footnote below) straightforwardly identifies Midianites with Ishmaelites, which means that, for him, and according to Biblical loose usage of the term 'Ishmaelites' as applying to any Arab people, Midianites were originally pure Arabs, no doubt, having their home in 'Medyän', the township, prior to Abraham's first appearance in Palestine. But, to confiscate 'Medyän' and its own people, the Midianites, the scribe, as usual, had to invent such 'Medyän' as Abraham's son by Keturah, after whose name 'Medyän', the tribe and the township, was so named. Also, to explain the geographic fact that 'Medyän', the township, lies far away from Abraham's dwellings, the scribe tells us [Gen. XV: 5-6] that Abraham, while he yet lived, gave all he had unto Isaac, Sarah's son and Abraham's only legal heir –certainly because the racist scribe deems illegal all Abraham's mates other than Sarah, Abraham's cousin and mother

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(1) We should retain here that the fifth name, Eldaʿä, is of strictly Arabic origin, since its second component, 'daʿä' is from exclusively Arabic root, DʿW, to call.

(2) In Gen. XVII: 28, it is said that passing-by merchant-men drew Joseph out of the pit and sold him to the Ishmaelites who brought Joseph to Egypt. But we are told in Gen. XVII: 36 that those who sold Joseph into Egypt were Midianites, which means that the scribe identifies the former with the latter, as both were, for him, commonly Arabs.

of Isaac, and their sons as well, including such 'Medyän', whom the scribe calls 'benë pellagešïm', i.e. sons of concubines– so Abraham, we are told, gave gifts unto these 'sons of concubines' and, away from his 'most favored' son, Isaac, sent them eastward, 'unto the east country', i.e. East of the Jordan river and the Dead Sea, toward the Southeast of which lay historic 'Medyän', the township of the Midianites.

But, to reconcile the fact substantiated above that Midianites proper preceded Abraham's sons by Keturah in the land, with the other fact that, according to the Koran, all Prophets after Abraham descended from him, including, of course, Koranic 'Śo'ayb', the Midianite Prophet, we would safely concede that 'Keturah' was herself a female Midianite whose sons by Abraham, regardless of their real names, moved with their mother after Abraham's death southeastward to join their mother's tribe in 'Medyän'. There, within some generations, they were naturalized 'Midianites' through 'Keturah', inevitably Śo'ayb's foremother.

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Koranic 'Śo'ayb' is modeled on the diminutive nominal form from Arabic Ś'B, to spread out, absolutely not existent in the Hebrew-Aramaic. So, such Koranic name is explainable only in terms of the Arabic language. This is quite natural according to our methodology in the present work: Prophets unspoken of in the Bible bear in the Koran their originally Arabic names, even if such Midianites in the Northwest of the Arab Peninsula spoke some form of the Arabic language at one stage of its development into Koranic Arabic. In this respect, most Koran exegetes explain such name as the diminutive of Arabic 'Aś'ab', i.e. 'broad-shouldered', or the diminutive of Arabic 'Śe'b', i.e. 'underground stream'. We may add, of course, other possibilities as legitimately derivable from Arabic Ś'B, but at all events, Śo'ayb, being a purely Arabic name, lies beyond the scope of the present research and, hence, needs no more onomastic comment.

But the matter is different in respect of Biblical 'Medyän', Koranic 'Madyan', Śo'ayb's tribe and township, already spoken of in the 'Holy Scriptures' and, hence, occurs, in the Koran, in its Biblical Hebrew-Aramaic form, Arabicized. From this comes the need to retrace Hebrew-

Aramaic 'Medyän' back to its own origins in the Hebrew-Aramaic, since Koran Onomastics, as we soon shall see, explains this name with marvelous scholarship in terms of 'town', 'city', 'dwelling', 'settlement', etc., not in terms of 'contention', 'strife', etc., as maintained by Biblical lexicographers.

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The 'mifʿäl' model, with augmented initial 'm', on which Hebrew-Aramaic 'Medyän' is built, usually denotes the infinitive, but also and by far, the place of the action, as in Hebrew 'medbär', from Hebrew DBR, to drive (cattle), which means both 'driving' and 'a place of driving', i.e. to which cattle are driven. Whence a 'desert'(1).

Thus, Hebrew-Aramaic 'Medyän' is 'mifʿäl' form built from Hebrew-Aramaic triliteral DWN (or DYN), denoting both the action and the place of the action of either DWN or DYN. In this relation, earlier Biblical lexicographers maintain that both cognate triliterals DWN and DYN are semantically one and the same, the principal notion in both being to rule, have jurisdiction over, judge; whence to litigate, dispute, quarrel and, by extension, to contend or strive. Confronted, however, by Hebrew 'medinä' (Arabic 'madïna', city or town) from same Hebrew DWN or DYN, meaning 'province', 'region', 'country', etc., such lexicographers managed to etymologize Hebrew 'medinä' not in terms of 'dwelling' etc., which seemed to them quite alien to the principal notion in DWN and DYN both alike, but rather in terms of 'jurisdiction', akin to the idea of 'judging' inherent in DWN and DYN both alike, according to the view of such lexicographers to which they so stubbornly stuck.

In the same line of thought, the English translator of the book of the Genesis, maintaining as he was taught that Hebrew DWN was unrelated to the notion 'dwelling' etc., had to mistranslate the scribe's words 'lo yadön rü ḫi be Adäm leʿoläm' into: "My spirit shall not always strive with man" [Gen. VI: 3], insisting on 'strive' for Hebrew 'yadön', in flagrant contradiction with the self-evident context: man is mortal. Here, the full text should run as follows: "And the Lord said, My spirit shall not dwell forever in man,

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(1) The Analytical Hebrew and Chaldee Lexicon, op. cit., Grammatical Observations, P. 86.

for that he also is flesh, and his days shall be a hundred and twenty years." [Gen. VI: 3] That is, the Hebrew 'yadön' (from Hebrew DWN) should unalternatively be rendered into English 'dwell', not English 'strive' as meaninglessly written in the English version. Again, the English translator had to change Hebrew preposition 'be' (lit., English 'in') to Hebrew "im' (lit., English 'with') knowing that for Hebrew DWN to mean to strive, it should be followed by 'with' and not by 'in'. This was dishonest on his part, because the Hebrew scribe wrote 'yadön be', meaning only 'dwell in', not 'yadön 'im' meaning 'strive with'. But the English translator had to commit such dishonesty since he could not understand the notion 'to dwell' in Hebrew DWN, imposing itself within the foregoing Biblical text, building on which we are fully authorized to state the following categoric fact:

> Mutually interchangeable in use, both Hebrew DWN and DYN have the double semantic denotation: to dwell, etc., and to rule over, dispute, litigate, judge, etc.

It was not until recently, however, that Modern Hebrew learnt to differentiate in meaning between the two cognate Hebrew triliterals DWN and DYN, giving to the first the notion 'dwelling', and to the second the notion 'disputing', 'settling a dispute', etc. But as we know, such differentiation is, for the least, conventional and, of course, unbinding with regard to ancient Biblical usages, such as, for only one example, Hebrew 'dön', undisputedly from DWN, ought to have meant 'dweller' according to Modern Hebrew limiting DWN to the notion 'dwelling', not 'master', 'lord', etc., apparently from the other triliteral DYN, to rule over, etc., in Modern Hebrew.

Extending our investigation to the Arabic, the undisputed mother of all Semitic languages, we are met, however, with the same cognate triliterals DWN and DYN, closely related, but strictly uninterchangeable, as expected of such highly developed language. The principal notion in Arabic DWN is the notion 'lowness' and 'humbleness', whence to be humbled, lowered, abased, subdued, etc., while the principal notion in the second, DYN, is 'bondage', 'binding', etc., whence principally to bind or be bound by a debt or by some religion, and also transitively to take as one's property, to rule over, to judge, to manage, etc. Based on such comparison, close relationship between DWN and DYN in the Arabic language seems apparent, but this

is the rule in all Semitic languages. To illustrate, whenever two identical triliterals are only varied by their middle (or final) semi-consonantal 'w' or 'y', such as DWN and DYN, then the original basic idea is, only with varying shades, identical in both.

But, how to approximate the original basic idea in Hebrew DWN (dwelling, etc.) to Hebrew DYN (judging, ruling over, etc.)? Sure, the principal common factor in between is the notion 'down' taken substantively. As a transitive verb, 'to down' means to bring down, whence to rule over, inherent in Hebrew DYN, but, taken intransitively, 'to down' means to get down (as from a mount) or dismount as from a horse, or, as most typical of ancient Arabs, from a camel, whence to settle down (in a place), the very idea of dwelling inherent in Hebrew DWN, to dwell etc. Such approximation of semantically interchangeable Hebrew triliterals DWN and DYN should not, however, seem exotic to the English reader in particular, since the one and same English verb 'to settle', for example, means both to be established, to settle oneself in a place (to dwell, as in Hebrew DWN), and also to decide upon, as in to settle a dispute, a litigation (as in Hebrew DYN).

Now, modeled on the Hebrew-Aramaic 'mif"äl' form denoting, as stated earlier, both 'the action' and 'the place of the action', Hebrew-Aramaic Medyän, as a place-name, the township of the Midianites, should be construed not as 'the action' but rather as 'the place of the action' of either DWN or DYN; either 'the dwelling-place' or, nonsensically, 'the disputing-place', as if a 'court of law', which is too preposterous to be more discussed.

In the Biblical tradition, however, the people of Medyän who fought the Israelites, had to be given bad names. But if the people concerned, as in the case of the Midianites, prior in existence to the Israelites, had already their historical name, then such name should be explained in negative terms, whence the pejorative explanative 'contention', 'strife', etc., forged for historic 'Medyän', through the so-called 'Medyän', son of Abraham by Keturah, their artificially alleged father.

Yet, if 'Medyän', as according to Koranic miraculous Onomastics, was modeled on the 'mif"äl' form from Hebrew-Aramaic triliteral DWN (with middle 'w') to mean 'dwelling' or 'residing-place', it should have been spelt

'Medwän', not 'Medyän' (with middle 'y'). Would not this be a sufficient proof, to the advantage of Hebrew lexicographers' view, that 'Medyän' is rather derived from DYN (middle 'y') to mean 'contention', 'strife', etc.?

Absolutely not. The very idea of posing such question would by itself reveal a poor knowledge of Hebrew grammar, because: (I) in scribal times, DWN and DYN were perfectly interchangeable, as in 'dön' from DYN, and 'medinä' from DWN; and (II) a middle 'y' in a nominal form is not sufficient, according to Hebrew grammar(1), to limit its derivation to middle 'y' verbs, nor a middle 'w' nominal form is sufficient to limit its derivation to middle 'w' verbs, since each of the two classes of verbs sometimes borrow forms from the other.

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In the Koranic tradition in respect of dealing with Prophets' stories each with his own people 'unrepeatedly' in several places across the whole Koran, so as to depict, separately, in such or such Sura, only some traits of the Prophet's message and some profile of the negative attitude therefrom by the infidels, but always ending with the horrible doom awaiting them or inflicted upon them. For example, Śo'ayb's story with the Midianites, Koranic 'Madyan', is so related in the Koran. In the Sürah of Hüd, where Śo'ayb's story is treated at some length, we read a refined dialogue between the Prophet and the infidels among his people, testifying in particular to Śo'ayb's supreme dialectic abilities and charming eloquence as worthy of the epithet 'the Orator-Prophet' given unto him in one Hadith by the undisputed Master of Eloquence (PBUH), the culmination of all Prophets and Messengers, God bless them all.

Inasmuch as such Verses treating Śo'ayb in Koran [Sura of Hûd] tell enough of him as to spare us the effort of relating herein the purport and outcome of Śo'ayb's mission in 'Madyan', we only reproduce herebelow, in full, twelve Verses in the Sürah of Hüd stating:

{"And to the Madyan people (We sent) their brother Śo'ayb.

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(1) See, for example, The Analytical Hebrew and Chaldee Lexicon, Grammatical Observations, op. cit., P. 57.

He said: "O my people! Worship God, you have no other deity but Him, and give not short measure or weight, I see you in prosperity; and verily I fear for you the torment of a Day encompassing. And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption. That which is left by God for you (after giving the rights of the people) is better for you, if you are believers. And I am not set over you as a guardian." They said: "O Śoʿayb! Does your prayer command that we leave off what our fathers used to worship, or that we leave off doing what we like with our property? Verily, you are the forbearer, right-minded!" (They said this sarcastically). He said: "O my people! Tell me, if I have a clear evidence from my Lord, and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform so far as I am able, to the best of my power. And my guidance cannot come except from God, in Him I trust and unto Him I repent. And O my people! Let not striving with me cause you to suffer the fate similar to that of the people of Noah or Hüd or Ṣäleḥ, and the people of Lot are not far off from you! And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving." They said: "O Śoʿayb! We do not understand much of what you say, and we see you a weak (man, it is said that he was a blind man) among us. Were it not for your family, we should certainly have stoned you and you are not powerful against us." He said: "O my people! Is then my family of more weight with you than God? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do. And O my people! Act according to your ability and way, and I am acting (on my way). You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you." And when Our Command came, We saved

Śo'ayb and those who believed with him by a Mercy from Us. And the Shout (of torment) seized the wrong-doers, and they lay (dead) prostrate in their homes. As if they had never lived there! So away with Madyan! As away with Ṭamüd! (All these nations were destroyed)."} [Kor. Hüd (The Prophet Hûd): 84-95]

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Now, how could the Prophet, so foolishly accused of imposture, have known such details about such Prophets as Hüd, Ṣalëḥ and Śo'ayb, unspoken of in the 'Holy Bible', and more especially about Śo'ayb and his people, the Midianites, whose dwellings were nearest to 'Zoar' (Hebrew 'Ṣo'är', i.e. 'the small-one') the small village where Lot, the day Sodom was destroyed, took refuge not too many decades before Midian's doom?!

It is precisely within the context of answering such question that the Revealer of the Koran, the Almighty Omniscient, undertook to miraculously explain the very meaning of Hebrew 'Medyän' (the dwelling) completely unknown to Hebrews themselves long before, and long after, the revealing of the Noble Koran. This name 'Madyan' is explained by direct Synonymy within the context of a Majestic Divine Statement, that it is only natural of the All-Knowing, the Sender of all Prophets, to be well-informed of each one Prophet's story with his people of old, whom Moḥammad witnessed not:

{"And you (O Moḥammad) were not on the Al-Ġarbiyy(1), when We made clear to Moses the commandment, and you were not among those present. But We created generations [after generations i.e. after Moses], and long were the ages that passed over them. And you (O Moḥammad) were not a dweller among the people of Madyan, reciting Our Verses to them. But it is We Who kept sending (Messengers)."}

[Kor. Al-Qaṣaṣ (The Narrative): 44-45]

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(1) A Koranic name for Mount Sinai, to be discussed later within the context of the onomastic note on Sinai.

Chapter IV

Abul-'Älä' (Father of Height), Leader of Mankind

The present chapter comprises eight proper names that will be treated in the following order: Äzar (Thara, Abraham's father), Abraham, Lot, Ishmael, Isaac, Jacob, Israel (a surname of Jacob) and Joseph.

Apart from Abraham, the great Prophet and grandfather of all the Prophets, including the Last Prophet by whom the Prophethood was sealed, all other names cited above are all centred around, and closely related to, Abraham. 'Äzar' (Biblical 'Thara', Hebrew 'Täraḥ', also 'Tëraḥ') is Abraham's heathen father; 'Lot' is Abraham's patrilineal nephew and the son of Haran (Abraham's brother), as recorded in the Book of Genesis; 'Ishmael' is Abraham's eldest son from 'Hagar', the Egyptian handmaid of Sarah (Abraham's cousin and wedded wife who was until then barren); 'Isaac' is Abraham's second son and the only son of Sarah; 'Jacob' (together with his twin Esau, not mentioned in the Koran) is Isaac's son from his wife and remote cousin, Rebecca, who is the sister of the Aramaic Laban, whose two daughters, Leah and Rachel, would later be Jacob's wives; 'Israel', who has blasphemously been described by the unscrupulous scribe of Genesis as meaning 'he who wrestled with God', is a surname of Jacob that is said to be given to him by God after the famous 'wrestling'. 'Joseph', son of Jacob, is the last Israelite Prophet before Moses.

All these names (including Jacob's surname 'Israel') are originally Hebrew-Aramaic appellatives mentioned in an Arabic form in the Koran. The only exception is the Koranic 'Äzar', which is a magnificent Arabic translation of the Biblical 'Täraḥ'. It confirms the Divine source of the Koran, since only God can know the very meaning of such a Hebrew non-derivative which is still unexplainable, even by Hebrew linguists themselves.

Originally named 'Abräm', i.e. 'Father of Height', 'Abraham' is said to be an epithet given by God to Abraham. The scribe of Genesis, who is blindly followed by Hebrew scholars, wrongly explains 'Abräm' as meaning 'Father of a Great Multitude'. However, the miraculous Koran shows the correct meaning as being 'Leader of Mankind'.

That is why our title is: 'Father of Height, Leader of Mankind'.

XXII. Thara
(Kor. Äzar)

Being impossible to comprise with the Hebrew 'Täraḥ' or 'Tëraḥ', Thara's name in the Torah (the Koranic 'Äzar') is held by anti-Koran Orientalists, who deny the Divine source of the Koran, to be a flagrant, inexcusable aberration from one whom they consider the impostor or the innovator of the Koran, alleging that he muddled up the names when copying from the Bible. According to such an unsubstantiated claim, the one who allegedly copied the Biblical text wholesale confused the name of Abraham's father, 'Täraḥ', with the name of Abraham's servant, 'Eli'ezer'. Then, he allegedly altered it under the influence of the Evangelic Greek name 'Lazaros' into the Anglo-French 'Lazar', which is near Evangelic Greek to the Koranic 'Äzar', dropping the initial 'L' which he wrongly conceived to be the Arabic definitive article 'al-' (English 'the')[1].

In fact, the explanation of these anti-Koran Orientalists is only against themselves. That is because (I) if the Prophet (PBUH) was assisted by a Judeo-Christian priest, as they alleged, the Prophet (PBUH) could not have been left uncorrected by him (the priest) since he would have been inevitably familiar with the Hebrew 'Täraḥ' and with the Biblical text in a way that allows him to differentiate between Abraham's father and servant; (II) if he (PBUH) was unassisted by a priest, an illiterate (i.e. unable to read or write) person would not be able to read either 'Täraḥ' nor 'Eli'ezer' in any

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(1) See, for example, Joseph Horovitz, op. cit., p.13.

Biblical text. However, if we suppose that the Prophet (PBUH) was not an illiterate, he could not learn anything from the Hebrew Bible which had not, until that time, been translated into Arabic; (III) if he (PBUH) knew Hebrew so that he could copy very extensively from the Hebrew Bible, as alleged, would he or even his assistant Hebrew priest, if any, mistake Hebrew 'El' (the famous Hebrew word for 'God') in 'Eli'ezer' for 'Al-' (the Arabic definite article)? and (IV) how could the Prophet (PBUH), who is undisputedly an Arab, find any difficulty in uttering the 'Ayn' sound (very familiar to the Arabs) so as to drop it from the Hebrew 'Eli'ezer', as was done by the Greek scribe of the Gospels for whom such a sound is impossible to utter?

Again, if he (PBUH) was uncertain about the real name of Abraham's father, why did he not avoid his name totally in the Koran instead of mentioning it in only one place?

> ***{"And (remember) when Ebrähïm (Abraham) said to his father Äzar, 'Do you take idols as gods? Verily, I see you and your people in manifest error'."}*** [Kor. Al-An'äm (Cattle): 74]

That is, the Koran dealt with Abraham's father namelessly so many times in the Koranic text, why did the Koran mention him by name in this one single Koranic Verse? Could not such an appellative be dropped without doing any harm at all, whether to the syntax, metre or rhyme?

Yes, it could have been dropped without any harm. But, by substituting the Arabic 'Äzar' for the Biblical Hebrew 'Täraḥ' and explaining using an onomastic translation the meaning of this Hebrew name remaining, until now, meaningless even to Hebrew scholars themselves, the All-Knowing is here displaying an instance of His Divine Omniscience.

Hebrew-Aramaic lexicographers and scholars are, until today, unable to give any meaning to the Biblical 'Täraḥ' or 'Ërahḥ'. This is because the Hebrew-Aramaic does not have the Semitic triliteral 'TRH'. Moreover, there is another 'Täraḥ' or 'Ërahḥ' mentioned as an Evangelic Greek name of a place in the Sinai desert [Num. XXXIII: 27-28]. Being inexplainable in Hebrew-Aramaic, certain lexicons (such as the Webster's Dictionary)(1)

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(1) Webster's Dictionary (Unabridged), op. cit., Dictionary Supplements, P. 98.

tend to explain 'Täraḥ' or 'Ṫeraḥ' in terms of the Arabic RWḤ as possibly meaning 'station' (i.e. a place for rest), which cannot possibly be explained in this sense by the Hebrew-Aramaic RWH. This may be becoming for a place-name in such a desert as Sinai, but it has undoubtedly nothing to do with the Biblical name of 'Täraḥ', who was born [Gen. XI: 28] in 'Ür Kaseddïm' (literally, the city of Aramaeans), where the ancient Sumerian 'Ur' lived downstream the Euphrates River (now South Iraq) around the twentieth century before Christ. 'Täraḥ' moved [Gen. XI: 31] a hundred years later to the ancient city of 'Haran' (South of Modern Turkey) and died there [Gen. XI: 32] at the age of 205 years, without even stepping on the desert of Sinai.

As it appears from its Biblical name ('Ür kaseddïm' or 'Ur of the Aramaeans'), the ancient Sumerian 'Ur' was a colony of certain Semitic Aramaeans who spoke a certain Aramaic dialect which was influenced by Sumerian phonology (an extinct, non-Semitic language)(1) and, thus, used their own Sumerian cuneiform writing system. Such a system, by its nature, lacked Semitic sounds which were not used in non-Semitic languages, such as the Semitic letter 'T' representing a dull and emphatic 'T' sound (see our 'Phonetical Remarks'). Hence, it is natural that such Aramaeans of ancient Sumerian 'Ur', where 'Täraḥ' and his forefathers coexisted for several centuries with their Sumerian hosts, would, over time, lose their own purely Semitic phonology, including their dull emphatic 'T' sound, in favour of their hosts' simple 'T' sound(2).

Now, since the Aramaic language (Täraḥ's own dialect) does not at all have the Semitic triliteral 'TRḤ' (meaning 'to be sad, etc.' in Arabic), while it has the other Semitic triliteral 'TRḤ' (meaning 'to be loaded, burdened, etc.' in Hebrew-Aramaic) which is semantically quite different from its Arabic equivalent 'TRḤ' (meaning 'to abandon, etc.' in Arabic), then such a

(1) Cf. Wolfinson's 'A History of Semitic Languages' (Arabic Version), Dar Al-Qalam, Beirut, 1980, p. 38.

(2) This also was typically the phonological outcome of the Babylonians, who were undisputedly Semites originating in South Arabia, who fought the Sumerians without totally annihilating them and founded ancient Babylonia in the lower valley of the Tigris and Euphrates rivers around the thirtieth century B.C.; Ibid., op. cit.

Biblical 'Täraḥ' could not be derived from the inexistent Aramaic 'TRHḤ'. Rather, it has to be derived from the existent Aramaic 'TRḤ', following the Hebrew-Aramaic word model 'Pa"äl' (modified to the 'Pä'al' word model under the effect of the middle 'r' sound in 'TRH')(1). Thus, 'Täraḥ' had to have been mutated, under Sumerian influence, to the Biblical 'Täraḥ', which means (with its original initial Aramaic 'T' sound) 'the loaded-one' or 'the laden-back'.

Since either 'Täraḥ' or 'Täraḥ' could not be understood by Arab readers, the former meaning 'the saddened-one' and the latter meaning 'the abandoned-one', both different from the Biblical 'Täraḥ' (or rather, 'Täraḥ'), which would absolutely prevent, as stated earlier, any possible onomastic explanation of the Biblical name, then the magnificent Koran had no other alternative but to use an 'onomastic translation' of the meaning of the name, substituting the Koranic 'Äzar' for the Biblical 'Täraḥ', both meaning 'the loaded-one' or 'the laden back'. The Koranic 'Äzar' is the most scholarly Arabic translation thereof.

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The Koranic 'Äzar' challenged and is still challenging, until the publication of the present research, all past and present Arab linguists and Koran exegetes involved in finding the link between the Koranic 'Äzar' with the Biblical 'Täraḥ'(2).

However, the Arab linguist and Koran exegetes should be excused because their problem was, indeed, too complex. First, the Koranic onomastic miracle, as exposed in the present research, was not yet discovered. Concerning the name of Abraham's father, the Koran could have used an Arabic equivalent in place of the original non-Arab name so as to stir

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(1) With the doubled consonant between one long 'a' and one short 'ä' sounds. But since the letter 'r' (in the middle of 'Täraḥ') cannot be doubled in the Hebrew-Aramaic, such obligatory singling of the 'r' sound is compensated, as a rule, by lengthening the preceding 'a' instead of the one following it, so 'Täraḥ' replaces the linguistically impossible 'Tarräḥ'.

(2) The same dilemma, it is worth noting, is found amongst Hebrew scholars, who are still unable to semantically decipher the Biblical 'Täraḥ'.

their curiosity to semantically explore the Biblical 'Täraḥ', which is already known to them. Second, even if they had the idea, Hebrew scholars who were unable to find the meaning of the Biblical 'Täraḥ' would not cooperate with Arab scholars who lacked enough knowledge of the extinct Semitic languages, and thus, could not embark on understanding the miracle. Third, the Koranic 'Äzar' seemed to be a non-Arab word which might be a possible second appellative of Abraham's father (which Biblical scholars did not concede of course). Hence, some malicious Jews at the time of early exegetes falsely persuaded them to understand 'Äzar' as a compound word composed of the Hebrew 'Zär' (loathsome) preceded by the Arabic prefix (Ä!) equivalent to the English vocative (O!), as if 'Äzar' stood for 'Ä-Zär' meaning (O Loathsome One!). Of course, this explanation is unacceptable in terms of both Arabic syntax and Arabic grammar. Moreover, I wonder, how could the magnificent Koran approve of such an awkward funny Hebrew-Arabic mixture? The exegetes of the Glorious Koran rejected this claim due to its indecorous implications that a Prophet (i.e. Abraham) used to curse his own father. Fourth, 'Äzar' is a new word that has never been heard in Arabic speech before the Koran, except perhaps for a horse that is only white-coloured in the rump in contrast with the forelegs with this contrasted white-colour girding up its loins so as to look like a white 'girdle', the very meaning of the Arabic 'Ezär'. That is why Arab linguists and exegetes could not understand the Koranic 'Äzar' in terms of the Arabic triliteral AZR as used in the Koran, especially how it could mean 'the laden-back one', the very meaning of the Biblical 'Täraḥ', or rather the Hebrew-Aramaic Täraḥ, such as logically analyzed above.

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The Arabic triliteral WZR is indeed the direct Arabic semantic equivalent of the Hebrew-Aramaic TRḤ. Besides, the meaning of 'loading', 'burdening', etc., using the Arabic WZR also conveys the meaning of 'guilt' and 'sin'. The Arabic noun 'Wezr', derived from Arabic WZR, means both a 'load', 'burden', etc., and a 'sin', 'crime', etc. This implies the meaning 'something which burdens one's back on the Day of Judgment', as stated in the Koran.

To avoid misunderstanding the Biblical 'Täraḥ' in terms of the meaning 'sinner' or 'criminal', apparently unmeant by such a Hebrew-Aramaic name, especially when we know that the Hebrew 'Wazär', which is the equivalent of Arabic 'wäzer', meaning in Hebrew 'laden with guilt', 'guilty', 'criminal', 'sinner', etc., is the only Hebrew word that comes from the Semitic WZR, the Glorious Koran coined the name of 'Äzar' from the Arabic triliteral 'AZR', instead of the equivalent meaning 'Wäzer'.

In fact, the Arabic triliteral 'AZR' denotes the notion of 'strength' as 'to strengthen', 'to support', 'to back up'. However, such a notion of 'strength' conveyed by the triliteral 'AZR' is indeed a back-formation from substantival 'Azr' meaning, physically, 'the back', 'loins', and not vice versa. This can be understood from the verbal form 'Azera/Ya'zaru' which means 'to girdle oneself, or wear an 'Ezär' (a girdle) on one's back'. The substantival 'Azr' with a physical meaning (i.e. 'the back') is so used, indeed, in the Koranic Verse in which God, the Almighty, says:

> ***{"And appoint for me a helper from my family; Härün (Aaron), my brother. Strengthen my back with him."}***
>
> [Kor. Tä-hä: 29-31]

Having established the very meaning of substantival 'azr' in the physical sense (i.e. the back), the Glorious Koran proceeded to derive, innovatively but fully legitimately, the state of being 'back-burdened' which fits in with the verbal form of 'Azera/Ya'zaru'. Hence, the agentive(1) form 'Äzar', has been substituted for the Biblical 'Täraḥ' (the laden-back).

This is one example of the unrivalled scholarship demonstrated in different ways throughout the Glorious Koran.

So, will those unworthy Orientalists and critics of the Koranic 'Äzar' be less self-conceited? Should they not feel ashamed of their own ignorance in respect of the Biblical 'Täraḥ', which is magnificently deciphered in the Koran, and come along in full modesty to learn from the Great Master? Will they not listen to the Koranic address concerning them in which God, Glory be to Him, says:

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(1) Of or relating to a linguistic form or construction that indicates an agent or agency, as the suffix –er in singer.

{"Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is God Who knows and you know not!"}

[Kor. Äl 'Emrän (The Household of 'Emrän): 66]

Glorified be He 'Who has taught by the pen. He has taught man that which he knew not', and all praise is due to Him, Lord of the Worlds.

XXIII. Abraham
(Kor. Ebrähïm)

The Biblical 'Abrahäm' (Koranic 'Ebrähïm') is deemed by Hebrew scholars to be a compound word that is composed of 'Ab + Rab + Häm'. The final 'b' in 'Rab' is dropped to ease the utterance as one word, thus, the word is pronounced 'Abrahäm' in Hebrew.

According to the hasty scribe of Genesis, who is blindly followed by all past and present Hebrew scholars, 'Abrahäm' precisely means 'father of a great multitude', or 'father of many nations' (Hebrew 'Äb-Hamön-Goyïm') [Gen. XVII: 4-6], in the sense of 'prolific procreator'.

But the Divine Omniscient Who is the Revealer of the Koran explains the same Hebrew 'Abrahäm' using the Koranic 'Imäm-un-Näs' (Leader of Mankind) instead of the scribal 'Father of many nations', which is semantically and grammatically impossible in Hebrew.

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Before embarking on our investigation, we should keep in mind two facts about the Hebrew and similar Semitic languages which we express in the two following rules in comparison to the standard use of English:

Rule (I): A qualifying adjective always follows and never precedes the qualified noun. That is, a Hebrew person would readily say 'a man tall' (ïś gadöl), never 'a tall man' (gadöl ïś).

Rule (II): The genitive case is expressed by mere juxtaposition with no need for any article or sign on the noun which is in the genitive, which always occurs second in the genitive construction. For example, for the English 'the house of the King' or 'the King's house', a Hebrew person would simply say 'Habbëṭ Hammeleḳ' (English: House King), never otherwise.

Based on our 'New Bible Dictionary', 'Hammellön Heḥadäś Latanäḳ', Hebrew/Hebrew, printed in Israel(1), and our 'Analytical Hebrew and Chaldee Lexicon'(2), we now proceed to grammatically and semantically explore all the three components of the compound Biblical name 'Abraham' (i.e. 'Ab' + 'Ra(b)' + Häm).

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'Äb', is used only as a noun and stands for the English 'Father' in relation to an 'offspring'. It also means 'Author', 'Inventor', 'Master', 'Initiator', 'Creator', and 'The Lord' in the Evangelic language with reference to the Almighty Creator(3).

The second element 'Räb' stands (I) as a noun, for 'Chief', 'Captain', 'Leader' and 'Greatness'; (II) as an adjective, it stands for 'much', 'many', 'numerous', 'great', 'vast', 'mighty', 'powerful', 'elder', 'aged', and (III) as an adverb, it stands for 'much', 'abundantly', 'enough'.

'Häm', the third and last component, is held to be derived from the Hebrew triliteral HMA meaning 'to hum' (make a humming noise). Hence, 'Hamön' means (I) noise; (II) sound of singing, rain or of a multitude; (III) multitude, crowd; (IV) properties, riches; and probably from the Hebrew HMM, (V) disquietude. Used figuratively, 'Hamön' may stand for the Hebrew 'Yuṭër' meaning much (of) or a large quantity (of).

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(1) Op. cit., p.1, p.120 and p.537 et seq.

(2) Op. cit., p.1, p.192 and p.672 et seq.

(3) Though unhappily mistranslated into Greek 'Pater' rather than Greek 'Theos' in the Gospels, which gave enough room for non-Hebrews to be led astray into the so-called 'Jesus-son-of-God' theory.

Hebrew 'Hamön', 'Häm' or 'Hëm', found only in the plural 'Hamïm' or 'Hemïm', can stand for only one particular meaning among such various acceptable meanings of the original 'hamön', (i.e. 'riches', the fourth sense cited above). So, 'Häm' or 'Hëm' is inapplicable as the suffix 'Häm' in 'Abrahäm' held by the scribe of Genesis as standing for 'multitude' or 'crowd' (of people or nations) by explaining 'Abrahäm' as meaning 'Ab Hamön Goyïm' (Father of a multitude of nations). Yet, 'Häm' with this particular meaning, is not found in the Biblical Hebrew, the only 'Hebrew' with which, by the very nature of this research, we are strictly speaking and solely concerned(1).

Nevertheless, there is another Biblical Hebrew 'hëm', which is rarely used as 'häm'(2), that is identical in sound and form to the final syllable in Hebrew 'Abrahäm', which is the inseparable possessive pronoun suffixed at the end of the word and is equivalent to the English 'their', such as in the Hebrew 'gabrhëm' (their hero), or equivalent to the English 'of them', such as in Hebrew 'kollahäm'(3)(all of them).

Moreover, this Hebrew possessive 'hëm' or 'häm' may be used as a noun equivalent for the Hebrew 'Anaśïm' (Arabic 'Näs', English 'people' or 'mankind')(4).

Affirming Rule (I) mentioned above, the middle component 'Rab', in Hebrew 'Ab + Ra(b) + Häm', cannot grammatically be taken as an adjective that qualifies the final 'Häm', since a qualifying adjective always follows, but never precedes, the noun which is qualified. Rather, it can be taken as a noun that is constructed with 'Häm' in the genitive case.

As stated earlier, Hebrew 'Räb' has the following substantival meanings: (I) Chief; (II) Captain; (III) Leader; and (IV) Greatness, while 'Ab' stands for the substantival (Designating a noun or noun equivalent) meanings such as (I) Father; (II) Author; (III) Inventor; (IV) Initiator; (V) Master; and (VI) Lord.

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(1) Any other possible forms or usages of this word that are later legitimated in Modern Hebrew are unbinding on this work.

(2) The Analytical…, op. cit., Sec. III, P. 12.

(3) Occurring in [II. Sam. XXIII: 6], Ibid., loc. cit.

(4) Hammellön Heḥadäś Latanaḳ, op. cit., P. 120.

Speaking in terms of Hebrew Semantics, such a substantival sequence: Ab + Rab + Häm, can only be explained as follows:

1. As meaning 'Ab (of) Rab (of) Häm', where 'Ab' is constructed with the genitive 'Räb' which, in turn, is constructed with the genitive 'Häm'.
2. As meaning 'Ab, Rab of Häm', where 'Räb' is construed as being in perfect apposition to 'Ab'.

Before deciding which one of the above two suggestions is most appropriate, we should bear in mind the following facts:

1) 'Ab' in a Semitic language, when being a prefix in a proper name, such as 'Abräm' (Abraham's earlier name), is simply an intensifier, meaning in this example 'Ab + Räm' (i.e. the 'Räm', being a proper name), or the prototype of being 'Räm' which originally means 'high', and metaphorically means 'exalted in power or rank'. When being a prefix in a substantive, such as 'pleasantness' (Hebrew 'noʿam' in the proper name 'Abinoʿam'), 'Ab' would mean 'the source of' (i.e. the source of pleasantness in the example of 'Abinoʿam'). Hence, the translation of the Hebrew 'Abräm' is 'Father of Height' not 'Father of Heigh'.

2) Explaining the prefixal 'Ab' (sometimes 'Abi') in person's names such as 'Abräm' and even 'Abrahäm', in the proper sense (i.e. a procreating father), is nothing but 'bad Hebrew' on the part of the scribe of Genesis who is indulging in scribal wishful-thinking that, by God's Promise, Hebrews would be proliferated through a prolific father, Abraham, whom they call 'father of so many'(1)!

3) According to the scribe of Genesis, the Divine Promise of proliferation was made to 'Abräm' twice [cf. Gen. XII: 2 and Gen. XV: 5] before changing his name into 'Abraham' the third time [Gen. XVII: 5-6], when Abraham was ninety-nine years old with only one child, Ishmael, who was then aged 13 years old. Why then was there a need to change Abräm's name at this particular occasion into 'Abraham', if 'Abraham' is to be construed as 'father of so many', which was then meaningless and inappropriate?

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(1) For such a 'promise' to be Divine, it should have come true; but it did not all along some thirty-eight centuries separating us from Abraham's time, unless it concerned Abraham's progeny through Ishmael, i.e. the Muslim Arabs!

4) Compared to the earlier 'Abräm' (the exalted-one, or the exalted-one proper), 'Abrahäm' should be at least one degree more 'honorable'. This is not the case for 'father of so many', which is not suitable as a supposedly dignifying epithet that replaces the original one (the exalted-one proper). Moreover, 'exaltedness' is not absolutely incompatible with being 'prolific', so as to necessitate such a change in Abräm's name.

5) 'Ab' in the earlier 'Abräm', functioning as a prefixal intensifier, has the same function in the later 'Abrahäm', which simply reflects the homophony of 'Abram' and 'Abraham'.

Now, proceeding from the above unbeatable arguments, especially the ones from (a) to (e), we are fully entitled to state the following:

(1) Explaining the name 'Abraham' according to the onomastic translation 'Äb hamön goyïm' (father of many nations) is flagrantly erroneous in terms of Hebrew syntax and grammar. The scribe of Genesis had to twist the trimorphemic 'Äb + Rä(b) + Häm' to fit in with his wishful-thinking that the Israelites would multiply so much as to overwhelm the original Palestinian population of the land of Canaan which God 'gave to Abraham and to Abraham's seed after him for an everlasting possession' [Gen. XVII: 8]. This promise never came true, at least in respect of the Israelitic branch of Abraham's dynasty. Such an onomastic translation of this name is wrong in three respects; (I) 'Äb' in this name, just as in its precedent 'Abräm', is not a 'procreating father' but undoubtedly a simple intensifier of the following 'Ra(b) häm'; (II) 'Rä(b)' in the structure of 'Abraham' could not be construed as a 'preceding' adjective qualifying the 'following' 'Häm', which is the last component, but as a substantive standing in a genitival construction followed by 'Häm' (i.e. Rä(b) of Häm); and (III) most flagrantly, the final 'Häm' in such a name, held to denote a 'multitude' or a 'crowd', is simply inexistent in the singular form in the Biblical Hebrew as stated above.

(2) 'Äb' in such a structure, as a simple intensifier of the following 'Ra(b) häm', stands in apposition with the following syllable 'Rä(b), not in a genitive construction with the latter.

(3) The only possible meaning in Biblical Hebrew (of the final component 'Häm') is the Hebrew 'anaśïm', (i.e. 'people' in the sense of 'men' or 'mankind').

(4) Among all possible meanings of 'Ra(b)' as a noun, as standing in the genitival construction with 'Häm' or 'mankind', the English 'Leader', which stands for Hebrew 'Räb', is the most appropriate, if not the only appropriate semantic denotation. Hence, 'Leader of Mankind' stands for Hebrew 'Ra(b) häm'.

(5) The prefix 'Ab', which is universally used as an intensifier in Hebrew names, even the feminine ones such as the Hebrew feminine 'Abitäl' (wife of David), where 'Ab(i)' is impossible to be understood according to the proper meaning of a 'procreating father', is also an intensifier in the Hebrew 'Abra(b)häm', by mere apposition with 'Räb', where 'Räb', which is understood as 'leader', is identical to the meaning of 'Äb' according to the figurative meaning. 'Äb' then is not necessary in the translation of the name 'Abraham', semantically contracted to 'Ra(b)häm' (i.e. the English 'leader of mankind' and the Arabic 'Imam-un-näs'), as miraculously explained in the Koranic Verse in which God says:

{"And (remember) when the Lord of Abraham [i.e. God] tried him with (certain) commands which he fulfilled. He (God) Said (to Abraham), "Verily, I am going to make you a leader of mankind (to follow you)..."} [Kor. Al-Baqarah (the Cow): 124]

Indeed, this is a magnificent semantic denotation which the unscholarly scribe of Genesis, engrossed in his wishful-thinking, unfortunately failed to perceive.

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In comparison with the omniscient Koran, the Israelite scribe of Genesis knows very little about Abraham, his own forefather.

Indeed, the scribal narrative concerning Abraham seems abrupt and disconnected. Throughout fifteen chapters of Genesis [from Gen. XI: 26 to Gen. XXV: 9] relating Abraham's life from his birth to his death at the age of 175 years, we are told the following: "Abraham was born in 'Ür Kaseddïm'

of Babylonia (ancient Sumerian Ur) from a father named 'Täraḥ', who was born seventy years earlier. When Täraḥ became a hundred years old (and Abraham thirty years of age), Abraham's father, for untold reasons, migrated with his family from their natal place, 'Ur', northwestward to Mesopotamian, ancient 'Haran' (in South Modern Turkey), where Täraḥ died at the age of 205 years (Abraham then was 135 years old). Suddenly, we are told that Abraham, at the age of 75 years (i.e. necessarily in his father's life-time, then only 145 years old), received a Divine communication (the first in the scribal narrative) commanding him to depart with his wife (Sarah) and his nephew (Lot) from Haran to the land of Canaan (i.e. Modern Palestine) with the irrelevant reward of making him a great nation (the first Divine promise of prolificacy as narrated in Genesis) while he, already 75 years old, was still childless with a barren wife. Abraham arrived in the land of Canaan and settled in the plain of Moreh, where the Canaanites were then settled. God appeared to Abraham and told him that He would give the land to his offspring. From one place to another, Abraham went forth toward the South. Under the pressure of a famine, Abraham moved into Egypt with Sarah, who was a fair woman to look upon, as we were told. Fearing that the Egyptians might kill him in order to take his wife, Abraham ordered Sarah to say that she was his sister, so that they might 'take her' without killing him, and so it was. Before touching her, Pharaoh was plagued with great plagues because of Sarah, whom he had to give back to her husband together with great riches which Abraham would take with him on his journey back to Palestine. After a whole Chapter relating some tribal wars in which Abraham sided with Sodom to save his nephew, Lot, we are told that the Lord (i.e. God) appeared to Abraham promising him once again that his offspring would multiply in number to be uncountable as the stars in the sky. At the age of 86, Abraham, as we were told, begot his first son, Ishmael, to his wife's Egyptian handmaid, Hagar, who had to flee from the face of her mistress. An Angel appeared to Hagar and told her that she would beget a son whose name would be Ishmael, and whose seed would not be numbered as a multitude. At the age of ninety, when Ishmael was then 13 years old, the Lord changed Abraham's name from 'Abram' into 'Abraham', which is understood as 'father of a great multitude', because,

according to the scribe, the Lord made a covenant with Abraham that He would make from him a great nation and, in return, the Lord would be the God for Abraham and his offspring after him. Nine years later, Abraham was announced with the birth of Isaac, his second son, and the only one from Sarah, who was until then barren. The Lord told Abraham that He would establish His covenant with Isaac only and the covenant would be called the covenant of circumcision (in return for promised proliferation). Then, Abraham circumcised himself at once. The next two chapters (XVIII and XIX) are almost completely dedicated to Lot's story with his people. Chapter (XX) deals with Sarah's story with Abimelech, King of Gerar, where Abraham had moved (a boring repetition of her story with Pharaoh, ending, as always, with Abraham being enriched with gifts from Abimelech). Chapter (XXII) treats the horrible trial of the total surrender to God's Commands according to which Abraham had to offer his only son whom he loved as a burnt offering. Abraham unquestioningly obeyed his Lord, but God, in the last moment, spared the child's life, and, consequently, a ram was offered instead of Abraham's son. Chapter (XXIII) relates Sarah's death and burial in the cave of Machpelah, which Abraham bought from the children of Heth. Chapter (XXV)[1] deals with Abraham's marriage to Keturah, who begot him six sons, and with Abraham's death and his burial with Sarah in the same cave of Machpelah.

This is the whole scribal narrative concerning Abraham. As we have seen, it neither tells much about Abraham's character nor explains God's Reasons for choosing him. The whole narrative is centred around Abraham's promised prolificacy as contrasted with his childlessness until the age of 86 years, so that his descent, which would be multiplied as promised, might inherit the land of Canaan. Hence, the boring repetition insisting on proliferation, into which the scribe of Genesis was pushed by his wrong onomastic understanding of the name 'Abraham'. Yet, the Koranic narrative is quite different.

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(1) Precedent chapter XXIV is limited to relating preparations for the marriage of Isaac with his cousin Rebecca.

According to the Koran, Abraham was born to a heathen father whose people worshiped idols. At an early age, Abraham found it repelling to the human mind and dignity to worship man-made stone gods. Over many nights, he contemplated the celestial bodies which he watched in the sky, night after night, rising and setting without finding any one of them deserving to be the Lord. That is, one morning, after watching a star and then the moon, he saw the sun rising as the largest and brightest, eclipsing all others. For a while, he thought that the sun might be the Lord Whom he was aware of deep in his heart, but the sun, just as the stars and the moon, went down below the horizon some hours later. Yet, with the dying twilight, a magnificent sparkle enlightened his heart. The Lord is greater than and above all such celestial stars and planets. He is the One Who created them and designed everything from the very beginning. The One Who guides their movements within such a perfect system in which no star or planet is permitted to appear or disappear except as appointed for each of them to do so at a particular time and place.

Having known the real God, Who is the only God worthy of true worship, Abraham had to lead a one-man revolution against the stone-made gods and their priests, including his own father. He even went so far as to attack their idols during their absence when attending an out-of-door celebration and he broke them into pieces, except the chief idol, with which he left the axe he had used in the idol-massacre, hanging on its shoulder so as to insinuate that either the chief idol had attacked the idols by itself, in a sudden revolt against his petty 'co-gods', or that he had stood helpless while some strangers broke them into pieces. Instead of being ashamed of their 'gods', clearly unworthy of any reverence, Abraham's people arrested him and managed to throw him into a huge fire. Saved by a miracle, Abraham had to leave his birth-place, accompanied by the only two persons who had believed in him, his cousin and wife Sarah, and his nephew Lot. Those were the reasons and circumstances under which Abraham left Ür Kaseddïm, and which were left unexplained in Genesis, where the confounded scribe wrote that Abraham, his father and the whole family immigrated together to Haran, leaving unexplained the reason for which Abraham's father left Ür

Kaseddïm to Haran at the age of one hundred years. Instead, we are told in Genesis that Abraham lived 45 years (without providing any details about that period) in Haran with his father, until God commanded him to leave to the land of Canaan just to multiply his offspring there. Nothing more is told of Abraham's father except his death in Haran at the age of 205 years. As to Abraham himself, we only know from Genesis that he was a man who used to gather riches from one place to another, but nothing is told about his Prophethood or his sacred message in the land of Canaan. Abraham in Genesis is only the grand-father of the Israelites, but in the Koran he is a totally different character. That is, Abraham stands as an example of a man who, by the very nature of the human being and in spite of being unaided in his endeavour for truth, except by his own mind, and unbothered by the overwhelming paganism around him, including that of his own father, sought God as the Only One to be worshiped. Abraham's faith in the Almighty had to be tested several times and each time Abraham proved to be the example of one who surrendered himself to God's Command. Abraham was rejected by his own people, including his father; he stood steadfast in the middle of a huge fire into which he was thrown by his people, a fire which would have annihilated him on the spot, except for God's Words:

{"O fire! Be you coolness and safety for Abraham!"}

[Kor. Al-Anbyä' (The Prophets): 69]

Abraham, with his wife and his nephew, was driven out of his birthplace to be stranger in the land of Canaan for many years without any child, in spite of his prayers to the Almighty to grant him one. At an advanced age, he begot Ishmael (Hebrew 'Yeśma'ël', i.e. 'God hears!'). However, Abraham was ordered to abandon the infant and his mother in a far-off desert in Mecca, near the Ka'ba, where the child grew up. As soon as Ishmael entered the age of puberty, Abraham was afflicted with the most horrible test; to take his knife and kill his son with his own hands as an offering to the Lord. Ishmael was then Abraham's only son, the son whom Abraham had so long waited for, and whose replacement by another child seemed utterly hopeless at his very advanced age. As expected from a man who fully surrendered himself to God's Will, the

great Abraham complied with the Divine Command. Here, the series of Divine tests concerning Abraham reached its peak. Abraham was ordered to keep the boy and to sacrifice a well-fed offering instead. Further, Abraham was rewarded by informing him with the birth of his second son, Isaac, to his wife, Sarah (who was until then barren), and with his new name 'Imam-un-Näs' (Hebrew 'Abraham' and English 'Leader of Mankind', as previously analyzed), due to his faith and compliance to God's Commands, even the severest ones. From this compliance comes the Arabic word 'Muslims', which means 'those who submit themselves to God', and whose true father is Abraham.

Peace be upon Abraham, Leader of Mankind, the honorable father of all Muslims everywhere and of whatever nationality, and woe to the scribe of Genesis and his followers who purposely mistook the translation of 'Abraham' as a prolific father of the Israelites.

XXIV. Lot
(Kor. 'Lüt')

The name 'Lot' (Kor. 'Lüṯ' and Hebrew 'Löṯ') means 'veil' or the 'veiled-one'. It is the surname given to Abraham's nephew and follower who lived in Sodom, and whom God spared from Sodom's doom under the veil of the night, as recorded in the Bible and the Koran.

Lot's name is explained with this same meaning by three onomastic ways in the Koran:

1) By simply using the Arabic form of the word, from the Semitic LWT, which is present in both Hebrew and Arabic, as meaning to cover or veil. The Koranic 'Lüṯ' is a verbal noun in the Arabic form 'fo'l' (an Arabic morphological unit) denoting the objective state (i.e., he who has been covered or veiled).

2) By using an ironic antonym when describing the people that lived in his city, whose characters were the opposite of his. In Lüṯ's address to his people who came to rape his angelic guests, as was their custom with every new-comer passing by or entering their city. Lot said, addressing his people and exhorting them to spare his guests:

{"Verily! These are my guests, so shame me not!"}

[Kor. Al-Ḥijr (Thamüd's Habitation): 68]

The word 'shame' in the aforementioned Koranic text is the equivalent of the Arabic triliteral FḎḤ (originally means to uncover or make naked) and the exact antonym of the Hebrew-Arabic LWṮ (meaning to cover) Also, Lüṯ disapprovingly asks his people, who are so perverse to commi sodomy unsheltered in public, saying:

{"Do you commit Al-Fāḥishah (evil, great sin, every kind of unlawful sexual intercourse, sodomy) while you see (one another doing evil without any screen)?"}

[Kor. An-Naml (The Ant): 54]

The phrase "without any screen" means "unveiled". The same meaning can be observed in Lot's saying to his people:

{"Verily, you practice sodomy with men, and rob the wayfarer (travelers)! And practice Al-Munkar (disbelief and polytheism and every kind of evil wicked deed) in your meetings." But his people gave no answer except, that they said: "Bring God's Torment upon us if you are one of the truthful."}

[Kor. Al-'Ankabüt (The Spider): 29]

3) By mere portrayal, in narrating Lot's escape under the veil of the night, and by the miracle of physical blindness that hit the wicked aggressors of his people.

XXV. Ishmael

(Kor. 'Isma'il')

Ishmael (Hebrew 'Yeśma'ël'), literally meaning 'God hears', is the name given by Abraham to his eldest son, whom he begot from Hagar (Sarah's Egyptian handmaid), thirteen years before Isaac's miraculous birth by Sarah herself. Accordingly, Ishmael remained for thirteen years (up to Isaac's birth), the single and unique son of Abraham. Being so is a fact that can never be applied to Isaac, who was born second to Ishmael, or to any of Abraham's sons after Isaac. There is no doubt that the single and unique son of Abraham is the one before Isaac; Ishmael.

Yet, we read in Genesis that Isaac was mentioned when Abraham was ordered by God to offer his single and unique son as a burnt offering. God says:

> *{"Take now thy son, thine only son, whom thou lovest, Isaac, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."}*
>
> [Gen. XXII: 2]

Now, how could the name of Isaac occur in the Divine Command to Abraham to offer his only son as a burnt offering? How could the All-Knowing God mistake Isaac for Ishmael, who was Abraham's only son before the birth of Isaac? How could the test be the severest one for Abraham if, after slaying his second son, Isaac, Abraham would be left with his first son, Ishmael?

Moreover, how could Abraham consider such a Command as Divine while knowing that God, for Who it is impossible to err, could not possibly mistake Isaac for Ishmael, the 'only son' of Abraham before Isaac's birth? How could he believe that he was really ordered by God to slay his second son, Isaac, while he was promised earlier [Gen. XVII: 19] that God would establish His covenant with Isaac himself and with his offspring?

The test by which God established Abraham to be duly entitled to his new appellative 'Abraham', (i.e. Leader of Mankind in true faith and total self-surrender to God), and which concerned Abraham's only son as we are told, could only take place prior to Isaac's birth, when Abraham was a father of only one son; Ishmael, the only legitimate hero of this test.

But the unscrupulous scribe, who was eager to deprive the Ishmaelites of such honour and impart it to his own folk, the Israelites (the children of Jacob, son of Isaac), managed in his text to substitute the name of 'Isaac' for that of 'Ishmael', making necessary amendments, such as displacing the events of the test whereby Abraham, due to fulfilling the Divine Command, could have deservedly earned his new appellative 'Abraham' (i.e. 'Leader of Mankind'), from chapter (XVII), where it should belong, to chapter (XXII) so as Isaac could have been born and would have grown-up.

Since a 'perfect crime' does not exist, this outright forgery did not pass unnoticed. The wicked scribe, in his haste to substitute one name for another, overlooked to drop out the adjectival phrase 'thy only son' from his forged account concerning Isaac, so it could never apply to Isaac, the second son of Abraham.

Under the circumstances, and deeming that it is impossible for the Almighty to say these inconsistent statements, we are fully entitled to conclude that the scribe is a liar either in naming Isaac as "the lad to be slain", or in qualifying him as Abraham's only son. Otherwise, we can deduce that Ishmael, against what is written in the whole Biblical text, did not existed.

Yet, we have demonstrated earlier that the entire Biblical texts were not wholly Authentic as a Divine Source. The book of Genesis, in particular, is no exception.

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Ending with the story of the death of Joseph in Egypt, the book of Genesis, which starts with the creation, could not possibly be attributed to Abraham, Isaac, Jacob or Joseph; nor could it be attributed to any of the Hebrews during their captivity in Egypt, since it relates nothing of the Hebrew annals in Egypt after Joseph. The book of the Exodus, which is the second in the so-called Moses's 'Pentateuch', starts with Moses's birth, separating Joseph's death from Moses's birth by more than three centuries.

This 'historic' gap which separates Joseph's death from Moses's birth, together with the fact that the book of the Genesis cannot be attributed to Abraham, Isaac, Jacob or Joseph, unbeatably supports the fact that the book of the Genesis is not the work of any Prophet or Messenger of God. Rather, it is the work of some nameless scribe(s) who compiled inside the court of King David and his successors, depending on remote reminiscences, where truth was mixed with unbridled imagination.

Hence, the book of the Genesis is absolutely no part of the Authentic Divine Revelation to Moses on Mount Sinai, as alleged.

Accordingly, the forgery of the scribe of Genesis, concerning the 'test of slaughter', which is represented by substituting the name 'Isaac' for the name 'Ishmael', is only one instance among many of scribal aberrations.

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The truth as told in the Glorious Koran is that Abraham, after failing with his pagan folk, including his own father, left his people while still a youth accompanied only by his wife Sarah (who was then childless), and by his nephew, Lot. Finding himself facing pagan communities all around, Abraham said:

{"And he said (after his rescue from the fire), 'Verily, I am going to my Lord. He will guide me! My Lord! Grant me (offspring) from the righteous'. So, We gave him the glad tidings of a forbearing boy; and, when he (his son; Ishmael) was old enough to walk with him, he (Abraham) said, 'O my son! I have seen in a dream that I am slaughtering you (offering you as a sacrifice to God), so look, what you think!', He (Ishmael) said: "O my father! Do that which you are commanded, Inshä' God (if God wills), you shall find me among Aṣ-ṣäbirïn (the patient).' Then, when they had both submitted themselves (to the Will of God), and he had laid him prostrate on his forehead (or on the side of his forehead to slaughter him), and We called out to him, 'O Ibrähïm (Abraham)! You have fulfilled the dream!' Verily! Thus do We reward the Muḥsinïn (good-doers). Verily, that indeed was a manifest trial, and We ransomed him with a great sacrifice (i.e. a ram); and We left for him (a goodly remembrance) among the later generations. Salämun (peace) be upon Ibrähïm (Abraham)! Thus indeed do We reward the Muḥsinïn (good-doers). Verily, he was one of Our believing slaves, and We gave him the glad tidings of Isḥäq (Isaac), a Prophet from the righteous. We blessed him and Isḥäq (Isaac), and of their progeny are (some) that do right, and some that plainly wrong themselves."}

[Kor. Aṣ-Ṣäffät (The Rangers): 99-113]

The foregoing Koranic Verses confirm, beyond the fact that the hero of the test of slaughter was Ishmael not Isaac, that the tidings of Ishmael's birth were given to Abraham on the day he left his pagan people, and upon his first prayer for a righteous offspring. Meanwhile, the tidings of Isaac's birth were given to Abraham as a Divine Reward on the day he fulfilled the 'test proper' with Ishmael, (i.e. the test of slaughter).

It is true that the fulfilment of the Divine Promise of the 'forbearing son' (i.e. Ishmael), was delayed many years until Abraham was in his late eighties. However, the great Abraham never doubted the Divine Promise. When Hagar at last begot him the 'forbearing son', he could do nothing but

cry out glorifying God saying, "God hears! (my prayers), Hebrew 'Yeśma' Él!'. That is why the forbearing son's name is 'Yeśma'ël' (Koranic 'Ismä"íl'), which literally means 'God hears', in the sense of 'God is the Hearer'.

This latter meaning is explained by the Glorious Koran as follows:

God says:

{"And (remember) when Ibrähïm (Abraham) and (his son) Ismä"íl (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), 'Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower."} [Kor. Al-Baqarah (The Cow): 127]

He also says:

{"All the praises and thanks be to God, Who has given me in my old age Ismä"íl (Ishmael) and Isḥäq (Isaac), verily! My Lord is indeed the All-Hearer of invocations."}

[Kor. Ibrähïm (Abraham): 39]

XXVI. Isaac

(Kor. 'Isḥäq')

As stated earlier, the name of Isaac (Arabic 'Isḥäq') is originally the Hebrew 'Yeṣḥäq', which literally means 'he laughs' (i.e. 'the laughing-one').

This Hebrew name 'Isaac' (the laughing-one) is magnificently given its onomastic explanation within the context of the Koran which relates the story of the angels who were sent to overthrow Sodom on its people. On their way to Lot's village, the angels visited Abraham (Lot's uncle) to tell him the news of the forthcoming conflagration, and to assure him that his nephew would be spared from the village. At first sight, Abraham mistook the angels for ordinary men and hurried to prepare a meal to honour them, but the angels, of course, did not stretch out their hands to eat Abraham's food. They told him that they were angels and that they were sent down for a specific mission in addition to give him tidings of the birth of his second son, Isaac. Abraham's wife, Sarah, who was standing there, laughed bashfully at the news of begetting a child in her old age. In fact, her laughter suggested the name of the child, Isaac (the laughing-one).

"And his wife was standing (there), and she laughed. We gave her glad tidings of Isḥäq (Isaac) and, after Isḥäq, Ya'qüb (Jacob)."}

[Kor. Hüd (the Prophet Hüd): 71]

XXVII. Jacob
(Kor. 'Ya'qüb')

Jacob (alias Israel), father of the Israelites, is Abraham's immediate grandson through Isaac.

Jacob was born after his twin Esau. This explains the meaning of his name 'Jacob' (Hebrew 'Ya'aqöb'), which literally means 'he comes after', from the Hebrew triliteral 'QB. This triliteral is identical to the Arabic one ('QB) in both form and meaning.

Yet, the scribe of Genesis, in his imaginative onomastic translation, sees it otherwise. According to Hebrew tradition, as conceived and repeatedly insisted upon in the book of Genesis, only the first-born is entitled to inherit from one's father. Unfortunately, for the scribe of Genesis, who is undoubtedly an Israelite (i.e. descending from Jacob, the second son of Isaac, who is, in turn, the second son of Abraham), if the principle of 'primogeniture' is strictly applied, it will deprive the Israelites from any right to Abraham's Divinely Promised Heritage which, according to the principle he sets himself, belongs only to the Ishmaelites (branch of Abraham's offspring). Writing on his own authority and not constrained by logic or common sense, the unholy scribe excluded Ishmael from his father's heritage upon Sarah's request, which was unappealing to Abraham but confirmed by God Who apparently says:

{"For in Isaac shall thy seed be called"}

[Gen. XXI: 12]

Hence, the unholy scribe tried to legitimize the first infringement of the principle of primogeniture.

Now, Isaac has been designated as the sole and unique heir of Abraham. However, it remained for the Israelitic scribe to establish Jacob as Isaac's immediate heir who is entrusted with continuing the blessed branch of Abraham's dynasty through his father; Isaac. Nevertheless, a problem arises in the person of Esau (Jacob's twin), who stubbornly comes out first from their mother's womb and, hence, according to the same principle of the first-born, becomes the sole and unique, immediate heir of Isaac's heritage, including the Divine Promises which were made to Abraham and to Abraham's seed through Isaac.

Yet, Esau's primogeniture was not a problem at all for a man of resources such as our fanciful scribe. He managed to invent the funny tale of Jacob, who struggled with his twin, Esau, in their mother's womb and came out after him, seizing his heel as if hindering him from behind. This insinuates that the name 'Jacob' (Hebrew 'Ya'aqöb') was derived from this 'heel' (Hebrew "aqöb' from the same Hebrew triliteral 'QB). Jacob was not the one who came out after Esau, but rather the one who strived to be born first.

In spite of the 'strife in the womb', ending with Jacob's failure to establish priority over Esau, the funny scribe tells us that God appeared in a vision to their mother, Rebecca, and confided to her that the elder of her two twins, who struggled in her womb, should serve the younger [Gen. XXV: 23], as being a solemn Divine Declaration of Jacob's priority over Esau. Yet, Esau should give up his birthright to Jacob in order to settle the matter between the two twins. Accordingly, we are told that Esau, who did not care much for his birthright, sold it to his second-born twin, Jacob, upon his request for a piece of bread and some pottage of lentil [Gen. XXV: 29-34]. Finally, to demonstrate the legator's approval (i.e. Isaac's), we are told throughout chapter (XXVII) that when Isaac became old and dim-sighted, he felt his near death. So he called upon Esau to eat from his hands and to give him the last blessings appropriate for the eldest son. Rebecca, their mother, conspired with her beloved

Jacob to disguise himself in the person of Esau, to feed his father and receive his last blessings in Esau's stead. The trick worked well and the old, dim-sighted Isaac gave his last blessings to Jacob, thinking he was his eldest son. When the 'real' Esau came in and knew what happened behind his back, he entreated his father to give him a blessing too, but Isaac said:

{"Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him; and what shall I do now for thee, my son?"}

[Gen. XXVII: 37]

Esau answered:

{"Hast thou but one blessing, my father? Bless me, even me also, O my father."}

[Gen. XXVII: 38]

But, as if cursing Esau rather than blessing him, Isaac said:

{"Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above. And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."}

[Gen. XXVII: 39-40]

By these words which the scribe of Genesis put in Isaac's mouth, the matter was settled for good between the two twins that had a dispute about their father's heritage. Despite the principle of the first-born, Jacob (the scribe's own immediate forefather), has ever since had the strong hand over Esau, Jacob's first-born twin. From now on Jacob (alias Israel) would be recognized as being the founder of the blessed branch of Abraham's dynasty; the people who had been chosen by God to continue Abraham's Heavenly Mission, preach the cult of the One God and monopolize the Divine Promises to Abraham and his seed after him.

In fact, throughout the scribal narrative, the principle of the first-born is rarely respected or cared for. That is, the scribes seem to side with the principle of 'the younger brother'. This was the case with Isaac versus Ishmael; Jacob versus Esau and Judah (Jacob's fourth son) against all his brothers including Joseph, their real master in Egypt, and Levy (Jacob's third son), who is the immediate forefather of Moses, the greatest personality in the whole Jewish history. The deviation from the first-born principle was intentional on the part of the scribe to justify his purposes which are:

(1) To legitimize, contrary to the first-born principle by which he bound himself, the Israelitic claim to maintain heirship of Abraham's legacy as being 'Divinely' Promised; and to raise Judah over all his brothers.

(2) To pay due reverence to Judah, King David's forefather, by compiling his work in the court of David and David's successors concerning Judah's lineage.

The legacy of Abraham, Leader of Mankind, was not land and riches. Rather, Abraham's succession was the leadership of mankind toward obeying the One God. Persons who are eligible to such leadership or Prophethood are chosen by God Himself, depending upon their own merits and regardless of blood relation or order of birth. God, the Almighty, says in the Koran:

{"Verily, among mankind who have the best claim to Ebrähïm (Abraham) are those who followed him, and this Prophet (Moḥammad) and those who have believed (Muslims), and God is the Wali (Protector and Helper) of the believers."}

[Kor. Äl 'Emrän (The Household of 'Emrän): 68]

These are the Divine Reasons for choosing Jacob as Abraham's successor in faith and self-surrender to God's Will. Hence, there is no need for the scribal fabric which imagined the alleged struggle in the womb, the purchase of Jacob to Esau's birthright for a piece of bread and some lentil soup and, as narrated, Jacob's theft of the old, dim-sighted Isaac's last blessings by means of a cheap trick that is unworthy of Jacob, Rebecca as well as Isaac.

In fact, the Arabic name ('Ya'qüb'), which is mentioned in the Magnificent Koran as meaning "he who succeeds or comes after" and which is derived from the Semitic triliteral 'QB, means 'the Successor'. But, this lofty onomastic explanation was, of course, beyond the reach of the unholy scribe.

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Koranic 'Ya'qüb' is formed from the Arabic 'yaf'ül' (an Arabic morphological unit). As a noun, Arabic 'Ya'qüb' literally means 'the successor proper' (i.e. the successor of Abraham's tradition through Isaac).

Jacob, which is explained in the Glorious Koran by an onomastic translation as the Arabic 'Ya'qüb' which, in turn, means 'the successor', is the only grammatically correct translation of the original Hebrew 'Ya'aqöb', the third person singular present tense of the Hebrew basic triliteral verb "aqäb'. This verb means only to succeed or come after but never means to take by the heel, in the sense of 'to hinder from behind', as alleged by the scribe of Genesis. In this latter case, as Hebrew scholars would readily concede, the name Jacob would have been 'Ye'aqqëb' from the doubled model "eqqëb', but not 'Ya'aqöb' from the 'qal' model "aqäb'.

Glorified be God, the All-Knowing Speaker in the Koran, 'Who has taught by the pen, He has taught man that which he knew not'.

XXVIII. Israel

(Kor. Isra'il)

Israel (the famous surname of Jacob), father of the Israelites, is written in Hebrew script 'Ysr'l', but pronounced 'Yesra'ël'. It means, as understood by the scribe of the Genesis, 'he who wrestles with God'. The name is taken from 'yesra', the third person singular present tense of the Hebrew trilit-eral 'SRA', which means to wrestle, combined with 'ël', the Hebrew name of God, as its direct object.

To support this morbid onomastic meaning, the scribe of Genesis nar-rates a passage [Gen. XXXII: 24-32], which is overdosed with blasphemies and hallucinations, in which God, disguised as a man, appeared to Jacob one night and wrestled with him until the break of day. Finding himself unable to prevail against Jacob, the man-god touched the hollow of Jacob's thigh and brought the sinew of Jacob's thigh off its joint saying, "Let me go, for the day breaketh". Jacob answered, "I will not let thee go, except thou bless me". The man-god said, "What is thy name?" Jacob said, "Jacob". The man-god said, "Thy name shall no more be called Jacob, but Israel" (Heb. Yesra'ël). Explaining the name and presenting his Divine Person to Jacob, the man-god added, "For as a prince hast thou power with God and with men, and hast prevailed." (Heb. 'ki sarïta 'im elohïm we'im anaśïm watuḳäl')[1]. Jacob

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(1) This is very embarrassing indeed to any Judeo-Christian Hebrew scholar reading Genesis in its original text. As to readers of non-Hebrew translations, such as the English one, the translation had to be alleviated, as we soon shall see, in contrary to Hebrew Lexicon & Hebrew grammar.

asked the man-god about his name, and the man-god said, "Wherefore is it that thou dost ask after my name? And he blessed him there." Jacob called the name of the place 'Peniel' (literally, Face of God), justifying his saying, "For I have seen God face to face and my life is preserved." As Jacob passed over Penuel "the sun rose upon him, and he halted upon his thigh". "Therefore", adds the 'learned' scribe, "the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he (God) touched the hollow of Jacob's thigh in the sinew that shrank".

This blasphemous Hebrew surname 'Yesra'ël', which literally means 'he who wrestles with God", does not dignify a Prophet such as Jacob, the immediate grandson of Abraham. Moreover, it is dishonourable to Jacob's descendants who, perhaps unknowingly, still feel proud in calling themselves after him 'Yesra'elïm', (i.e. the Israelites).

How could even Satan himself, let alone a Prophet as great as Jacob, claim such a blasphemous surname? How could the Ineffable Almighty, Who was recorded as coining such a surname and explaining it with the words "For as a prince hast thou (Jacob) power with God and with men, and hast prevailed," be considered as blaspheming against His Own Self? How could God, Who is Invisible, appear disguised as a man to any of His creatures, albeit Jacob himself? How could God condescend to wrestle with any creature? How could any creature resist God (we are told that the Almighty could not prevail against Jacob in such a fanciful wrestling)? How could any true believer in the God of Moses concede the Divine Creditability of such a hallucination?

Linguistically speaking, we should 'excuse' the scribe of Genesis, in whose days which undoubtedly belong to several centuries after Moses, as Jacob's surname, which is written 'Ysr'l' in classical Hebrew, was pronounced 'Yesra'ël', which can only mean 'he who wrestles with God'. Embarrassed no doubt by this only possible meaning, the poor scribe, guided of course by his readings in Greek mythology, thought that it would be wise to 'accuse' God of coining such a surname. Since God tells the truth, such an alleged 'wrestling' between God and Jacob should have taken place in reality. In order to ornament his fanciful narrative, the scribe

seized it as a precious occasion by which he explains why the children of Israel do not eat, unto this day, the sinew that shrank?, which is upon the hollow of the thigh; because God touched the hollow of Jacob's thigh in the sinew that shrank!

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Since it would be shocking to any true believer who read the 'Holy Bible', the gross meaning of such a surname had to be alleviated, at least for non-Hebrew readers of Genesis.

Accordingly, in the English version of the Old Testament, which interests the English reader, the Hebrew words which are attributed to God and which explain on His behalf the name 'Yesraʾël' (I mean: 'ki sarïta ʿim elohïm weʿim anaśïm watuḳäl', which literally means, 'For thou hast wrestled with God and with men and hast prevailed'), are loosely and purposely translated by the English translator as follows:

> *{"For, as a prince hast thou power with God and with men and hast prevailed"}*
>
> [Gen. XXXII: 28][1]

That is, Israel does not mean the one who wrestles with God, but the one who, as a prince, has power with God.

All good intentions are respectfully considered, however, such 'princely power with God', as conceded to 'Israel' by the English translator so as to alleviate the gross blasphemy of surnaming Jacob as the one who wrestles with God, unfortunately alleviates nothing. This is due to the following reasons:

(1) The notion of 'to have princely power with God', however subtly expressed, is the same and not less blasphemous, particularly as the closing words of the Divine Statement 'and hast prevailed' are still retained.

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(1) The British & Foreign Bible society, Old Testament, Hebrew & English, London, op. cit.

(2) The whole scribal narrative effectively refers to a physical wrestling between God and Jacob (since the English translator could expressly use no word but the English word 'wrestling'), in which God, the Almighty, was utterly unable to prevail, as translated in the English version of the Old Testament.

(3) The English translation 'For, as a prince hast thou power with', for the original 'to wrestling with', is totally erroneous in terms of Hebrew grammar and syntax. This is because the English translator intentionally mistakes the Hebrew triliteral SRA, which has only one meaning, 'to wrestle', for the Hebrew triliteral SRR, which means 'to have dominion' or 'be a prince' and according to which, the name 'Yesra'ël' should have been read 'Yasor'ël' or 'Yesror'ël'; the correct derivative from the Hebrew triliteral SRR.

This liberty as taken by the English translator to understand the original 'Ysr'l' in terms of another possible dotting system which is different from the one used by the scribe of Genesis and, thenceforth, the whole Biblical text, as deformedly handed down some centuries after Jacob's death in Egypt, lawfully entitles us to assume, on our own behalf, the only rightfully possible dotting system, that which was used by Jacob's contemporaries, in pronouncing such a surname which is originally written 'Ysr'l' in the Hebrew non-vocal alphabet: It is 'Yëser'ël' which literally means 'God binds'. It is derived neither from the Hebrew SRA nor SRR, but rather from ASR which means 'to bind' as by a vow. Thus, the intended meaning in respect of Jacob is 'the one by whose vow God binds', which is the nearest to the other Biblical name 'Asar'ël' [I. CH. IV: 16], whose literal meaning is 'he whom God has bound' and which is derived from the same origin: ASR.

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As stated earlier, surnames such as 'Israel' are mere descriptive nouns of some important event that marked the person who has been surnamed.

In the case of Jacob, the Prophet, such event could in no case be his 'wrestling with God' as imagined by the unholy scribe. That is because this scribe was misled by the deformed dotting of the name in

his own time. More over, he used the same narrative to explain that, unto this day, the children of Israel abstain from eating the sinew that shrank, which is upon the hollow of the thigh because God, in his wrestling with Jacob, 'touched the hollow of Jacob's thigh in the sinew that shrank'. According to the scribe's own religion, a Divine Touch on anything ipso facto renders it 'sacred' and, hence, unlawful to be eaten.

With such hallucinations about the Divine Wrestling and the Divine Touch, which are impossible for both God and His Prophet Jacob, we are left with the only solid fact in the whole scribal passage; the Jews inherited from Jacob their abstention from eating 'the sinew that shrank, on the hollow of the thigh'.

Why, then, had Jacob vowed to eat no more of 'the sinew that shrank that is on the hollow of the thigh'? Was it because Joseph's coat (which was dipped in goats' blood by Joseph's brothers [Gen. XXXVII: 31], who then brought it to their father claiming that he was devoured by an evil beast) was torn at the hollow of the thigh, so that Jacob abstained from eating what the 'innocent' evil beast first ate of Joseph? Probably; but God only knows!

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As opposed to Hebrew scholars who blindly followed the unholy scribe of Genesis, the Glorious Koran construes the Biblical 'Ysr'l' in terms of the Hebrew 'Yëser'ël', which is derived from the Hebrew ASR (meaning to bind), in the third person singular present tense 'yëser', with 'ël' the Hebrew name of God as its subject, as meaning 'the one by whose own vow God binds'. The Glorious Koran magnificently explains Jacob's surname by saying:

{"All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurät (Torah) was revealed. Say (O Moḥammad): 'Bring here the Taurät (Torah) and recite it, if you are truthful'."}

[Kor. Äl 'Emrän (The Household of 'Emrän): 93]

That is, God did not forbid any food to the Israelites before the Torah, except that He made forbidden for them what Israel had already forbidden for himself (i.e. 'the sinew that shrank that is upon the hollow of the thigh'). Hence, the scribe of Genesis phonetically deformed 'Yëser'ël' (which means the one by whose own vow God binds) to 'Yesra'ël' (i.e. the one who wrestles with God), which is preposterous.

Blessed be He, the Revealer of the Koran and the All-Knowing, Who says:

> ***{"Woe to those who write the book (the Bible) with their own hands and then say, 'this is from God' thereby to gain a trifling price; therefore, woe to them for that which their hands have written, and woe to them for their (evil) earning!"}***
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> [Kor. Al-Baqarah (The Cow): 79]

XXIX. Joseph

(Kor. 'Yüsof')

Joseph (Koranic 'Yüsof' and Hebrew 'Yosëf'), who is the last Israelitic Prophet before Moses, is Jacob's dearest son and the first son from Jacob's beloved 'Rachel'. Joseph's elder brothers from Rachel's sister, Leah (Jacob's first and 'less cherished' wife), conspired to get rid of him. Killing was their first proposal concerning Joseph, but finally they commuted it to casting him into a deep, empty pit. This initiated a series of events starting with Joseph being kidnapped and then brought into Egypt where he was sold as a slave-boy to the Potiphar, the chief of Pharaoh's guard [Gen. XXXVII]. In the Potiphar's house, the child grew up into a remarkably beautiful young person, who was unconsciously capable of infatuating the heart of his mistress, the Potiphar's wife, who unsuccessfully tried to seduce him, but, due to his fear of God, which is proper for a future Prophet, the handsome young man rejected her invitation. In order to avenge her wounded pride, the infatuated woman, maddened by her frustrated desire, falsely claimed that Joseph had tried to seduce her into committing the sinful act, and that, except for her shouts, he would have raped her. As we are told in Genesis, the false accusation worked well, and Joseph was put in jail [Gen. XXXIX]. Among Joseph's prison-mates, there were Pharaoh's butler and baker. Each of both asked the saint-like Joseph to interpret the meaning of a dream they had dreamt. The Divinely inspired dream-interpreter, Joseph, told them that, within three days, one of them (the baker) would be put to death, while the other (the

butler) would regain grace in Pharaoh's sight, be released from jail and be reinstated into his former post at the royal court. A few years later, the king of Egypt dreamt his famous dream (i.e. seven fat cows being eaten up by seven lean ones and the seven green ears of corn being devoured by dry ones). All dream-interpreters in the land had failed to interpret the subtle dream. Thereupon, the butler remembered his able former prisonmate and commended him to Pharaoh. Joseph explained the royal dream and proposed wise measures to face an inevitable seven-year famine that would follow a seven-year period of plenteousness. The King approved Joseph's project, gave him his royal ring and made him rule over the land, assuming that he was the only one capable of bringing his own plan to full success [Gen. XLI].

Thus, Joseph's misfortunes came at last to a happy end that was in accordance with God's Will. The wretched young boy had been rejected by his own brothers out of jealousy. As a result, he was left alone in the fearful darkness of a deep, empty pit from which he was rescued and brought to Egypt, where he was sold as a slave to the captain of Pharaoh's guard. In the captain's house, Joseph grew up to suffer sexual harassment by his mistress who tried to seduce him and who, unjustly and due her failure, sent him to prison for a number of years, guilty of chasteness. Yet, Joseph became the High Treasurer of Egypt [Kor. Yüsof (Joseph): 54-55]. He had become very influential at Pharaoh's court and had the royal authority to bring the whole Israelitic family (which was then around seventy persons) from the land of Canaan, which was equally hit by the far-reaching famine, to Egypt so as to benefit from its generous hospitality for several centuries during which the House of Jacob multiplied into a 'community' of several thousands. In such a 'community' the great Prophet Moses was born and foredoomed to be brought up inside the Pharaoh's house, with Pharaoh himself as his adoptive father. In fact, the 'People of Israel' owe their coming into being, as well as the Divine Message to the Hebrew Prophet Moses, to Joseph's hospitable Egypt.

This, indeed, was Joseph's significant role in the history of the children of Israel: The 'gatherer' who hosted the first Israelites proper in Egypt

where they could, as foreigners in the land, found a solid community of their own. Otherwise, Jacob's descendants would have remained outside the record of history and totally unheard of, just as the remaining Palestinian branches of Abraham.

For the Israelites, Joseph was indeed the 'host' proper. Thus, the name 'Joseph' (Hebrew 'Yosëf') literally means 'he who gathers' or 'he who receives (as a guest)' (i.e. the host). It is derived from the Hebrew ASF, as onomastically explained in the Glorious Koran.

However, the scribe of Genesis, who is followed as usual by all past and present Biblical scholars, sees it otherwise.

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Rachel, as we are told, envied her sister and co-spouse, Leah, on account of the latter's fertility, while she (i.e. Rachel) remained barren for years. As a general rule, barrenness makes a woman feel ashamed, especially when being compared with other impregnable women who are capable of becoming pregnant; let alone her fertile sister and co-spouse. Leah, Rachel's sister and co-spouse, had already born to their common husband, Jacob, four consecutive sons. Hence, it was quite normal that Rachel, after being relieved of her reproach, had every reason to rejoice in giving birth to her first son, Joseph.

Accordingly, in the Biblical tradition of such an ornamentally flavoured narrative which solicits or inserts the occasion as a means of justifying the name given to Joseph, we are told that the moment she delivered her first son, Rachel said: 'Asäf Elohïm eṭ-ḥerpaṭi; watiqra eṭ -śemo Yosëf'. This literally means:

{"God hath taken away my reproach; and she took his name (as) Joseph"}

[Gen. XXX: 23, 24]

She also added, according to the scribe: 'yosëf Yehwa li bën aḥër', which literally means:

{"The Lord shall add to me another son"}

[Gen. XXX: 24]

Conceding that Rachel had really uttered such words which were intentionally put in her mouth by the scribe of Genesis to explain the name of 'Joseph', which was until this time unused as a Biblical Hebrew name, there remains, however, before us only two possible, equally-plausible hypotheses:

1) The Hebrew name 'Yosëf' (Joseph) was built on the first word in Rachel's statement, 'asäf', which is derived from the Hebrew ASF as meaning 'hath taken away' according to the English translation of Genesis. In this case the Hebrew name 'Yosëf' (Joseph) would mean 'he who takes away', (i.e. 'Rachel's reproach'), referring to what had really happened.

2) The Hebrew name 'Yosëf' (Joseph) is rather built on the Hebrew 'yosëf' from the Hebrew YSF, which literally means 'he shall add', as rendered in the English translation of Genesis. In this case, such a name 'Yosëf' (Joseph) would mean 'he who adds'.

Now, for the English reader who is not acquainted enough with the Biblical Hebrew script and grammar, it should be remembered that the 3rd person singular present tense of both the Hebrew ASF and YSF, as well as the proper name 'Yosëf' which can be derived from both of them, can be written and pronounced in the same way.

Moreover, this English reader should remember that the Hebrew triliteral ASF, from which the Hebrew name 'Yosëf' (Joseph) can be derived according to the first hypothesis, does not originally mean 'to take away', as rendered in the English translation of Genesis. Rather, it means 'to take to oneself', 'to gather', 'to collect', 'to assemble', etc., as in 'Asefä Klalït', (i.e. 'General Assembly') as well as a second meaning; 'to receive as a guest' or to 'host'. As for the third meaning, 'to take away', which is possible for the Hebrew ASF, it is figuratively construed from the fact of 'taking to oneself'.

As to the second hypothesis's, the Hebrew triliteral YSF, which means 'to add', 'increase', etc., and which is taken by Biblical scholars until today to explain the name of Joseph as the 'one who adds or increases', it is inapplicable to Prophet Joseph, whose tribe (which was named after his son 'Benjamin') was by no means the most self-multiplying one among

the twelve tribes of Israel. This is because, according to the same scribe, Rachel introduced her statement justifying the name of Joseph by the word 'asäf' from the Hebrew ASF and not from the Hebrew YSF.

In fact, Joseph was named in conformity with his central role in the history of the Israelites: He is the one who took them to himself in Egypt. He is the 'gatherer' or the 'host'.

According to this latter meaning; 'the one who takes to himself', the 'gatherer', the 'host', etc., the Glorious Koran onomastically explains the name of 'Joseph' as follows in these two Koranic Verses:

> ***{"And when they (Joseph's brothers) went in before Yüsof (Joseph), he betook his brother (Benjamin) to himself and said, 'Verily! I am your brother, so grieve not for what they used to do'."}***
>
> [Kor. Yüsof (Joseph): 69]
>
> ***{"Then, when they (Joseph's parents and brothers) entered unto Yüsof (Joseph), he betook his parents to himself and said, 'Enter Egypt, if God wills, in security."}***
>
> [Kor. Yüsof (Joseph): 99]

Here, the Koran onomastic translation concerning the name of Joseph, which by far surpasses that of all the Hebrews, is indeed one more instance of the Koran Divine Creditability.

Chapter V

Moses and Aaron

The present chapter concerns with a group of ten proper names to be treated in the following order:

Moses, Aaron, Pharaoh, Hämän, Qärün, Egypt, Sinai, The Torah, Ya'jüj wa-Ma'jüj and The Jews.

Our reasons for such sequence of treatment are the following: (I) bearers of the first five names are historically contemporaneous, but God's Allies are given priority over His Enemies who are sequenced in order of importance, (II) Egypt and Sinai are respectively the scene of events, (III) From Sinai God called Moses and revealed the Torah; (IV) Mysterious Ya'jüj wa-Ma'jüj -Biblical Gog and Magog- are closely connected to a mysterious Koranic figure named 'Ḏul-Qarnayn' (literally 'the two-horned') who is impossible to be situated within any time sequence but presumed by many exegetes, to whom we join ourselves, to be the same person who, on a didactic journey [Kor. Al-Kahf (The Cave): 60-82], taught Moses some lessons on Providential Wisdom; and (V) The Jews had to come last in a series because such name was given them since or after Moses, and absolutely not before him. The Jews had also to lag behind because such name (which will prove to mean 'the repentants'), laudative as it is, does not apply any more to those who offended God in Moses's presence and then repented. However, they offended Him again, and still offend, God by refusing the final Divine Message (Islam) which has been foretold in the Torah, insistently and 'impenitently'; may God have mercy on them, so they might 'repent' for good and become worthy of the name.

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It is to be noted that one of the ten names cited above, i.e. 'Ya'jüj wa-Ma'jüj', will prove to be purely Arabic. However, four other names, i.e.

'Aaron', 'Qärün', 'The Torah' and 'The Jews', are obviously Hebrew. The remaining five names, i.e. 'Moses', 'Pharaoh', 'Hämän', 'Egypt' and 'Sinaï', will all prove, perhaps to our reader's astonishment, ultimately to belong to 'Old Egyptian', such extinct vernacular once spoken in ancient Egypt.

Indeed, self-earned Divine Chastisement that drowned Pharaoh of the Exodus (Ramses II, as we shall demonstrate later) together with Egypt's army in the deeps of the Gulf of Suez around the year 1225 B.C., proved in the course of time to bear fatal outcome for the once illustrious great ancient Egypt. Consequent repeated invasions from all around, from the West (Libyans), from the South (Nubians) and from the East (Persians), culminating in the Graeco-Roman conquest accomplished in 333 B.C. which resulted in reducing the land of the Pharaohs, for the first time in history, into a compliant Graeco-Roman colony, brought forth an irremediable damage to the until then uncontaminated common heritage of the ancient Egyptians and their culture. In short, since Ramses II onwards, Egypt's civilization, unparalleled in history inasmuch as it remains forever inimitable, was doomed as if by a Divine Curse to follow an irreversible downturn trend beyond repair, in spite of some intermittent upturn attempts now and then of no avail. The doom of the apostate Pharaoh drowned with it any hope of possible recovery for future Pharaonic Egypt, as marvellously depicted in the Koran:

> ***{"How many of gardens and springs do they (the Egyptians) left. And green crops (fields etc.) and goodly places. And comforts of life wherein they used to take delight! Thus (it was)! And We made other people inherit them. So, the heavens and the earth wept not for them, nor were they given a respite."}***
>
> [Kor. Ad-Doḳän (The Smoke): 25-29]

As a rule in linguistic science, the development, decline and death of any one language are closely related to corresponding ups and downs within the civilization of which the language was born. Old Egyptian, as roughly termed in the present work(1), was no exception to the rule. Practically

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(1) Highly authoritative Egyptologists in fact distinguish three main stages of classical Egyptian: (I) Old Egyptian proper, from 3180 B.C. to 2240 B.C.; (II) Middle Egyptian, about 2240-1990 B.C.; and (III) Late Egyptian, used about 1573-715 B.C. (with which =

extinct under the Ptolemies of the 3rd century B.C., except for limited priestly circles using it in strictly religious purposes, classical Egyptian gradually fell into oblivion as a spoken vernacular, and finally died away in giving birth to the last of its phases, i.e. the Coptic, a form so ruinous and so remote from its Old Egyptian parent that the Copts forgot all about the Hieroglyphic name of their own country, which became 'Gepotu', after the new Greek name 'Aigyptos', totally foreign to any contemporary, say, of Ramses II. So Graecized as to be written in slightly modified Greek Alphabet, The Coptic could hardly survive the Arab conquest in 640, and Egypt practically became thenceforth wholly Arabic.

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Such rapid and irreversible Arabicization was not due simply to the fact that the Egyptians rapidly became Muslims, eager to learn the Muslim Holy Book in its original Arabic text; for, such was precisely not the case with, e.g., the Persians, who rapidly became Muslims without losing their original Indo-European vernacular. But, Egypt's irreversible Arabicization was principally due to the fact that, unlike Persians, the Egyptians used a vernacular most akin in its origins to the mother-tongue of their conquerors. Old Egyptian is originally Semitic all right.

Except for the Coptic period where the declining Egyptian language was written in a slightly modified Greek alphabet, Old Egyptian, all along its Hieroglyphic, hieratic and demotic phases, was written in a nonvocal, thoroughly consonantal script, in like manner as other Semitic languages, such as, e.g., the Arabic and the Hebrew. Users of such a wholly consonantal script naturally read each word somehow vocalized, i.e. with the help of implied or understood vowel signs, since any sequence of purely consonantal sounds is humanly impossible to utter in any human language; and so inevitably did the Old Egyptians. But how precisely could they do that is impossible for us to reconstitute in respect of such extinct language. It is true that the Arabic and the Hebrew, each for its own sake, later developed a self-suited method of dotting consonants with diacritical vowel

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= we are only concerned since it includes Ramses II period). See, Alan GARDINER, EGYPTIAN GRAMMAR, Third Edition, Revised, 1966, Oxford University Press, London, p.5.

marks to assist correct reading of their consonantally written words. But Old Egyptian did not outlive to witness and imitate such fortunate development. In other words, in spite of the successful, huge and unceasing effort made by illustrious scholars during the nineteenth and twentieth centuries from Jean François Champollion (1790-1832) onwards, in deciphering practically the whole system of Old Egyptian thoroughly consonantal script, all Egyptian words remain only conjecturally transcribable in Latin characters. Highly authoritative Egyptologists, such as Sir Alan Gardiner in his world-famous work, 'Egyptian Grammar' (op. cit.), finally contented themselves with suggesting a hypothetical short vowel 'e' inserted between two consecutive consonants whenever necessary 'to ease' the utterance, with the inevitable irritating consequence that in cases where two or more words quite different in meaning are represented in Old Egyptian script by one and the same sequence of consonantal sounds, such as the Egyptian 'rn', meaning both (I) a name; and (II) a young of cattle or antelopes, the two words are both indifferently transcribed 'ren'. It goes without saying that Egyptians of old times uttered the first 'rn' differently from the second, by means of somehow implied or understood different vowel sounds and so could phonetically distinguish between the two different meanings identically written. But, unfortunately, owing to our ignorance of such implied vocalization system used by such extinct Egyptians, we now cannot. All we can rely upon in such cases is to consult the context in which the 'double-meaning' word occurs. For example, in a genitival construction such as the Egyptian 'rn nsw' (pronounce: 'ren nesu'), where Egyptian 'nsw' means 'king', the only correct translation is obviously 'the king's name' or 'a royal name', not otherwise.

The chief concern of such great Egyptologists, however, was not obviously the luxury of being able to pronounce Old Egyptian all over its extinct phases in the same manner as Egyptians of each extinct period precisely did. Such luxury, in respect of any extinct vernacular, is admittedly beyond the reach of any self-respecting scholar. Their chief concern was rather to 'understand' such enigmatic symbols or ideograms on temples, obelisks, stone-figures, etc., in short, to 'reconstitute' the language vocabulary and grammar nearest possible to absolute accuracy. Actually, they did this both semantically and, to a lesser degree, phonetically. Added to their gigantic,

unceasing collective work, motivated by world-wide great interest in ancient Egyptian culture, several factors contributed to the fortunate outcome of their adventure, the greatest in the history of extinct languages. The most important of those factors are: (I) the unequalled richness of Egyptian archaeology covering practically every aspect of life, (II) the essentially ideographic character of old Hieroglyphic script, (III) the amazing, almost undreamt of, chance enabling by means of fortuitous bilingual records wholly or partially preserved, to decipher obscured Old Egyptian script, both semantically and phonetically, and (IV) the Coptic language, the last descendant of Old Egyptian, whose relics, analytically compared with already deciphered Old Egyptian vocabulary, were of much help to the final reconstitution of extinct Egyptian vernacular to some degree of certainty.

All being considered, however, Old Egyptian, dead for more than two millenniums, is at last intelligibly readable by any earnest scholar who so desires.

This is to demonstrate that the miraculous Koran, revealed in the early 7th century A.D., could not have so magnificently explained such Old Egyptian names as 'Moses', 'Pharaoh', 'Egypt', etc., against all Biblical scholars, unless it was revealed by the Omnificent, the Omnipotent, and the All-Knowing.

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As to the Biblical name 'Jochebed', appellative of Moses's mother who is namelessly referred to in the Koran, which, as already mentioned in Chapter I of this book, ought to be treated within the present chapter in connection with the name 'Moses', such name 'Jochebed' unspelt in the Koran had already been treated in full at the end of Chapter I (p.125 et seq.) as an example of the Koranic figures namelessly referred to but miraculously explained therein (q.v.). so, to avoid redundant unnecessary repetition, we shall pass over retreating it once again in the present chapter.

But, to confute for good two seemingly sound allegations advanced by some maliciously arrogant, though definitively unlearned, Orientalists, both hitherto poorly retorted by all past and present Koran scholars, the one concerning the man 'As-Sameriyy' who is named by the Koran as the

maker of the 'golden calf' in the desert of Sinai, and the other relating to 'Sister of Aaron' cited in the Koran as an epithet of Mary, mother of Jesus, we shall, however, treat these two Koranic descriptions, 'As-Sameriyy' and 'Sister of Aaron', in full, within our onomastic note on 'Aaron', the Biblical maker of the golden calf and the impossible brother of Mary, mother of Jesus.

XXX. Moses

(Kor. 'Müsa')

Faithful to scribal tradition already exhibited in the 'Genesis', the scribe of the book of the 'Exodus' profits by the occasion of Moses's delivery from the water by Pharaoh's folk in explaining the name 'Moses', Biblical 'Mośë, in terms of the Hebrew triliteral MŚA, which means to draw out or to deliver (as from the water), built on the participial agentive form 'po'ël', meaning 'he who draws out' or 'he who delivers', but to be understood, against the Hebrew grammar, in the passive sense: 'the one drawn out' or 'the one delivered' (form the water). To support his unsound analysis, resulting no doubt from total ignorance of Old Egyptian, the language of Moses's adoptive family, in terms of which the name 'Moses' should strictly be explained, the unlearned scribe purposely puts the following Hebrew words in the mouth of Pharaoh's daughter, the person to whom he attributes Moses's delivery: 'wa-tiqerä śemö mośë wa-tömer ki min-hammaym meśiṭihu'. This means:

> *{"And she called his name Moses; and she said, Because I drew him out of the water."}* [Ex. II: 10]

Oddly enough as it may appear from the foregoing scribal account, the name 'Moses' (Biblical 'Mośë'), i.e. 'the deliverer', would have more fitted Pharaoh's daughter, the one who 'delivered', not 'Moses', the babe she 'drew' out of the water.

Against all logic, that Moses's adoptive royal family could have named their founding in no language other than their own, absolutely not in Hebrew, which was unbelievably spoken inside Pharaoh's palace, and notwithstanding the fact that the name 'Moses' has now been definitely identified with reconstituted Old Egyptian 'Möse' (child), Judeo-Christian Old Testament scholars, firm in their scientifically unjustified thoroughgoing belief, to the letter, in scribal Pentateuch, which they hold unimpeachable as Divine, still maintain that such name (Biblical 'Möśe') is directly derived from the Hebrew triliteral MŚA, which means to draw out, to deliver, and which is modelled on the Hebrew agentive 'po'ël', literally meaning 'deliverer'. To 'apologize' for the scribe's apparent grammatical error of mistaking the 'deliverer' (Hebrew 'Mośë'), for 'the delivered' [from water] (Hebrew 'Maśüy'), they even take the defence of the unholy scribe in two, unfortunately both erroneous, directions:

1) 'the deliverer' (Biblical 'Mośë') in the active sense is more befitting Moses, the hero of the Exodus, who 'delivered' his people from Pharaoh's Egypt(1). Such argument is evidently self-defeating, because: (I) the children of Israel under Moses crossed the sea into the desert of Sinai and spent their forty years until Moses's death at the age of 120 years [cf. Deut. XXIX: 5 and Deut. XXXIV: 7], which means that the infant Moses was so called eighty years before the Exodus, when such notion as 'the deliverer of the children of Israel' could possibly not occur to Pharaoh's daughter, which was agreeably not endowed with any Prophetic powers enough to predict such event which was then so remote in the future; and (II) the unfortunate argument falls in flagrant contradiction with the scribal text explaining the name:

{"And she called his name Moses; and she said, Because I drew him out of the water."} [Ex. II: 10]

2) it is not really offending Hebrew grammar to understand the agentivally built 'Möśe' in the passive sense(2), i.e. 'the delivered' (Hebrew 'Maśüy'), as if both were mutually interchangeable; for such to be the case, the Hebrew transitive MŚA should be equally usable in the pas-

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(1) See, under Hebrew MŚA, the Analytical Hebrew & Chaldee Lexicon, op. cit.

(2) Ibid.

sive sense, which is neither the case, nor is the Hebrew past participle 'maśüy' (delivered) lacking from Hebrew verbal conjugations.

The truth, however, for the scribe of the Exodus, as well as for all Pentateuchal scribes, is that they wrote their five books in the aftermath of David and Solomon, i.e. at a time when the Jews forgot all about Old Egyptian with which they were inevitably very well acquainted by the mere fact of their continued stay for about four centuries among those ancient Egyptians. The scribe of the Exodus, unable to decipher Biblical 'Mośë' in terms of Old Egyptian 'Möse' (child), unlearnedly enough recognized the Hebrew 'Maśüy' (delivered), unbothering that the Biblical name is written and pronounced 'Mośë' (the deliverer), not 'Maśüy' (the delivered). Such fanciful Onomastics evidently would have not taken place in a 'holy' book, had it been compiled by Moses himself or his immediate successors, who were then still familiar with the language of the Pharaohs. Other similar examples, testifying to the scribal total ignorance of Old Egyptian, such as the name 'Pharaoh', which literally means, 'the great house', but scribally guessed to mean 'the king', will be treated in its appropriate place.

This is to demonstrate that pseudo-Divine Revelation in Moses's Torah is no more than remote reminiscences, most of which is blurred by scribal 'unholy' narrative.

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As against such unlearned, conjectural Onomastics by Biblical scribes, the erudite Koran explains the name of 'Moses' (Old Egyptian 'Möse' and Koranic 'Müsa') by Synonymy, as meaning 'child' (Arabic 'Walad' or 'Walïd'), in the following two Koranic Verses formerly referred to in Chapter I , p. 33, of the present work:

1) Addressing her husband's folk, Pharaoh's wife (Pharaoh's daughter in the Torah), said:

   {"... Be he [Müsä (Moses)] a comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a child."} [Kor. Al-Qaṣaṣ (The Narrative): 9]

2) Ironically addressing Moses -who introduced himself to Pharaoh as a Messenger of God- the self-deifying monarch said:

{"Did we not bring you [Müsä (Moses)] up among us as a child? And you did dwell many years of your life among us."}

[Kor. Aś-Śoʿarä' (The Poets): 18]

Blessed, indeed, be the Speaker in the Koran, the Almighty and the All-Knowing!

XXXI. Aaron

(Kor. 'Härün')

Aaron (Koranic 'Härün' and Hebrew 'Aharön') is Moses's three-years older brother and associate Prophet who died at the age of 123 years in the desert of Sinai a few months before Moses's death at the age of 120 years, in the same fortieth year of the Exodus [cf. Num. XXXIII: 38-39 and Deut. XXXIV: 7].

As a confirmer and a custodian of what remains valid in the Holy Bible, the Glorious Koran confirms the Torah in the fact that the reason for Moses to seek Aaron's support in the face of the Egyptian despot was Aaron's superiority in the art of speech which was indispensable to successfully retorting Pharaoh's counterarguments [cf. Kor. Al-Qaṣaṣ (The Narrative): 34 and Ex. IV: 10-15].

Considering the fact that such Pharaoh-Moses dialogues were inevitably entertained in Pharaoh's own vernacular, i.e. in the Old Egyptian language, it becomes an additional proof that, independently of Moses's unique chance of being undreamtly reared by Pharaoh himself as adoptive father inside the royal palace, the Egyptian vernacular of the time became so common to the children of Israel, after four centuries of continued stay in Egypt, such as enough for an Israelite like Aaron to be so fluently versed in the Old Egyptian language which Pentateuchal scribes had inevitably lost in the course of an almost equal period of time following the Exodus.

This is by no means to say, as boldfacedly alleged by the frivolous opponents of the Koran, that the Koran is a close follower of scribal Pentateuch. In fact, the thoroughly truth-telling Book often contradicts scribal untruths or impertinencies especially when offending God or discrediting His Prophets. Among these impertinencies, in respect of Aaron, are the following:

1) Aaron, the nimble-one.
2) Aaron, the pagan Prophet.
3) Aaron, the performer of Moses's miracles.
4) Aaron, chief-priest of Moses.

Such impertinencies will be discussed later in this chapter.

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One peculiarity about the Hebrew 'Aharön' is that Biblical scribes, against their own tradition, did not bother to explain such appellative within the context of their narratives relating to Moses and Aaron. As a logical result of such omission, Hebrew scholars, and also Hebrew pseudo-scholars, attempted each for one's own to tackle such explanation unbound by scribal Onomastics, which was often conjectural. Before embarking on our own research for the correct etymology, we should carefully remember the following linguistic facts in respect of the Hebrew as belonging to the Semitic subfamily of languages:

1) Hebrew is a triliteralistic language, i.e. every Hebrew word, under whatever form or declension, is ultimately reducible to three consecutive consonants, such as Hebrew KFR, meaning to atone (for). The semi-consonants W and Y may occur initial, middle or final, such as WZR, meaning to be laden with guilt, BWŚ, meaning to be ashamed, YLD, which means to give birth (to), GYL, which means to move in a circle. When occuring final, the vowel A is replaced in the root, such as HRA, i.e. to conceive, either physically or mentally. In this connection, the guttural stop which is transcribed as (’), is a full consonant, such as in ’RN, i.e. to be nimble (pronounce 'aran'), and B’Ś, i.e. to stink (pronounce 'ba’aś'), etc.

2) Such triad of radical letters is called in Semitic languages 'the triliteral root', or, simply, 'the triliteral'. Regardless of any augmentative added before, after or in between, such triad, strictly following its own initial sequence, persists as a rule in every wordform built from the triliteral to which it belongs with added vocalic or consonantal formatives. For example, 'Asefä', meaning assembly or collection, is derived from ASF which means to assemble or collect; 'Milḥamä', meaning war or fight, is derived from LHM which means to wage war against or to fight; 'Arnän', which is a proper name meaning 'nimble' or 'the nimble-one', is derived from 'RN (pronounce 'aran') which means to be nimble, agitated, etc. In their ground form, triliterals are identical in consonantal form to the 3rd person masculine singular past tense of the ground verbal form, with adding a vocalic sound to ease the utterance. For example, 'asäf', meaning he assembled or collected, is identical in consonantal form to its triliteral ASF which means to assemble or collect and transcribed as 'SF.

3) Any Hebrew word, under whatever form, strictly derives its basic meaning from its own particular triliteral. That is why main entries in Hebrew dictionaries are given in triliterals. Accordingly, to semantically analyze any given Hebrew word, under whatever form, the first and most important step is to identify its own triliteral. The remaining letters there above are prefixal, suffixal or even infixal formatives. Dropping the formatives in order to identify the triliteral is not haphazard; rather, it strictly follows certain rules, the most important of which are the Hebrew word-models, the Hebrew paradigms, etc.. In respect of the Hebrew name 'Aharön', the following three hints are to be carefully retained.

4) Vowel sounds proper are to be automatically dropped except when occurring initial.

5) Initial 'Y', as in YŚR which means to be straight, is dropped in the substantival 'Śarön', the straightforward, originally 'Yaśarön'.

6) Unless being radical, initial guttural 'a' sound beginning a noun or adjective, is not formative; rather, it is a 'prosthetic' aleph, i.e. a mere

phonetical and meaningless redundant augmentative, such as in the Hebrew 'adön', originally 'dön', which is derived from the Hebrew triliteral DWN which means to master, rule over, etc. Hence, the Hebrew 'adön' means master, lord, etc.

7) Also with special reference to the Hebrew 'Aharön', in nouns or adjectives ending in '-ön', such '-ön', when being suffixal, is a formative denoting: (I) the action or the agent, as in 'herayön', which means conception, from HRA, meaning to conceive and 'Sarön', straightforward, from YŚR, meaning to be straight, (II) likeness, as in 'eśtön', which means womanish or woman-like, from 'ëśet', meaning woman, and (III) sign of the diminutive, as in 'iśön', which means little man, from "iś', meaning man. In the latter sense, as universally agreed among all linguists, diminutiveness marks smallness in size, as in the English 'islet' (small island), or is an expression of endearment, such as in the English 'sonny' meaning 'dear son!', etc.

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In light of the above seven points on the Hebrew grammar, we may now proceed to the correct explanation of the name 'Aharön', based on the following solid conclusions:

1) Owing to total absence of triliteral AHR in Biblical Hebrew, there is absolutely no way to consider the initial 'A' in 'Aharön' as forming any part in the triliteral root from which such appellative could be correctly derived. Being non-radical, initial 'A' in 'Aharön' could only be, according to point '6' mentioned above, a 'prosthetic aleph' which is uncounting in any semantic analysis of such name being thus reduced to 'Harön', which is the nearest to its form in Koranic 'Härün' as eruditely Arabicized by the Magnificent Koran. semantically reducing 'Aharön' to 'Harön' by itself precludes any attempt to understand the name in terms of the Hebrew triliteral ARN, which means 'the nimble-one' as suggested by some pseudo-scholars who were overwhelmed by the nimble-like picture given to Biblical 'Aharön' by Pentateuchal scribes.

2) To analyze the remaining 'Harön', one may be tempted to understand it in terms of 'Ha' (the Hebrew definite article) +'rön' the infinitive from

the triliteral RNN which means to shout, rejoice, sing, etc., so as to mean something like 'the rejoicing-one', or 'the singing-one', but, fanciful as it is, such hypothesis is categorically excluded by the mere fact of the affixed prosthetic aleph in the Hebrew 'A-harön', which prosthetic aleph is impossible in nouns constructed with the definite article.

3) Due to the fact that there is no such triliteral HRN in Biblical Hebrew, it is impossible for the terminal 'N' in 'Aharön' to be radical. As an immediate result, the Hebrew '-ön', which is terminal in 'Aharön', is inevitably an augmentative, which, according to point '7' mentioned above, denotes either action, agency, likeness or the sign of the diminutive. The possible Hebrew triliterals capable of satisfying such proposal are only three in number: HRA, HRR and YHR, from which Hebrew scholars retain only HRA and YHR.

4) Speaking of male agents, the Biblical Hebrew HRA means to harbour malice or scheme against(1), which is evidently pejorative enough for Prophet Aaron to be named thereafter. It is impossible as a birthname given by Amram to his eldest son. It is equally impossible as a surname given by the Israelites to their most cherished Aaron. Moreover, the verbal noun from HRA which is built with terminal '-ön', is 'herayön' or 'herön', but never 'harön'.

5) Although the Triliteral YHR is inexistent in Biblical Hebrew, it is supposed by the Hebrew scholars to mean 'to be high'(2), so as to explain the nonderivative 'yahïr', meaning in both Biblical and Modern Hebrew 'haughty', 'arrogant', 'vain'. Hence, the Modern Hebrew 'hi ṭyehher' means to be arrogant, show oneself arrogant, etc. Indeed, building 'Aharön' from YHR is consistent with Hebrew grammar: 'Harön' is possible from YHR as 'Śarön' from YŚR, with initial 'Y' dropped in both according to point '5' mentioned above, only that 'Harön' has the prosthetic aleph affixed, 'A-harön'. According to such proposal, the name 'Aharön' would mean 'elated' or 'exulted', which is in fact the almost standard explanation given by most Hebrew

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(1) See, Hammellön Heḥadäś Latanaḳ, op. cit., p.124, under the triliteral HRA. The basic idea in such triliteral is 'swelling', whence, with female subject, to be pregnant.

(2) See, The Analytical Hebrew & Chaldee Lexicon, op. cit., p.301, under triliteral YHR.

scholars. Nothing stands against such explanation except that the triliteral YHR is hypothetical.

But the magnificent Koran, the most erudite, sweeps away all such 'scholarly' attempts, giving the most insightful explanative of the Hebrew name 'Aharön': He is neither 'the nimble-one' nor 'the scheming deviser', not even 'the exulted or elated', but 'Aharön' is 'the mountain-like'.

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As demonstrated earlier, initial 'A' in the name 'A-harön' is definitely a 'prosthetic aleph' which is not counting in any semantic or etymologic analysis of this Hebrew appellative, the original structure of which being 'Harön', nearest to Koranic 'Härün', as magnificently Arabicized in the Miraculous Koran.

In like manner, we have demonstrated that the last syllable in 'Aharön', i.e. '-ön', could not be a radical part of the name, but it was added thereto in order to denote either agency, likeness or diminutiveness. If, for the sake of analysis, such suffixal augmentative '-ön' is dropped from abridged 'Harön', there remains the only possible radical with which 'Harön' is constructed, namely, the radical 'Har-'.

Taken substantivally, such Hebrew 'Har' means simply a 'mountain'. It is inevitably derived from the obsolete triliteral HRR, which is now restricted to substantival usage. Hence, the Hebrew poetic 'Herer' or 'Harär' denotes a 'mountain'.

Being constructed with a substantive, the Hebrew 'Har' (English 'mountain') and the suffixal '-ön' could not, of course, convey the idea of 'agency', but only of either 'likeness' or 'diminutiveness'. Thus, the Hebrew 'Harön' can only mean either 'the mountain-like' or 'the little mountain', or even, taking diminutiveness as an expression of endearment, i.e. 'dear mountain', which is extremely disputable unless we are well informed of the circumstances in which Amram, Aaron's father, coined such birthname for his eldest son, such circumstances is untold by the scribe of the Exodus. At all events, both 'little mountain' and 'dear mountain' are inappropriate, since 'littleness' in respect of huge things such as mountains is too disparaging to

be the first possible idea occurring to the mind of the naming father. It is also less likely to be an expressing of endearment, let alone the fact that the stem 'har' (mountain) never occurred as a personal proper name already in use by the Hebrews so as to suggest or allow its use in the diminutive, in like manner as the Arabs, who are quite familiar with such personal proper names as 'Jabal', 'Jubayl' and 'Jabala(t)', which mean respectively 'mountain', 'little mountain' and 'the mountain proper'.

Thus, we are left only with 'the mountain-like', which is the most appropriate appellative, since the notion behind the choice of such name is to assimilate the person named to a 'mountain' in such qualities or figurative connotations as possibly attached in the particular language, occasionally, the Hebrew language.

In fact, as contrasted with the English figurative use of the word 'mountain', which is almost restricted to the notion 'hugeness', the Hebrew equivalent 'har', as its Arabic equivalent 'jabal', rather connotes the figurative senses applied in English to the word 'rock', 'pillar', etc., that is, the notion 'strength', 'stability', 'firmness', 'support', etc.. Thus, the Biblical Hebrew 'harïm ha-'äm', which literally means 'mountains of the people', is a metaphor often used by the Israelites in reference to their 'elders' or 'chiefs'. These meanings of strength and support in the Hebrew 'Aharön', meaning the mountain-like, are magnificently spelt out in the Koran erudite Onomastics in respect of the name 'Aaron', as we soon shall see.

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'Aharön', the mountain-like, is eruditely explained in the following Koranic Verses in which Moses, having received the Divine Command of his Messengership to the Egyptian tyrant, implores the Almighty saying:

{"[Müsä (Moses)] said: 'O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness), And ease my task for me, and make loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech) [That occurred as a result of a brand of fire which Müsä (Moses) put in his mouth when he was an infant]. That they understand my speech, and appoint for me a henchman from my family;

Härün (Aaron), my brother. Increase my strength with him, and let him share my task (of conveying God's Message and Prophethood). That we may glorify You much, and remember You much. Verily! You are of us Ever a Well-Seer."

[Kor. Tä-Hä: 25-35]

In the original Koranic Verses translated above, the English 'henchman' (trusted helper) is more or less close to, but surely not the best equivalent of, the original Arabic 'wazïr', i.e. 'load-bearer', which is derived from the Arabic triliteral WZR, meaning to bear a (heavy) load, already met with and already full treated in our onomastic note on Abraham's father, Thara, Biblical 'Tärah'. Such Arabic 'wazïr' occurred in the whole Koran only twice, both to synonymously explain the Hebrew name 'Aharön', the mountain-like, once in the foregoing Koranic Verses, and the other in the following Divine Statement:

{"And indeed We gave Müsä (Moses) the Scripture [the Taurät (Torah)], and placed his brother Härün (Aaron) with him as a henchman."}

[Kor. Al-Forqän (The Criterion): 35]

Such choice, among all other possible Arabic equivalents of the Arabic 'wazïr' which synonymously explain the Hebrew 'Aharön', i.e the mountain-like, is by no means fortuitous. Undoubtedly, it testifies to the unparalleled Hebrew-Arabic bilingual erudition of the Koran, since the Arabic 'wazar', which is derived from same Arabic triliteral WZR, meaning 'shelter', 'refuge', etc., denotes specifically a 'mountain', by which to seek support in difficult situations.

As to the 'Knot' which Moses asked the Lord to loose from his tongue, Moses feared that, being of easily irritable character, he would be ill at ease and blocked in presence of Pharaoh if the tyrant deridingly retorted his plain arguments in God's Behalf, so he said addressing the Lord:

{"And my breast straitens, and my tongue expresses not well. So send for Härün (Aaron) (to come along with me). "}

[Kor. Aś-Śo'arä' (The Poets): 13]

Aaron is also explained straightly by 'support', 'strength', in the following Koranic Verses:

{"And my brother Härün (Aaron) is more eloquent in speech than me so send him with me as a support to confirm me. Verily! I fear that they will belie me. God said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our Äyät (proofs, evidences, verses, lessons, signs, revelations, etc.), you two as well as those who follow you will be the victors."}

[Kor. Al-Qaṣaṣ (The Narrative): 34-35]

Finally, Aaron is also explained by ironic Antonymy, in the Koranic narrative quoting Aaron apologizing to Moses that he could do nothing to prevent those among his people who committed the horrible sin of paying false worship to the 'golden calf':

{"...And he [Müsä (Moses)] threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. Härün (Aaron) said: 'O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are Zälimün (wrong-doers)!"} [Kor. Al-A'räf (The Battlements): 150]

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According to the horrible calumny recorded in scribal Pentateuch [Ex. XXXII: 21-24], Prophet Aaron himself was the maker of the golden calf to gratify the Israelites' idolatrous lust (no doubt inherited from the Egyptians) to pay false worship to man-made gods during Moses's lengthened absence on the Mount to receive the Divine Tablets.

Against such blasphemy on the part of the uninformed scribe, dishonouring one of the major Prophets of the Torah, the magnificent Koran precises in fact that it was not Aaron who made the golden calf but rather a man whom the Koran names 'As-Sämeriyy', an epithet wrongly understood by Koran exegetes to mean 'the Samaritan', i.e. a man from Samaria, who happened to be among the Israelites in the desert.

Instead of being grateful to the Koran for having rectified a gross blasphemous error in the scribal account, enough by itself to discredit

Pentateuchal authenticity and to deprive the so-called Moses's books of any legitimate claim to Divine Credibility, Koran opponents, either out of malice or because of mere unscholarship, rejoiced instead that the Koran, at least for once, was at last 'caught in the act' of telling a flagrant 'lie': How could any 'Samaritan' be found among the Israelites in Sinai Desert, while Samaria, his home, was far away in Palestine, which was yet not entered by Moses's folk?

A strong counterargument, indeed, which Koran scholars, until the publication of the present work, could not retort.

The problem with the Koran scholars in respect of 'As-Sämeriyy', as well as in respect of the Koranic 'sister of Aaron' as we shall see, was that they were, all without exception, ill-informed about the Biblical characters in Hebrew authentic sources, so they could not derive any meaning other than the 'Samaritan', from the Koranic 'As-Sämeriyy'.

Except for malice or unscholarship, Judeo-Christian Koran opponents, however, would have known the true meaning better. Instead, they went even so far as to deride the Koranic marvellous phrase 'la mesäsa!' (Keep off!), by which the miraculously erudite Koran intends to onomastically explain such epithet 'As-Sämeriyy'.

In fact, both the Hebrew 'Śomrön', the place-name, i.e. Samaria (Arabic 'As-Sämera'), and the Hebrew personal name 'Śemrön', i.e. Shemron (Arabic 'Sämer'), and in like manner, both the Hebrew gentile 'Śomröni', i.e. the Samaritan (Arabic 'As-Sämeriyy'), and Hebrew patronymic 'Śemröni', i.e. Shemronite, belonging to Shemron's clan, which is also rendered by same Arabic 'As-Sämeriyy', are all from the Hebrew triliteral ŚMR, which cognates the Arabic SMR, where the Hebrew ŚMR means to keep, keep off, while the Arabic SMR means to keep company, entertain, but also, in the doubled intensive, it means to nail, fasten tightly with a nail, same notion of keeping to. Hence, the Arabic 'mismär', i.e. a nail, is identical to the Hebrew 'miśmär', from the same Hebrew triliteral ŚMR, from which both the Hebrew 'Śomrön', a 'watching-place, i.e. Samaria, and the personal name 'Śemrön', 'watchful', i.e. Shemron, are derived. Shemron, Arabic 'Sämer', was indeed a son of 'Issachar', the ninth son of Jacob. Accordingly, the Shemronites,

Arabic 'Sameriyyün', are indeed Shemron's clan, a subdivision of Issachar's tribe, one of the twelve tribes of Israel forming Moses's folk in the desert of Sinai, not 'Samaritans' coming far away from Samaria in Palestine.

Now, Koran opponent's counterargument is reduced to 'zero': The man who made the golden calf, Koranic 'As-Sämeriyy', was not a Samaritan from Samaria, but simply a 'Shemronite', from among the Israelites themselves, related to Jacob (Israel) through Jacob's immediate grandson Shemron!

To remove any doubt concerning Koran direct intent to name a 'Shemronite' not a 'Samaritan', the miraculous Koran goes even so far as to onomastically explain Koranic 'As-Sämeriyy' by the marvellous phrase 'la mesäsa'!, i.e. 'Keep off!', which is identical to the Hebrew 'śemröni!', i.e. Keep off (me), imperative plural from the Hebrew ŚMR with Hebrew suffixal '-ni', i.e. me, which, in turn, is identical in sound and script to the Hebrew 'Śemroni', the Shemronite! The Koranic Verses runs as follows:

> ***{"[Müsä (Moses)] said, 'And what is the matter with you. O Sämeriyy? (i.e. why did you do so?)'. (As-Sämeriyy) said, 'I saw what they saw not, so I took a handful (of dust) from the hoof print of the Messenger [Jibrael's (Gabriel) horse] and threw it [in the mold]*** (1)***, i.e. into the fire in which were put the ornaments of the Fir'aun's (Pharaoh) people, or into the calf]. Thus my inner-self suggested to me.' Müsä (Moses) said, 'Then go away! And verily, your (punishment) in this life will be that you will say, 'Touch me not' and verily (for a future torment), you have a promise that will not fail, and look at your iläh (god), to which you have been devoted. We will certainly burn it, and scatter its particles in the sea."}*** [Kor. Tä-Hä : 95-97]

Such 'Touch me not' or 'Keep off me' (Koranic 'la mesäsa' and Hebrew 'śemrö-ni') is Koran marvellous explanation of the Hebrew 'Śemröni', the

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(1) I.e. the mold in which the golden calf was made. According to the Koran [Kor. Tä-Hä: 88], the calf made of golden objects stealthily borrowed from the Egyptians women at the night of the Exodus, but was strangely endowed with a lowing sound, said to be from hallowed dust trodden by the Angel Gabriel.

Shemronites, as if to say in Hebrew: "śemrö-ni, ki Śemröni ani", i.e. 'keep off me, because I am the Shemronite ('As-Sämeriyy)'.

Praised be He the Speaker in the Koran, Who taught by the pen, taught man what man knew not!

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As if to avenge Aaron's smaller part in Moses's Message, compared to Moses himself, who is the central character in the Torah, Pentateuchal scribes had to invent a parallel role for Aaron.

In assisting Moses with Aaron, we are told that God said to Moses:

> *{"See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy Prophet."}* [Ex. VII: 1]

He also said:

> *"When Pharaoh shall speak unto you, saying, show a miracle for you, then thou shalt say unto Aaron, take thy rod, and cast it before Pharaoh, and it shall become a serpent."}* [Ex. VII: 9]

This is to insinuate that Aaron was the performer of Moses's miracles!

Another scribal vagary concerning Aaron consists in designating him as the chief-priest of Moses [cf. Ex. XXVIII]: No priesthood shall be in Israel except by Aaron and Aaronites.

It should be stated first that priesthood of any kind, by anyone or under any form, is flagrantly incompatible with the truly monotheistic faith. The very 'Oneness' of God precludes imaging any mediacy between the Almighty and His creatures, fidels and infidels alike, each and all are in equal bondage before the Lord Creator. No sacral garment or sacral office is permitted in true monotheism to advantage anyone or any caste over another in the sight of the Only One God. Such is the case in Islam, monotheism proper, the only existing clergy-less religion. The Prophet (PBUH) himself was not a 'mediator' but properly a 'Messenger'. Since the first caliph in A.D. 632 and onwards under different caliphates up to the last Ottoman sovereign in A.D. 1918, 'ulemas' or scholars had no function other than to give freely and upon request unbounding counsel

(Arabic. 'fatwa') as to the decision to take or the course of action to follow in close observance of the letter and spirit of Koran and Hadith according to each one scholar's own understanding. This explains the emergence of Islamic different schools of interpretation or exegesis ('maḍäheb'), such as Hanafism, Shafeism, Hanbalism, etc., and the reason why the Arabic word 'faqïh', from the triliteral FQH, meaning to understand clearly, had come to mean a 'jurisprudent'. Such scholarship, of course, is by no means heritable, but only acquired by learning, which is unconditionally accessible to anyone so desiring, regardless of birth, wealth or social class. The natural result for such priestless Muslim society is to be wholly composed of laymen and to be ruled all along its history by a lay government in the proper sense. The fact that a legitimate Muslim government should legislate in close compliance with the Divine Commandments contained in the Koran and Hadith does not imply any 'clerical' interference in state affairs, contrary to what has ever been alleged by Western authors envious of the only existing clergy-less religion, as compared to papal Western Europe.

In fact, we personally have no doubt that such Aaronic priesthood was totally extraneous to Judaism as revealed to Moses, but later introduced in reminiscing imitation of another pagan priesthood whose overwhelming authority used to enchant the Hebrews during their enforced stay in Egypt, namely, Amon's priests, protectors of the Faith and guards of the Temple. No authentic faith, however, could deteriorate as readily as by the presence, and work, of such intermediaries; and such was indeed the regrettable outcome of post-Moses Judaism all along its minor Prophets culminating in Jesus. The Messiah, it is true, had already attacked and scandalized Jewish clergy, but Christianity in Europe soon managed to endow itself with even a stronger, more Amon-like, priesthood. When the winds of reform blew at last in Western Europe with the avowed objective to uproot such clergy, they regrettably did not differentiate between priesthood and true faith, with the lamentable outcome we all know for the place of true religion in Western civilization.

Such in scribal judgment was the basic revenge for Aaron's smaller part in Moses's Message: to acquire after Moses the exclusive authority, reserved to Aaron's dynasty, to interpret, and execute, the Divine Letter, to the extent that Moses's own dynasty passed unnoticed in the whole Biblical heritage.

In this respect the term 'levite', i.e. member or descendant of 'Moses-Aaron' own common tribe, which became to mean a 'priest', is somewhat misleading to the non-informed student of Judaism: only 'Aaronites' are entitled to such honour, unshared by any descendant of Moses. By 'levite' is meant in reality the 'Aaronite'.

In due course, the term 'levite' in reference to a 'priest' or a priest-like office holder, had to be displaced by the term 'Aaronite', Hebrew masculine 'Aharöni' and feminine 'Aharöniṭ', or 'baṭ-Aharön', i.e. 'daughter of Aaron'. Such was indeed Luke's reference to Elizabeth, Mary's aunt and mother of John, meaning by 'daughter of Aaron' a priestess, no less no more.

> *{"And he (Zechariah) had a wife of the daughters of Aaron, and her name was Elizabeth."}* [Luke. I: 5]

No reader in Luke's Gospel was puzzled by the term 'daughter of Aaron' applied by Luke to 'Elizabeth', John's mother, with about thirteen centuries separating her from Aaron brother of Moses. In fact, such daughtership is not physical one to Aaron; rather, it is a spiritual daughtership to the traditional head of Judaic priesthood, i.e. a Jewish conventionalism strictly meaning 'priestess', a 'woman religious', 'sister', etc.. Koran opponents, who were invariably Judeo-Christian born in Judeo-Christianism, pretended out of either sheer malice or at least self-avowed unscholarship that the Koran, by giving Mary mother of Jesus the epithet 'sister of Aaron', with some thirteen centuries separating Elizabeth's niece from Aaron, was committing a grave slip of the tongue revealing its totally confused knowledge of Biblical writings naming a certain 'Mary' (Hebrew 'Meryäm', English 'Miriam') as sister of Moses and Aaron, mistaking the latter for the former, in the following Koranic Verses quoting Mary's folk reprimanding her when she came unto them carrying her fatherless babe, accusing the unmarried woman of having fornicated:

> ***{"...They (Mary's folk) said, 'O Mary! Indeed you have brought a thing Fariyya (an unheard mighty thing). O sister of Härün (Aaron)! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."***
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> [Kor. Maryam (Mary): 27-28]

Not puzzled by, or at least ignorant of, Luke's 'daughter of Aaron', i.e. Elizabeth, Mary's aunt, all aforementioned Koran opponents rejoiced in catching the Koran in the act of mistaking Mary, mother of Jesus, for a thirteen hundred-year earlier sister of Aaron. Such malicious or pseudo-scholarly Koran opponents, authors of such self-defeating criticism, counted of course on that their readers, especially Koran scholars, who are unfamiliar with such Judaist technicalities, would not recognize in Koranic 'sister of Aaron'(1) a simple religious 'sister' or a woman priest in reference by the Koran to Mary's service in the Temple by the side of Zechariah, her aunt's husband:

{"...Every time he [Zakariyya (Zachariya)] entered Al-Mihräb (sanctuary) to (visit) her, he found her supplied with sustenance. He said, 'O Maryam (Mary)! From where have you got this?' She said, 'This is from God.' Verily, God provides sustenance to whom He wills, without limit."}

[Kor. Äl 'Emrän (The Household of 'Emrän): 37]

Such was the allusion by Mary's folk to her religions career, incompatible with the crime of fornication that, in their first opinion, she had committed, as if to have said: O Aaronite! How couldst thou have done what thou didst? How could a 'nun' do such thing?

By quoting Mary's folk with such thorough knowledge of their own Jewish meticulous terminology, the Miraculous Koran challenges in fact such worthless pseudo-scholars of its inveterate opponents and proves, once again, that the Speaker in the Koran throughout is the Almighty, the All-Knowing, blessed be His names.

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(1) Overwhelmed by the Orientalistic counterargument, Koran scholars up to this day helplessly contented themselves with explaining Koranic 'sister of Aaron' as meaning 'she who is as pious as Aaron', which is no good, since the pious Aaron could not be held, alone, the supreme example of piety. Yet, Koran scholars, until the publication of the present book, could not do better.

XXXII. Pharaoh
(Kor. 'Fir'awn')

The Old Egyptian 'Pharaoh' (Biblical 'Par'o' and Koranic 'Fir'awn') is derived from the Old Egyptian 'per' (house)+ Old Egyptian "a' (great), fused into the Old Egyptian 'Per"ä' which literary means 'the great-house', a royal title held by Egyptian kings in like manner as the Ottoman sovereign was referred to as 'the Sublime Porte'. Used first to denote 'the royal palace', i.e. the king's 'great-house', that is to say a 'place-name', the Old Egyptian 'Per"ä' never occurred in reference to the king's person, i.e. a 'person-name', in such manner as to say, 'Pharaoh said', 'Pharaoh went forth' or 'Pharaoh died', meaning the king himself, not his 'great-house' until the XIX dynasty which was founded in 1304 B.C.(1) by Ramses I whom we may call, with absolute scientific certainty, the first Pharaoh of Egypt. Accordingly, any reference to ancient Egyptian kings or ancient Egyptian civilization as 'Pharaonic' in general, proves to be unscientific loose usage since Pharaonic Egypt began with the Ramsessids in the early 13th century B.C. and not before.

Hence, the meaning and date of the first use of the Old Egyptian 'Per"ä' as a person name designating the king himself in person not his 'great-house' or palace, were totally unknown to any human before the fortunate

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(1) For the meaning of Old Egyptian 'Per"ä' and the date of its first use as a person-name, see, A. Gardiner, Egyptian Grammar, op. cit., p.75.

decipherment of 'Rosetta Stone' inscriptions around the first half of the 19th century A.D.. Of course, such meaning and date also were beyond the reach of any 'human' Pentateuchal scribe compiling his work from remote reminiscences in the aftermath of David and Solomon absolutely not before the eighth century B.C. when, several centuries after the Exodus, the Israelites had to lose any knowledge of such Old Egyptian vernacular with which they were well-acquainted during the time of Moses and Aaron.

Out of such ignorance, by all means justified, Pentateuchal scribes could only 'guess' that the Old Egyptian 'Per'ä' [Biblical 'Par'o' (modified under the influence of Coptic 'Parro')], would mean vaguely a 'king' and, hence, it was legitimately applicable to any Egyptian king who ruled Egypt. Thus, as early as Abraham, who was scribally situated two centuries before Joseph, the 'Pentateuchal' king of Egypt is systematically termed 'the Pharaoh', unwarranting any distinction among 'the Pharaoh of Abraham', 'the Pharaoh of Joseph' or 'the Pharaoh of Moses'.

Such misinterpretation and misuse, which is only criticizable in respect of humans, are not at all permitted in any 'holy' text claiming, or rather claimed, to be truth-telling as being thoroughly Divine to the letter.

By contrast, the shrewdly erudite Koran, which was revealed at least twelve centuries earlier than Jean François Champollion and his followers, does not only explain the Old Egyptian 'Per'ä' (Pharaoh), which was then enigmatic, as meaning the Great-House, by its scholarly Arabic synonym 'Aṣ-Ṣarḥ', i.e. massive building, castle, great palace, etc., restricting the use of the Old Egyptian title to Moses's Pharaoh alone and never to the other Egyptian king spoken of in the Koran, i.e. Joseph's, but it also, and miraculously indeed, designates the Egyptian monarch drowned in the Gulf of Suez as being 'Pharaoh-of-Pillars' (Fir'awn-ḍul-Awtäd), i.e. Ramses II in person, as we shall soon see.

This very instance of Divine Omniscience, among so many others in the Noble Koran, is by itself enough to demonstrate that the Koran is the only remaining Authentic copy of Divine Revelation and that Islam, by virtue of its Glorious Book, is the only remaining true religion.

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Up to the present day there is no historic evidence from Egyptian annals substantiating on a scientific basis even the mere existence of some people or tribe bearing the name 'Israel', except an inscription by the Egyptian monarch 'Merinptäḥ', son and immediate successor of Ramses II, on a partly preserved tablet found in Merinptäḥ's funerary temple and therefore named 'Israel tablet', the only once the name 'Israel' was ever 'uttered' in any Egyptian record. Speaking of his Libyan campaign and his (doubtful) victories in Asia, Merinptäḥ's inscription says: 'Yenʿam' became as if it never was; 'Israel' destroyed and seedless; 'Ḥöru', i.e. Palestine and surrounding areas, by Egypt widowed(1).

In spite of Egyptologists' doubts questioning Merinptäḥ's so-called victories in Asia or even any move by such monarch in the direction of the East, for the one good reason that he was occupied all along his 11-year reign with pushing back Libyan incursions from the West, the solid fact remains that Merinptäḥ, the immediate successor of Ramses II, knew of the existence of some people called Israel 'eastward' of Egypt, whom he hated very much as to cherish the wish of seeing them destroyed and seedless. We know that the Israelites, descendants of the man 'Jacob', were first found in Egypt, never existed before elsewhere as a community or a tribe either in Palestine or in the way to Palestine (desert Sinai), except after, and only after, their departure or flight from Egypt under the Pharaoh in question, who tried to pursue them across the sea into desert Sinai and drowned during such pursuit. There is no doubt that neither Merinptäḥ nor even any of his successors could be the drowned Pharaoh. That is because he would have not been able to survive his own death and return sound and safe to his capital writing and inscripting such presence of the 'Israelites' eastward of Egypt.

Now, we can understand from the foregoing solid facts that:

1) The Koranic 'Pharaoh', unlike the loose Biblical usage, is used as a proper name restricted to the drowned Pharaoh in person compared to the only other Egyptian monarch mentioned in the Koran, i.e. Joseph's.

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(1) Translated from Ahmed Fakhry's Arabic 'Miṣr-ul Firʿawneyyah' (Pharaonic Egypt), published by The Anglo-Egyptian Library, Cairo, Egypt, 6th impression, 1989, P. 376 and footnote.

2) Ramses I, the founder of the XIX dynasty, is the first possible Egyptian Pharaoh in respect of whom such royal title became to be used in designation of the person of the king but not his palace.

3) Israel, the people or tribe, could not be 'perceived' eastward of Egypt except after their miraculous crossing into the desert of Sinai under the drowned Egyptian monarch.

4) Merinptäḥ, the author of the inscription on the so-called Israel tablet narrating his real or imaginary war against the Israelites eastward of Egypt, is, himself and all his Pharaonic successors, the first impossible Pharaoh of Exodus.

5) Ramsessids, the first Egyptian Pharaohs in the Koranic sense who preceded Merinptäḥ (Ramses I, Stety I and Ramses II father of Merinptäḥ), are the only three Egyptian Pharaohs in whom we can recognize the famous Pharaoh of Exodus designated in the Glorious Koran.

Then, we are scientifically in our right to derive the following most important corollary:

1) The Israelites fled into the desert of Sinai before Merinptäḥ.

2) Their pursuer, the drowned Pharaoh, was no other than either Ramses II, his father Stety I or, at most, his immediate grandfather, Ramses I, the founder of the XIX dynasty.

At all events, neither Stety I nor Ramses I could have been the Pharaoh cursed in the Koran.

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One important question which is hardly discussed or settled by commentators is: How could the Israelites, after their flight into the desert of Sinai, have remained there, according to the Biblio-Koranic narrative, for a period of forty whole years, unbothered by any retaliatory action from the West by the Egyptians? What could have impeded the drowned Pharaoh's immediate successor from seeking his revenge with the fugitives in Sinai who had occasioned his own father's death? Could not an Egyptian

military force march on Sinai, destroy the Israelites into pieces, or bring them back in shackles to the new Pharaoh?

For such to be the case, i.e. for the Israelites to found a forty-year safe refuge in Sinai, unbothered by the Egyptians, while a retaliatory campaign would have sufficed to exterminate the Israelites and reduce them to seedlessness, as imagined by Merinptäḥ's wishful-thinking on the so-called Israel tablet, Egypt must have been then living in a literally chaotic situation, forcing Pharaoh's successor to seek Egypt's own survival, in the face of a very disordered internal condition, and in the face of Egypt's enemies seeking to profit the most fortunate occasion. Indeed, the tenth 'plague' which drowned Pharaoh in the Gulf of Suez drowned with him Egypt's military force and brought about, not only a sudden breakdown of the State, but also and in particular, an irreversibly declining situation from which Egypt could hardly recover.

Now, for Ramses I to have been the drowned Pharaoh, his immediate successor, Stety I, ought to have been the Egyptian monarch who had to face such post-drowning situation, which was not at all the case. Stety I, who ruled about thirteen years after his father, was in every respect one of the greatest monarchs Egypt ever had. During his relatively short 13-year reign, Egypt prospered in every direction, as well as in art and architecture. Of course, Egypt was impossible to flourish under the pressures of post-Exodus chaos. In addition to his deterring campaigns West and South and his victorious wars in Asia, passing, of course, by the desert of Sinai, Stety I stabilized the Empire's Eastern borders at only a short distance to the South of Modern Beirut. This, alone, excludes the possibility of any fugitive Israelite in Sinai. By the mere fact of prospering Egypt under Stety I, his immediate predecessor, Ramses I, could absolutely not be the Pharaoh of Exodus.

Could, then, Stety I be himself the drowned Pharaoh?

The same impossibility applies here too; moreover, it is more flagrant. Had Stety I been himself the Pharaoh whose drowning was responsible for such post-Exodus general chaos, he could not at all have been immediately followed by his son, Ramses II, the most illustrious king in Egypt's history. His relatively too long 67-year reign was for Egypt a period of unparalleled

grandeur and stability, except for some troubled years preceding his death, as if to foretell the forthcoming deterioration. Indeed, if greatness is to be measured by prestige, absolute authority, arrogance, self-glorifying monuments almost all along the country (even if they are, for a good deal, ancestral ones which have been boldly self-appropriated through added or modified inscriptions), then Ramses II is the greatest of all Egyptians monarchs, and so he was, indeed, in the eyes of all modern historians of ancient Egypt. Such fact alone argues against the possibility for Stety I to have been himself the drowned Pharaoh, since his immediate successor, Ramses II, could by no means have been the post-Exodus monarch.

Now, since we have among the Ramsessids, the first Egyptian 'Pharaohs', only three monarchs (Ramses I, Stety I and Ramses II) preceding the fourth Ramsessid, the first eligible post-Exodus Pharaoh, both Ramses I and Stety I have to be categorically excluded as possible Pharaohs of Exodus.

Hence, Ramses II, and no else, is himself, with no doubt, the Pharaoh cursed in the Koran, unto whom Moses was sent, by whom Moses was denied, and whom God punished by drowning in the Gulf of Suez around 1225 B.C. or 1223 B.C. as preferred by later Egyptologists based on later archaeological foundings.

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Throughout the whole Koran, the name 'Pharaoh' does not occur as a royal title common to several persons by virtue of their monarchal status, but only in designation of one and the same individual throughout, i.e. Moses's adoptive father, whose daughter (in scribal Pentateuch) or whose wife (in the thoroughly truth-telling Koran)[1], delivered Moses from the water. 'Pharaoh' is the one whom the Glorious Koran discribes saying:

{"Verily, Fir'awn (Pharaoh) exalted himself in the land[2] and made its people sects, weakening (oppressing) a group (i.e. Children of Israel) among them, killing their sons, and letting

(1) Or rather the 'daughter-wife' of Ramses II, recorded to have wedded three of his own daughters.

(2) That is, in 'Egypt', the word 'land', Arabic 'ard', being Koran miraculous translation of Egypt's name in the Hieroglyphic, as we shall see in our onomastic note on Egypt.

their females live. Verily, he was of the Mufsidïn (i.e. those who commit great sins and crimes, oppressors, tyrants, etc.)."]

[Kor. Al-Qaṣaṣ (The Narrative):4]

Such corruptor in the land was, himself, the Pharaoh of Exodus.

Among all other possible Pharaohs, Ramses II, by virtue of his 67 years of reign, becomes the only 'Pharaonic' reign capable of comprising events from Moses's birth until at least Moses's mission beginning forty years later, let alone the span of time required for the 'Pharaoh-Moses' dual to end on the despot's death in the sixty-seventh year of his reign(1).

Yet, according to the scribe of the Exodus, the Pharaoh who adopted Moses could not be himself the Pharaoh of Exodus, since the former 'Pharaoh' died while Moses was still in Midian [Ex. II: 23]. Aged forty years when he first met the Pharaoh of Exodus bearing the Divine Message [Ex. VII: 7], Moses would have been no less than thirty years old when he left Egypt for Midian [cf. Kor. Al-Qaṣaṣ (The Narrative): 27-28].

We also know from the same scribe that Moses's adoptive father must have been himself a 'Ramsessid'. That is because we have been told that under the king in question, the children of Israel were forced to build for Pharaoh 'treasure cities, Pithom and Raamses.' [Ex. I: 11]. Such city 'Raamses', which is inevitably the ancient historic 'Per-Re'meseso'(2), i.e. House of Ramses which was built or completed by Ramses II to the North-East of Egypt, could only be so named after a king called 'Ramses'.

Again, we know from Egyptologists that the first 'Ramses' -also the first 'Pharaoh'- in the whole history of monarchal Egypt was Ramses I, who

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(1) According to the Pentateuchal scribe, Moses died at the age of 120 years, after forty years from the Exodus, which means that Moses was 80 years old when the Exodus began, forty years after the beginning of Moses's Divine Mission in Egypt. This is retorted by the mere fact that Ramses II reigned only 67 years. The reconciliatory allegation that Moses was delivered from the water by a predecessor or Ramses II is more obscuring since it would aggrandize Moses's longevity already exaggerated in the Biblical account faithful to scribal tradition regarding Biblical heroes.

(2) 'Ramses' is the conventional English form adopted for 'Old Egyptian' R'-ms-sw (pronounce: Re'meseso) meaning 'born to Re'', i.e. born to the sun-god.

ruled for less than 2 years after which he was succeeded by Stety I whose reign lasted for 13 years only and then succeeded by Ramses II, who ruled 67 whole years.

Then, Moses could not have been adopted by any 'Ramsessid' thirty years before the accession of Ramses II to the throne of Egypt, since both Ramsessid predecessors of the latter, Ramses I and Stety I, ruled together no more than fourteen years.

Thus, Ramses II, and none else, should have been himself both the Pharaoh of Exodus as well as Moses's own adoptive father.

As to the king of Egypt narrated to have died during Moses's stay in Midian [Ex. II: 23], such was an invention by the uninformed scribe who never bothered by any of his own account inconsistencies or perhaps it was an apologize for the fugitive Moses's sudden decision to come back to Egypt where he was still wanted for 'murder', and daringly face the 'same' king from whom he fled to Midian some ten years earlier [cf. Ex. IV: 19]. In fact, such apology is out of place, since God protects His Messengers:

> ***{"He said, 'My Lord! Verily, I fear that they will belie me, and my breast straitens, and my tongue will not be fluent. So send for Härün (Aaron) (to come along with me). And they have a charge of crime against me, and I fear they will kill me. God said, 'Nay! Go you both with Our Signs. Verily! We shall be with you, listening."}*** [Kor. Aś-Śoʿarä' (The Poets): 12-15]

> ***{"He said, 'My Lord! I have killed a man among them, and I fear that they will kill me. And my brother Härün (Aaron) he is more eloquent in speech than me so send him with me as a helper to confirm me. Verily! I fear that they will belie me. God said, 'We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our Äyät (proofs, evidences, verses, lessons, signs, revelations, etc.), you two as well as those who follow you will be the victors. "}*** [Kor. Al-Qaṣaṣ (The Narrative): 33-35]

Not yet a Prophet, the man Moses naturally had to flee to Midian from the Pharaoh because of killing one of his Egyptian subjects. But, being

a Prophet who bears a Divine Message, Moses should have no fears from returning to the same Pharaoh under the Divine Protection.

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As recorded by Egyptologists(1), Ramses II was remarkably prolific. He was Already father of two sons when he acceded to the throne most probably at the age of 25 years. He ended his 67-years reign with at least 59 daughters and some 79 sons, many of whom from his many concubines and secondary wives, in addition, of course, to his 'official' wives from amongst are the royal princesses. He is also recorded to have committed the horrible incest of having wedded three of his own daughters(2), but preceded in 'such practice' by the priestly king, Ikhnaton(3), who shamelessly married his own flesh and blood, "Ankhsen-pa-aton', which was then twelve years old only, so that his daughter might, according to apologetic Egyptologists, bear him an heir to the throne which her mother, Nefertiti, could not.

I do not personally agree with such sympathizing Egyptologists justifying Ikhnaton's crooked conduct in terms of throne considerations cherished by their most admired Ikhnaton, the high-priest and self-appointed vicar of Aton, conceived as the sun's disk beaming life into the whole creation(4).

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(1) Ahmed Fakhry, 'Pharaonic Egypt', op. cit., p.374.

(2) Ibid., p.374 and footnote.

(3) Ibid., p.333.

(4) The cult of Aton (lit., disk of the sun) was in fact known in ancient Egypt no less than one thousand years earlier, but Ikhnaton's innovation was to substitute his heliolatrous Aton for Egypt's supreme deity, Amon, lit., the hidden-one, so that he might displace Amon-priests in favour of his own priesthood as self-appointed vicar of Aton, the only 'god' worthy of true worship. His so-called religious revolution was no more than a petty war among priests ending on a total defeat of Aton immediately after the 'vicar's' death. In spite of their essentially atheistic temperament, Ikhnaton's modern admirers inconsistently exalt him for having been in their judgment the introducer of monotheism in pre-revelation religions and the precursor of all God's Prophets and Messengers, particularly Moses, influenced, so to say, by Ikhnaton's unprecedented monotheistic teachings. By so doing, such disguised atheists do not only deny Divine Revelation received by Moses and other Prophets while, themselves atheists, glorifying Ikhnaton's monotheistic tendencies, but they also and in particular demonstrate their utter ignorance of true monotheism. In fact, according to modern astronomics, =

In fact, any female within or even outside the royal palace other than his own daughter could have been eligible to satisfy the wish of having his own royal son. Ikhnaton had been only motivated by a mere 'raison d'état' concerning the succession to the throne and not by a morbid sexual lust for the poor infant, who was soon abandoned the day she bore him instead another copy of her own sex ('Ankhsen-pa-aton, junior) and then given to a very young prince (only nine years old) whom Ikhnaton proclaimed to be his immediate successor, i.e. future Tutankhamon(1).

Nor do I intend to dwell on the definition of such crime named 'incest' as understood in ancient Egypt's socio-religious system which, as we know, frequently permitted 'brother-sister' royal marriages. However, we never knew of any 'pre-Ikhnaton' precedent of a 'father-daughter' marriage. For, in the ancient world, as we should know, such maddened, self-deifying despots were literally their own self-legislators and, in this capacity, they cannot be judged or criticized according to any legal standard or moral code, be it theirs or ours.

But I do intend to sermon so many Egyptologists, historians and literary men, by whom Ramses II (Pharaoh proper) is too 'great' among all Egyptian monarchs to be himself the one cursed in the Koran. Ramses II had not any such 'raison d'état' forcing him to wed three of his own daughters except paranoid despotism inflated by stupid self-deification. The man, as stated earlier, was so generous in male reproduction as to have some 79 sons of his own from as many partners as capable of such prolific male reproduction.

= 'our' sun, Ikhnaton's Aton, is but one sun, among many millions of known, and unknown, even bigger 'ones' circulating the unfathomable cosmic space; viewed by true monotheists, all such celestial bodies, as indeed the whole cosmos, are created and governed by the One True God, advocated by all God's Prophets and Messengers, the God apart of Whom everything is by Him created. To be true, if abstractionism is to be preferred to symbolism in the philosophical sense, then Amon, the hidden-one, deified by Ikhnaton's opponents, is to be preferred to materialized Aton, disk of the sun, since the former is nearer to the Ineffable God spoken of by Moses as well as by all Moses's predecessors and successors alike. In my opinion, Amon, the hidden-one, was a trace of the noble monotheistic creed held by ancient Egyptians before recorded history, but later obscured by self-serving priesthood, real author everywhere of subsequent polytheism.

(1) Op. cit., loc. cit.

At any case, to reconcile Biblical 'Pharaoh's daughter' with Koranic 'Pharaoh's wife' responsible for the survival of Moses, the person in concern might have been both Pharaoh's daughter and Pharaoh's wife, i.e. one of the three daughters whom Ramses II had wedded.

But, for such to be the case, it should be recalled that the day in which he acceded to the throne, Ramses II was already father of only two sons (no daughters). Hence, such 'daughter-wife', who was inevitably born after Ramses II's accession to the throne, could only be wedded by her father no earlier than the fifth year of his reign. Accordingly, for Moses to be delivered from the water by such daughter-wife, he would have been born in the 15th-20th of Ramses II's reign; thus, Moses would have been 47-52 years old when the Exodus began, not 80 years old as told in scribal Pentateuch.

Granted that the uninformed scribe is capable of both or either one of two errors, namely (I) it was Pharaoh's daughter not Pharaoh's wife who delivered Moses from the water, or (II) the Exodus began when Moses was 80 years old, we firmly state that Moses was delivered from the water by Pharaoh's wife, be she herself or not Pharaoh's own wedded daughter.

For my part however, I am strongly inclined to believe, judging Ramses II by his depraved character, that it was Pharaoh's daughter-wife all right, most probably the first in a series of three father-wedded daughters, the one who could have kept her royal title, 'Pharaoh's daughter', for several years of 'forced' indoor marital relations with the concupiscent paranoid, before the official wedding ceremonies took place. Based on the following erudite Koranic Verse, I also believe that the poor child so disliked such queer fatherly relations which extremely offended her inner feelings that she said at last:

> ***{"My Lord! Build for me a house with You in Paradise, and save me from Fir'awn (Pharaoh) and his work, and save me from the evil-doing folk!"}*** [Kor. At-Taḥrïm (Prohibition): 11]

The poor daughter preferred a Hereafter 'house' with the Lord in Heaven, to the 'Great-House', i.e. Pharaoh, and her folk.

Such marvellously miraculous comparison put in the mouth of the poor daughter-wife who was incessantly raped by her own self-dishonouring

father, is equally one instance of Koran erudition proving Koran knowledge of the notion 'house' in the Old Egyptian 'Per'ä' (Pharaoh) which literary means 'Great-House'.

Praise be unto the Speaker in the Koran, the Almighty and the All-Knowing!

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Now, if Ramses II, as demonstrated earlier, was himself the 'Pharaoh' who was so vehemently denounced in the Bible and in the Koran, and supposing that such Pharaoh had ever physically existed against atheistic Egyptologists unbelieving in any Divine Revelation, how could Egyptian annals recorded on temples, obelisks, monuments, tablets, etc., have been so silent both about the drowned Pharaoh and about the catastrophic event which overnight drowned with him a huge army, Pharaoh's court, leaders and ministers?

Yet, for authoritative Egyptologists, being faithful or unbelievers, such silence proves noting. Such temples and monuments are erected by order of the king or the ruling class including the clergy. Inscriptions thereon narrate only monarchal glorious deeds and achievements, but not a single defeat or misfortune, let alone the teasing story of a Pharaoh drowned with his army in the Gulf of Suez by a gang of 'strangers' fleeing into Sinai from the face of the 'Great House'.

Out of jealous admiration for great ancestors or near predecessors, petty monarchs used to inflate their small, restricted expeditions into colossal victories or even imagine quixotic military adventures such as inscribed on 'Israel tablet' where irritated Merinptäḥ related his visionary campaign in Asia eastward of Egypt, while totally absorbed in his wars with the Libyans.

In a manner not too much different from tomb-thieves' practices, smaller or less wealthy kings used to 'borrow' for their own sepulchres or funerary temples stones from ancestral ones or rewrite new inscriptions on already used stelae.

With paranoid Ramses II, the practice went even bolder. Notwithstanding his remarkable, almost everywhere present, architectural activity, which are by all means the greatest in Later Kingdom and downwards, Ramses II

was too self-conceited to see the great 'Hall of Columns' in Karnak, for only one example, mentioned in association with his immediate grandfather, Ramses I, who really initiated it, or with his father, Stety I, who really completed it, but the 'great' Ramses II made every effort to make believe that the whole architecture belonged to himself, by literally covering the columns with inscriptions of his own, narrating his own achievements and overshadowing similar inscriptions by either his father or grandfather, with the result that such great architectural work became attributed to Ramses II, seldom associated with Stety I or Ramses I.

Such 'Hall of Columns', as conventionally translated into English from the Old Egyptian 'Yonït' (plural form of the Old Egyptian 'Yön', i.e. pillar, column, etc.) ought preferably to have been rendered 'Hall of Pillars', not of 'columns'. As a modern visitor of the site could observe, such 'columns' in the 'Hall of columns', which are now unroofed, were originally built, not as ornamental elements of the famous architecture, but to 'support' a gigantic roof of colossal weight. The English 'pillar', as an English-speaking person would readily agree, better conveys the notion of 'support' in its first sense, rather than the English 'column', which conveys in its first sense the notion of 'ornament'.

In a subtle Koranic reference designating in person the drowned Pharaoh among all other Egyptian kings, the Pharaoh in question is twice given [Kor. Ṣäd: 12 and Kor. Al-Fajr (The Dawn): 10] the epithet 'Ḏul-Awtäd', literally meaning 'he-of-pillars' and precisely 'Pharaoh-of-Pillars', distinguishing among all other possible 'Pharaohs', Ramses II, the Pharaoh who appropriated to himself the 'Hall of columns' or rather the 'Hall of pillars', in a manner that such great Egyptian architectural work has been no more associated with a Pharaoh other than him.

Of course, such information was beyond the reach of any human contemporary of the Koran, and is still so thirteen centuries later.

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As to Old Egyptian 'Per‘ä' (Pharaoh), literally meaning 'Great-House', which was absolutely unknown by any human contemporary of the Koran in the early 7th century A.D. and downwards until the middle of the 19th century A.D., it is magnificently explained by the perfect Arabic synonym

'Ṣarḥ', which is derived from the Arabic triliteral ṢRḤ, meaning primarily to be clear, manifest, pure, glaring, unmistakably recognizable from afar, said of a lofty palace, building, etc.. Hence, the noun 'Ṣarḥ", i.e. 'castle', 'mansion', 'great building', etc., comparable with the Hebrew 'Ṣerïḥ', i.e. 'tower', which is derived from the cognate Hebrew triliteral ṢRḤ. Thus, the Koranic 'Ṣarḥ' is the best erudite Arabic equivalent of the Old Egyptian 'Per'ä' (Pharaoh), or 'Great-House'.

Such miraculous onomastic translation of the Old Egyptian 'Per'ä', simply unattainable by any human living in the early 7th century A.D. and downwards until the middle of the 9th century A.D., is given with generous scholarship in the following two Verses of the Magnificent Koran:

{"And Fir'awn (Pharaoh) said: 'O chiefs! I know not that you have an god other than me, so kindle for me (a fire), O Hämän, to bake (bricks out of) clay, and set up for me a great-building (Ar. 'Ṣarḥ') in order that I may look at (or look for) the God of Müsä (Moses); and verily, I think that he (Moses) is one of the liars."}

[Kor. Al-Qaṣaṣ (The Narrative): 38]

{"And Fir'awn (Pharaoh) said: 'O Hämän! Build me a great-building (Ar. 'Ṣarḥ') that I may arrive at the ways. The ways of the heavens, and I may look upon the God of Müsä (Moses) but verily, I think him to be a liar..."}

[Kor. Ġäfer (The Forgiver): 36-37]

If the Old Egyptian 'Per'ä' is substituted for the word "great-building" in [Kor. Ġäfer (The Forgiver): 36] mentioned above, then we should have the following sentence: And Per'ä said, O Hämän, build for me a Per'ä! Where the Arabic 'Ṣarḥ' is perfectly synonymous with the Old Egyptian 'Per'ä', the ultimate origin of English Pharaoh, i.e. 'Great-House'.

Let alone the miraculous contrast of a house in Heaven to Pharaoh's wife (the Great-House) in [Kor. At-Taḥrïm (Prohibition): 11] cited earlier.

O Speaker in the Koran! Glorified be Thy names, the All-Powerful, the All-Creating and the All-Knowing!

XXXIII. Hämän

Hämän is a purely Koranic figure. He is not mentioned anywhere either by name or function in scribal Pentateuch. Also, he is not identified in any Old Egyptian papyrus or monument. In the Koran, Hämän appears as an important Egyptian figure in Pharaoh's court, assisting the Egyptian tyrant in his common struggle against Moses.

Occurring only six times in the Koran against seventy-four times for his master, Hämän is always cited in association with the Egyptian monarch, next to him and never preceding him, either receiving orders from his master, when he was commissioned by Pharaoh to build the 'Ṣarḥ' [Kor. Al-Qaṣaṣ (The Narrative): 38 and Kor. Ġäfer (The Forgiver): 36] as referred to in our onomastic note on Pharaoh, or standing as commander-in-chief of Pharaoh's army, in charge of the oppression of the Israelites, sharing with Pharaoh the latter's fears from them:

> ***{"And We (God) wished to do a favour to those (children of Israel) who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors. And to establish them in the land, and We let Fir'aun (Pharaoh) and Haman and their hosts receive from them that which they feared."}*** [Kor. Al-Qaṣaṣ (The Narrative): 5-6]

God has put both Pharaoh and Hämän in one basket:

> ***{"Then the household of Fir'awn (Pharaoh) picked him (Moses)***

up (from the water), that he might become for them an enemy and a (cause of) grief. Verily! Fir'awn (Pharaoh), Haman and their hosts were sinners."} [Kor. Al-Qaṣaṣ (The Narrative): 8]

In these four times where Hämän is mentioned by name in the Koran, he appears so close to Pharaoh, but also subordinate to him as enough as to justify the view held by all Koran scholars until the publication of the present work that Hämän was Pharaoh's minister or 'vizier', a statesman who was equally concerned with Pharaoh about possible dangers for the state from the growing Israelitic community in Egypt.

Unfortunately, no Koran scholar has yet paid due attention to the fifth and sixth times in which Hämän occurs in the Koran as head of a party who was independently addressed by Moses's message on equal footing with Pharaoh in a triad composed of Pharaoh, Hämän and a certain Israelite, Qärün[1], according to the following two Koranic Verses:

{"And (We destroyed also) Qärün, Fir'awn (Pharaoh), and Hämän. And indeed Müsä (Moses) came to them with clear portents, but they were arrogant in the land, yet they could not outstrip Us (escape Our Punishment). So We punished each (of them) for his sins...."} [Kor. Al-'Ankabüt (The Spider): 39-40]

{"And indeed We sent Müsä (Moses) with Our Portents and a manifest authority. To Fir'awn (Pharaoh), Hämän and Qärün, but they called (him): 'A sorcerer, a liar!'."}

[Kor. Ġäfer (The Forgiver): 23-24]

How could an Israelite in Egypt (Qärün) or even any Egyptian, be he Pharaoh's vizier or army-leader (Hämän), be of any avail -beside Ramses II- so as to deserve Moses's attention or to justify the need for a Divine Message to address any of them in association with Pharaoh? How could such two 'valets', Hämän and Qärün, however being influential since they might have been in Pharaoh's court, be equally included in a Divine Message addressed their 'master'? Was Egypt under the 'great' Ramses II a three-headed country?

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(1) The subject of our next onomastic note.

The miraculous Koran, which was revealed in the early 7th century A.D., narrates the truth which was then humanly unknowable, as we shall soon see.

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Similar to the Egyptian 'Hämän', the Israelite 'Qärün' is a purely Koranic figure who is not mentioned either by name or function in any Biblical writings(1), nor in any Old Egyptian papyrus or monument. According to the Koran, Qärün was an Israelite:

{"Verily, Qärün was of Müsa's (Moses) people, but he behaved arrogantly towards them..."} [Kor. Al-Qaṣaṣ (The Narrative): 76]

It is indisputable that any Israelite under Ramses II could not possess such powers as to oppress his own community in Egypt unless being delegated by Ramses II himself. Qärün could have been indeed a certain 'quisling' whom Pharaoh appointed to rule over and persecute the children of Israel in Egypt.

As an Israelite, who was presumed to believe in the One True God of his fathers, Abraham, Isaac and Jacob, such Koranic figure could not receive the Divine Warning on the same level as that of the pagans Hämän and Ramses II. Qärün ought simply to be reminded of the good old faith from which the majority of the Israelites had deviated just to seek favour with their polytheistic Egyptian masters.

Supposing that Qärün, "the Israelite", whose Hebrew name shall receive full treatment in our next onomastic note, ought to be addressed independently of Ramses II, why, then, should "the Egyptian" Hämän?

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Soon after Ikhnaton, the introducer and self-appointed High-priest of Aton's cult, Ikhnaton's so-called religious revolution died with him and Amon's priesthood, which was formerly persecuted, had to take their total

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(1) Qärün was wrongly identified by uninformed Koran opponents as being the Biblical 'Qöraḥ' [Num. XVI]. Yet, this is a clumsy allegation to be refuted in our onomastic note on 'Qärün'.

revenge. Nothing was left to remind of the 'damage' done by Ikhnaton except one important lesson which both the Palace and the Temple had thenceforth to keep in mind and never to forget: Neither the King nor the High-priest could survive the other. Full support by the established priesthood is 'sine qua non' for prosperous monarchy, and for any priesthood to flourish, there has to be an absolute monarch deriving his royal authority from the supreme deity reset in power, now 'Amon', for whose vicars, or priests, the king has always to show full 'gratitude' and respect. Such king-clergy equation, which was the mother of the so-called 'divine right of kings' in Europe, was best maintained under Ramses II, whom the clergy named 'Meri-Amon' (i.e. the beloved of Amon), and 'Mi-Amon' (i.e. the like of Amon), in token of Divine Absolute Authority invested in the self-deifying despot.

For such king-clergy dualism to prosper and survive, contrary to its unfortunate papal repetition in Western Europe, each party to the equation should carefully bear in mind that it is in one's own interest never to encroach even by one inch on the proper territory of the other. If the monarchal absolutism is the best guard of the ecclesiastical prerogatives, then the clergy should promote such absolutism and never challenge it, or attempt to derogate therefrom. Again, since the established priesthood is the only possible promoter of a despot's legitimacy, by means of such oracular communication from the mouth of such 'god', then no monarch, even the most absolute, should ever risk to defy the high-priest, through whom 'gods' have spoken: To disparage the other's prestige finally resolves into one's own disparagement. The example of Ikhnaton, who identified himself with the high-priest in order 'to solve the equation' by reducing to zero the other party, could never be repeated downwards in Egypt.

Owing to the fact that Egyptian monarchy was thoroughly absolute, such 'regal-clerical' balanced dualism could by no means amount to power-sharing, while allowing at least for due consultations, especially in matters of politico-religious concern, such as, for the Pharaoh in question, Moses's message, which brought in a fatal threat to the future of both parties to the equation.

Indeed, the core of Moses's Divine Mission in Egypt was not, as misconceived by Pentateuchal scribes and by the elders of the Israelitic

community under Ramses II, literally to deliver the children of Israel from Pharaoh's grip, drive them out of Egypt into Palestine where their father, Jacob, came from, but rather, and in the first place, as magnificently related in the Koran, to denounce Egyptian polytheistic paganism, to proclaim the One True God, the Omnificent, the Omnipotent and the Omniscient, and to reinstate the One True Worship abandoned in Egypt from times immemorial through the concerted action of self-deifying despots assisted by self-seeking clergy. This, and nothing else, is the prime object of any Divine Message.

Being such, Moses's message was incommensurably far more disastrous than Ikhnaton's 'petty' religious revolution as to the whole future of Egyptian priesthood supporting self-deifying Pharaoh. If the latter, under the overwhelming effect of undefeated superphysical miracles, was to recognize in Moses a true Messenger from the One True God, then the whole governing-system in Egypt would immediately collapse and the 'majestic' high-priest would find himself out-of-job. So, both Pharaoh and his high-priest had perforce to reunite against Moses. Similarly, if the high-priest came to believe in Moses, which, unfortunately for the Egyptians of the epoch, was not the case, then he would deny Pharaoh his most valuable priestly support, with the inevitable result of seriously destabilizing the 'Great-House'. Such was the reason for Moses's Divine Message to address both Pharaoh and the High-priest, one apart from the other.

Had Koranic Hämän been merely Pharaoh's 'vizier' or 'army-leader' as thought by all past and present Koran scholars until the publication of this work, he could not have been personally addressed apart by Moses's Divine Message as expressly told in the Koran: A Divine Message addressing the king would not outreach him to any of his immediate subordinates, be he a vizier or commander-in-chief.

Yes, Koranic 'Hämän' could be Amon's High-priest under Ramses II.

This is clearly one more instance of Koran all-comprising knowledge: In the early 7th century A.D. when the Koran was revealed, such intricate balance between the 'politic' and the 'religious' in Pharaonic Egypt was then, by all means, humanly unknowable.

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Biblical complete silence about Koranic Hämän, i.e. Amon's High-priest under Ramses II, does not warrant Koran opponents' unfounded claim that such Hämän never was. For scribes, Pharaoh's despotic character was too overwhelming to make room for any 'secondary' figure by his side. Moreover, such omission is not at all unexpected of poorly informed scribes compiling their work from remote reminiscences, incapable in their time to have the slightest idea about regal-clerical intricate balance and, consequently, unaware of the importance of any role possibly ascribable to the high-priest in Pharaoh's struggle with Moses.

Similarly, the fact that the person of Hämän hitherto remains totally obscured in Pharaonic Egypt's history so far attested is not at all decisive in the eyes of authoritative neutral Egyptologists. The drowning of an illustrious Pharaoh (such as Ramses II) in the Gulf of Suez by the magic of a miserable gang of outlaws (such as the Israelites) during their flight from the established authority is obviously a disgraceful scandal beyond measure that, if a drowned Pharaoh ever was, should not be 'monumentalized' or even referred to in any inscription or script, but literally effaced with all persons concerned from the nation's historic memory. Indeed, for Ramses II's 67-year reign which were full of pompous architectural achievements all over the country allowing to conceal the unpleasant circumstances of his death, even his own name would have been totally effaced from the Egyptian royal records, inasmuch as the mere existence of the Israelites in Egypt was denied. Why could not Koranic Hämän, Amon's high-priest under Ramses II be effaced then?

Encouraged by such unidentification of the Koranic Hämän in the Egyptian history so far attested, and, obsessed by the stupid belief that the Koran could not 'invent' of itself names that are not already told in Biblical writings, Koran opponents -grudging the Koran such luminous insight into the Egyptian history with all its politico-religious intricacies as to name Amon's high-priest under Ramses II, which was then humanly unknowable either by name or function- attempted to identify Koranic Hämän with its single homonym in the whole Bible. That is, 'Haman son of Hammedatha the Agagite', which is mentioned in the book of Esther [Est. III: 1 et seq.] as an influential courtier of Xerxes I, king of the Persians (486-465 B.C.), who plotted against the

Jews and would have succeeded in obtaining their destruction but for the beautiful Jewish Esther, the beloved wife of the Persian monarch. In the view of such Koran opponents, the Koran would have borrowed such Persian name, Haman, which literally means 'the magnificent', and used it for an 'imaginary' figure in Pharaoh's court, Hämän the high-priest, who never was in the Koranic tradition, to say of ornamenting its narrative even to the point of divorcing with the historic truthfulness influenced in doing so by an essential feature common to both, the 'real' and the 'imaginary', which is, of course, inveterate anti-Semitism!

Indeed, such Koran opponents writing, for grudging malice, such unfounded criticism in the early 20th century A.D.(1), i.e. after due reconstitution of ancient Egypt's history in its essentials, pointing inter alia to the growing influence of Amon's priesthood in the royal court following Ikhnaton's death and downwards to the Ramsesids, ought to have known better, since:

1) Regardless of the real name of Amon's high-priest under Ramses II, the existence of such most influential high-priest under the Pharaoh of Exodus is obviously undeniable. Single knower in the early 7th century A.D. of such fact which was then humanly unknowable could not be lightly accused of ignoring such high-priest's real name as to loosely pick it up from Biblical writings.

2) The Koran, being a thoroughgoing copier from the Bible as alleged, would have known that the Persian Haman under Xerxes I of the 5th century B.C. was too distant in time and place from the Egyptian Hämän of the 13th century B.C. to compare to the high-priest of Amon under Ramses II of Egypt about eight centuries earlier.

3) As a plotter against the Jews of the Babylonian captivity under Xerxes I, the Biblical Haman's plot was thwarted by the lovely queen of Persia, Jewish Esther, and consequently was sentenced to be hanged to death by his monarch; while the Koranic Hämän acted publicly in common cause with Pharaoh to exterminate the children of Israel in Egypt, and their common endeavour would have realized but for a huge Divine Miracle drowning both in the Gulf of Suez.

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(1) See, e.g., Joseph Horovitz, op. cit., p.8.

4) Ethnic anti-Semitism, suspected as a common feature in both Koranic Hämän and Biblical Haman, if it did exist anywhere outside a morbid mind as a self-defence seeking pity for one's own self-induced misfortunes, could not be restricted to the Persian Haman, since the whole Biblical narratives do not lack figures persecuting the Jews, even severer and at an earlier date. An example of such figures is Nebuchadnezzar, the King of Babylonia in the 6th century B.C., who was himself responsible for their deportation to Babylonia, where they had to be found under Xerxes I of the 5th century B.C. with the Persian Haman in the royal court. For what, then, is the insistence on such Haman in particular for a possible homonym of the Egyptian high-priest in Pharaoh's court?

5) The one who knows the precise meaning of Old Egyptian words such as 'Per'ä', the 'Great-House', at a time when such knowledge was humanly unattainable, ought to have chosen for a Pharaoh's compatriot a purely Egyptian name, not a Persian one.

6) In respect of two names each belonging to a different language, such as the Semitic Old Egyptian Koranic 'Hämän' and the non-Semitic Persian Biblical 'Haman', homonymy is facial and deceptive, since each of the two names should bear a different meaning and belong to a different etymology. An illustrious multi-linguist such as the magnificent Koran ought to have known such simple linguistic fact; let alone the tonic accent in the first syllable of the Koranic 'Hämän' which is absent in its Biblical equivalent written in the original Hebrew script to pronounce 'Hamän'.

7) Granted that the Biblical Haman, the first name of 'Haman son of Hammedatha; 'the Agagite' as written in the Bible, is a Persian name all right, as advanced by Biblical scholars(1), and not in any sense Hebrew or Aramaic, why had he to be an Amalekite by his gentilic name 'the Agagite'(2), which is ultimately Arabic? Most peculiar,

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(1) See, under HMN, The Analytical Hebrew & Chaldee Lexicon, op. cit., P. 195, translating Persian Haman by English 'the magnificent'.

(2) Hebrew 'Agägi', i.e. descendant of 'Agäg' the Amalekite, from Arabic AGG, to burn; see under AGG, the Analytical Hebrew & Chaldee Lexicon, op. cit., P. 6.

why did he unnecessarily bothered himself to cite his father's name, Hammedatha the Agagite (Biblical 'Ha(m)meḍaṭä', Ha-Agägi')[1], which is apparently coined by the unlearned scribe to 'document' his outrageous narrative, while the single appellative 'Haman' would have sufficed? Such queer name 'Hammedatha', in particular, is impossible. More precisely, it is a mere fake testifying to the total unlearnedness on the part of the scribe in question. 'Ha(m)meḍaṭä', which is analyzed 'Ha(m)-Medat-Ä', is a fictitious trilingual formed name, from the Hebrew 'Ha(m)', the Hebrew definite article, prefixed to the Persian 'Medat', i.e. 'given by the moon'[2], as if built from Indo-European 'men' (moon), apocopated to 'me', plus 'dat' (given), and ended with the Aramaic definite article, 'Ä', appended to the name according to the rule in the Aramaic. Writing his book in Hebrew, such unlearned scribe would have known that the Hebrew definite article could not begin a name which is coined in Persian, especially when already appending the Aramaic definite article. Such doubly 'articled' name is linguistically impossible, let alone the use of the three languages to form one name, and the affected gentilic noun, the Agagite, ultimately 'the Amalekite', as if to explain Haman's inveterate enmity towards the Jews by his Amalekitish origins[3], while not concealing his Persian identity through affected Persian names given to Haman and his father: A real mess, indeed, throwing many doubts on the authenticity of the whole story of the Biblical Haman, which was apparently invented for the glory of the pretty Jewish heroine, Esther, who was in reality a royal concubine among hundreds in the Persian monarch's court, whom the scribe's wishful-thinking imagined to have been proclaimed queen of Persia.

But, why the name 'Haman' in particular was chosen for such anti-Semitic Babylonian character? How could a courtier, however close to

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(1) For 'Hammedatha', written 'Ha(m)meḍaṭä', see: The Analytical Hebrew & Chaldee Lexicon, op. cit.; P. 192.

(2) See, Webster's New 20th Century Dictionary, unabridged, op. cit., Supplements, P. 91.

(3) The 'Amalek' were the first fighters with Moses in the desert of Sinai and with whom 'the Lord will have war from generation to generation.' [Ex. XVII: 8 et seq.].

the king, bear such a name, i.e. 'Haman', the magnificent, which is more appropriate for the king himself? Was he so called by the Jews in reference to his growing authority, as a bearer of the king's seal? Or was the Biblical 'Haman' a mere ghost of the Egyptian 'Hämän' breaking out from the collective subconsciousness of the Jews in Babylonia, in compensation for the scribal irretentiveness in respect of the real 'Hämän', the author of Hebrews' misfortunes in Egypt?

Yes, if ever 'homonymy' is to be of any value in our discussion of the Koranic Hämän and the Biblical Haman, then the latter should be a sham copy of the former, and not vice versa.

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Other Orientalists alleged that Moḥammad (PBUH), the human author of the Koran, ought to have heard from the Jews of Medina about the Egyptian deity 'Amön', which is spelt so in the Bible, and mistook it for a 'person' name which he did not hesitate to give to an imaginary collaborator of Pharaoh, after deforming it into the Koranic 'Hämän'.

But why should he 'deform' Amön into Hämän? Was it to disguise his borrowing from the Torah or because he just could not utter in Arabic the Biblical Amön as it is? Neither the first nor the second guesses. Moḥammad (PBUH) could simply say 'Amün' for Amön, since the Arabic 'ü' normally replaces the Hebrew 'ö', in like manner as he did in his 'invented' Qärün for the Hebrew Qärön.

All being considered, however, such Orientalists who unduly recognize 'Amon' in 'Hämän' unknowingly offered by doing so, to my own sincere astonishment, the key to the one possible interpretation of the Koranic Hämän in terms of the extinct Old Egyptian, as we soon shall see.

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The Egyptian deity 'Amon', written unvocalized in Old Egyptian script, i.e. 'AMN', remains of hazardous pronunciation as most of Old Egyptian vocabulary so far attested. It is agreeingly etymologized from the Old Egyptian triliteral AMN, meaning to hide (oneself), and deemed to mean; 'the hiding-one', in reference to God, blessed be His Names, as being the 'Invisible'. This

is most probably a trace of old monotheism in times immemorial preceding recorded history, before degenerating in clumsy polytheism through the work of self-seeking clergy, as always happening all along the history of religion. Authoritative Egyptologists, in their tradition to insert a feeble 'e' sound to ease utterance, tend to pronounce 'Amen' in place of commonly used 'Amon', which was approximated to the Biblical Hebrew 'Amön' attributed to the Prophet Jeremia of the late 7th B.C. and early 6th centuries [Jer. XLVI: 25], but influenced, no doubt, by the Greek and the Coptic.

There is no need to say that utterances of the 7th century B.C. people, who were non-contemporaries to Ramses II's era, be they Egyptians or non-Egyptians, of Egyptian words written in a totally non-vocalized script, are not decisive in determining how exactly Egyptians of earlier times, e.g., under Ramses II of 13th century B.C., Hämän's Pharaoh as established earlier, did utter the particular word. The only utterance making authority in this respect, then, is Ramses II's own contemporaries using a fully vocalized writing system of their own, e.g., Babylonian cuneiform.

Amazingly enough, the correct utterance of such Egyptian deity 'Amon', at least by Ramses II's own contemporaries, was neither 'Amen' nor 'Amon', but precisely Amän, as lately attested in the Babylonian version of a treaty concluded about the 1280 B.C. between Ramses II and the Hittites written in vocalized cuneiform script(1), where Ramses II's epithet 'Mi-Amon' (The like of Amon) is unmistakably uttered Mi-Amanä (with Aramaic definite article 'ä' appended following the Aramaic tradition with proper names). The same utterance 'Amän' under earlier Tuthmosids is also confirmed by Sir Alan Gardiner(2). This means that, as far as our 'Hämän' is concerned, the accurate pronunciation under Ramses II of such deity's name was neither 'Amen' nor 'Amon', but Amän, which is identical to the Koranic Hämän except for the prefixally added 'h' sound in the latter.

Now, granted as alleged that the 'human' author of the Koran had mistaken the Egyptian deity 'Amon' for his 'imaginary' Hämän, how could

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(1) For the details of such treaty, see in Arabic: Dr. N. M. Abdel-Halim, Outlines of Pharaonic Egypt Politico-Cultural History, Monshaat Al-Maaref, Alexandria, 1989, pp.69-87.

(2) See, A. Gardiner, Egyptian Grammar, op. cit., p.428.

such 'human' just conform to the accurate utterance 'Amän', which was then humanly unknowable?

Yet, the 'h' sound added to 'Amän' in the Koranic Hämän is by no means a superfluous aspiration. Rather, it is the cogent argument, against such light Orientalists, that the miraculous Koran does not mistake the supreme Egyptian deity 'Amon' for an imaginary High-priest under Ramses II, Koranic 'Hämän', as we soon shall see.

The claim of the Koran opponents stating that an influential Amon, the High-priest under Ramses II, had never been existed since his person is not yet identified by name or title, for reasons stated above, in Egyptian relics so far attested, is no bother to us as far as the present work is concerned. We hope, however, for the sake of such Koran opponents, not for ours, that future finds by serious Egyptologists, guided by the fact that Ramses II was himself the Pharaoh concerned, will identify the person of his Amon High-priest, whose name or title shall be no different from the Koranic Hämän either in spelling or in meaning. If not totally sure of the precise name of such Amon High-priest, the Koran would have dropped it, unblamably, in like manner as scribal Pentateuch, but the Omniscient speaker in the early 7th century A.D., the knower of the precise meaning of such Old Egyptian names as 'Per'ä', 'Moses', 'Egypt', and 'Sinai'(1),which were then humanly unknowable, had to make of pendent 'Hämän' a persistent challenge for present and future Koran opponents: To defeat Koran omniscience, they only have to prove the contrary, i.e. that Ramses II had no High-priest, or that such High-priest was named, or called, differently.

This is, indeed, one more instance of Koran's unchallengeable Divine Creditability.

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To conclude our note in respect of the Koranic Hämän, it should be remembered that, linguistically speaking, only two possible alternatives suggest themselves:

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(1) Both 'Moses' and 'Per`ä' have been already treated; 'Egypt' and 'Sinai' will follow immediately after 'Qärün'.

1) Hämän is an Arabic word coined by the Koran to onomastically translate original Old Egyptian.

2) Hämän is the original Old Egyptian name or title borne by such High-priest, yet, it is arabicized.

In both alternatives, 'Hämän' should be a title, not a birthname.

For 'Hämän' to be Arabic, it can be derived only from either the Arabic triliterals HMN or HWM. The former is inexistent in the Arabic(1), and the latter, HWM, is the only possible Arabic origin of the Koranic 'Hämän'. Indeed, the Arabic 'häma(t)', from HWM, means 'head'. It is augmented by the emphatic ending '-(a)n', then the Arabic 'Hämän' would be an emphatic descriptive meaning 'the great-head', translating possible Old Egyptian 'wer-dada' or 'wer-tep' which befits an Amon High-priest, in like manner as the High-priest of Heliopolis was titled 'wer-maw', i.e. 'the great-seer'(2).

But, if 'Hämän' finally proves to be the original Old Egyptian, then the Old Egyptian 'Hämän' could not be a simple word by the mere fact that there is no possible Old Egyptian root to derive it meaningfully therefrom. It should only be a composite Old Egyptian word, Arabicized in the Koran: 'Hä' plus 'Amän, i.e. 'Amon' accurately pronounced as stated above. As to the meaning of such 'Hä' written nonvocalized in Old Egyptian script with the ideogram  (phonetically equivalent to English 'h') plus the unuttered determinative designating the Old Egyptian 'per' (a house) written  , just to precise that it is the 'Hä' in the house, not elsewhere, according to Old Egyptian writing system, authoritative Egyptologists, however, are doubtful about its semantic denotation, but uncertainly presume it to mean a 'room'(3), seemingly on account of the form of such Old Egyptian 'h' ideogram resembling in their view a 'reed shelter in the fields'(4). In such case, 'Hämän' would mean something like 'recess of Amon', which properly dignifies such

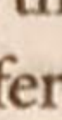
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(1) Only for possible readers versed in the Arabic: Hypothetical quadrilateral, HYMN, or, more correctly, augmented triliteral AMN, substituting 'haymana' for original 'a'mana' (to be custodian of, etc.) is of no avail here on account of the grammatical impossibility for 'Hämän' model to be derived from 'haymana'.

(2) See, A. Gardiner, Egyptian Grammar, op. cit., P. 561.

(3) Ibid., P. 579.

(4) Ibid., P. 493.

influential High-priest. Yet, with due apology for such highly authoritative Egyptologists, as Sir Alan Gardiner, a 'reed shelter in the fields' should not necessarily invoke the notion 'room' (Old Egyptian "at'), let alone the determinative 'house' incompatible with the notion 'field'. One would rather say that the very form of such Old Egyptian ideogram  (English phonetical 'h') preferably invokes the notion 'access', 'vestibule', 'entrance-hall', etc., allowing for the Old Egyptian 'Hä-Amän' (Koranic 'Hämän') to mean 'access to Amon', summarizing the very function of any pagan High-Priest claiming to be the 'sine qua non' medium between worshippers and their particular deity, of which the particular priest is himself the self-appointed doorkeeper. In support of such 'access-to-Amon' as onomastic explanative of the Koranic 'Hämän', we may add that in Semitic languages to which Old Egyptian undoubtedly belongs, and more particularly in both still living Arabic and Hebrew-Aramaic scripts, consonants essentially take the form, either complete or abridged, of a certain 'ideogram' representing a certain 'thing' whose name, either obsolete or still in use, begins with a consonant giving its name and sound to the letter concerned. An example of this in the Hebrew are the name and form of the Hebrew 'g' sound, named 'gemel' (English 'camel') written in the form of a headed camel's neck. In like manner, both the Arabic and Hebrew letter 'h' (named 'ha' in the Arabic and 'hë' in the Hebrew) takes the form nearest to an upper 'inlet' in a tent allowing for the passage of light and air therefrom. The original name of such 'thing' should have been, as still living in the Arabic, 'haww' or 'hawwa(t)', the nearest to Semitic Old Egyptian 'hä' mentioned above, eligible for coining 'Hämän', by contraction, from 'Hä-Amän', the cognate of the Arabic 'Haww-Amän', in the sense of 'access-to-Amon' as stated earlier.

I, personally, do not give any special preference to either 'great-head', 'recess-of-Amon' or 'access-to-Amon' in onomastically explaining the Koranic 'Hämän', whose even physical existence still remains unattested by Koran inveterate opponents. Only future Egyptological foundings, if God so will, may decide whether 'which-of-which' shall prove to be the correct explanative.

A real challenge, indeed, for present and future anti-Koran scholars!

XXXIV. Qärün

As already stated in our onomastic note on the Koranic Hämän, the Israelite 'Qärün', the third person of the unholy trinity, 'Pharaoh-Hämän-Qärün' separately addressed by Moses's message, is a purely Koranic figure unmentioned anywhere in the Hebrew Bible and not referred to, as any other Israelite, indeed, in any Old Egyptian papyrus or monument hitherto attested. The reasons for such 'omission' on the Egyptian side are obviously the same as those already advanced in respect of the Egyptian Hämän. On the Bible's side, however, the reasons in respect of the Israelite Qärün are ultimately similar in nature but different as to the party interested in such concealment. Qärün was a real disgrace to his own people; a renegade quisling from among their own selves collaborating with Pharaoh and Hämän in pouring Pharaoh's wrath on them in quest for dirty wages and worldly gains.

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Yet, some inveterate Koran opponents, such as the late Mr. Joseph Horovitz in his 'Jewish Proper Names and Derivatives in the Koran'[1], attempted to recognize in the Koranic 'Qärün', the Biblical 'Korah' (Hebrew 'Qoraḥ'), which literary means 'the bald-headed', mentioned in the penultimate book of scribal Pentateuch [Num. XVI] as a rebel in the desert of Sinai who, followed by a band of 250 Israelites, initiated a revolt against Moses challenging his absolute authority over the children of Israel by virtue of Moses's Prophet-

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(1) Op cit, P. 21.

hood and Messengership from God. Such revolt brought on rebels a horrible, Divinely inflicted retribution represented in being swallowed up together with all their property in a sudden landslip [Num. XVI: 32].

To be fair, we should, after all, state that those Orientalists did not 'invent' such loose identification of the Koranic 'Qärün' with the Biblical 'Korah'. Until the publication of the present work, all Koran exegetes take for granted that 'Qärün' and 'Korah' (Hebrew: 'Qöraḥ') are the same person, undoubtedly on the account of the similarity of doom and anti-Moses attitude recognized in both by Koran exegetes freely copying from their contemporary Judeo-Christian interlocutors who, according to 'Al-Qorṭobï's' Exegesis(1), overzealously went so far as to 'apologize' for Koran substitution of 'Qärün' for 'Korah' alleging, in spite of the Biblical apparent ignorance of the Koranic figure, that 'their' Korah was so handsome(2) as to deserve the epithet 'the shining-face', i.e. Arabic 'Al-Anwar'. Had Al-Qorṭobï been acquainted with the Hebrew, which unfortunately was not the case, he would have remarked that such appellation (Arabic: 'Al-Anwar') never was, but simply imagined by his flattering Jewish interlocutor, servilely attempting to reconcile the Koran with the Bible. The Arabic 'Al-Anwar' is indeed a direct auto-translation of the Hebrew 'Qärün', which is derived from the Hebrew triliteral QRN, meaning to radiate, be radiant, etc., unused in this sense in the Arabic. Whence, the Hebrew adjective 'Qärün', i.e. 'the radiant-one', equal in form and sound to the Koranic 'Qärün', epithetically used instead of the proper name 'Korah', which originally means 'the bald-headed'.

Directly running counter and considerate analysis of the Koranic text, however, such frivolous identification as hastily adopted by all Koran scholars, and 'rejoicingly' retaken by modern Orientalists in their stupid attempt to prove that there is nothing told in the Koran which is not already told in the Bible, is a gross 'Israelism'(3) which unfortunately still

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(1) Op. cit., comments on 'Surat-ul Qaṣaṣ' [Kor. Al-Qaṣaṣ (The Narrative)], in particular, Verses 76 et seq.

(2) Nothing of this sort is mentioned in the scribal Pentateuch.

(3) 'Israelisms', Arabic. 'Isra'ïliyyät', is a technical term used by Muslim scholars to designate the whole of self-denouncing Biblical or extraBiblical falsehoods or fables deemed to have been received from Jews and to have found their way into Koran Exegeses.

passes unnoticed in all Koran exegeses whoever be their illustrious authors. Sure, both the Koranic 'Qärün' and the Biblical 'Korah' are resisted and both are similarly perished. Yet, divorcing dissimilarities are too glaring to recognize 'Korah' in 'Qärün', had Muslim scholars insightfully explored the Koranic text in respect of 'Qärün', which is independent of its seemingly corresponding Bible-based narrative, or, most important, had they paid due attention to the following Koranic facts:

1) Qärün was personally addressed by Moses's message side by side with Pharaoh and Hämän, as stated earlier in the onomastic note dealing with the latter (q.v.). But, all of the three disbelieved, and Qärün had to die apostate. By contrast, the Biblical 'Korah' was a common Israelite under Moses's leadership who fled with him from Pharaoh (Qärün's protector!) across the sea into the desert of Sinai where, afterwards, he had the evil doom of a rebel's death.

2) Unlike Korah who, only in the desert of Sinai, aimed at a certain 'share' in Moses's authority derived from Moses's Prophethood which Korah never openly denied, Qärün did, from the very beginning, deny the Prophet and even the Almighty by whom Moses was sent.

3) As stated earlier, Qärün oppressed his own people:

{"Verily, Qärün was of Müsä's (Moses) people, but he behaved arrogantly towards them."} [Kor. Al-Qaṣaṣ (The Narrative): 76]

Acting on Pharaoh's behalf, i.e. in Egypt, or else, Qärün would not have fled with Moses from his own protector. By contrast, Korah could not have been such oppressor in the desert of Sinai with Moses at the head of the Israelitic community in the desert. Moreover, Korah's quarrel was with Moses himself, not with the children of Israel.

4) Unlike Korah who unmistakably perished in the desert of Sinai, Koranic Qärün indisputably perished in Egypt, some time ahead of the Exodus, and certainly before the drowning of Pharaoh and Hämän, as clearly appears from the following Koranic Verses naming in perfect chronological order the doom of certain disbelievers:

{"And 'Äd and Ṭamüd (people)! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. Satan made their deeds fair-seeming to them, and turned them away from the (Right) Path, though they were intelligent. And (We destroyed also) Qärün, Fir'awn (Pharaoh), and Hämän. And indeed Müsä (Moses) came to them with clear Äyät (proofs, evidences, verses, lessons, signs, revelations, etc.), but they were arrogant in the land, yet they could not outstrip Us (escape Our Punishment). So We punished each (of them) for his sins, of them were some on whom We sent Ḥaṣiban (a violent wind with shower of stones) [as the people of Lüt (Lot)], and of them were some who were overtaken by Aṣ-ṣaiḥah [torment; awful cry, etc. (as Ṭamüd or Shu'aib's people)], and of them were some whom We caused the earth to swallow [as Qärün], and of them were some whom We drowned [as the people of Nüh (Noah), or Fir`awn (Pharaoh) and his people]. It was not God Who wronged them, but they wronged themselves}.

[Kor. Al-'Ankabüt (The Spider): 38-40]

According to the these Koranic Verses, evidently Qärün could not have perished before the drowning of Pharaoh and Hämän in the Gulf of Suez unless he himself had perished some time earlier, in Egypt, before the Exodus, which occurred certainly ahead of Biblical Korah's rebellion against Moses in the desert of Sinai. This fact alone is categoric in that these two figures, the Koranic Qärün and the Biblical Korah, who had really existed, could absolutely not have been the same person.

Moreover, the Koranic Qärün was uncommonly rich, a man whose keys of treasures would have overwhelmed a troop of mighty men [Kor. Al-Qaṣaṣ (The Narrative): 76]. Had Qärün –who is identified with Korah- to perish in Sinai, he would have gathered such treasures either in the desert of Sinai or in Egypt; but both alternatives are impossible. This is because if he gathered them in Egypt, and we know from the Koran that he perished swallowed up by a landslip together with his treasures [Kor. Al-Qaṣaṣ (The Narrative): 79-81], then for such treasures to be found with him in Sinai, so

that he could be buried alive therewith, then he should have carried them during the flight of the Israelites across the sea into the desert of Sinai, which by all means is inconceivable. Even, it is more inconceivable to gather them in the desert of Sinai after crossing the sea with Moses thereinto, where no man could literally find or lay hands on such treasures. In the Biblical narrative concerning him, however, pseudonymous Korah was nowhere noted for his riches, but rather only for his rebellion against Moses in the desert. He dwelt not in a house such as large as to accommodate the storing of any treasures as those of Qärün or to be swallowed up therewith as in the Koran, but he dwelt in a tent [Num. XVI: 27] as becoming a traveller in the desert. While the stroke hit the evildoer only in his own person together with his house, see [Kor. Al-Qaṣaṣ (The Narrative): 81], the stroke spoken of in the Bible did not hit only Korah and his band composed of 250 men together with all their women and children and all their property [Num. XVI: 32], but the unbridled imagination of the hallucinating scribe brought the total number of victims up to 14700 persons more [Num. XVI: 49].

Now compare the guilt of Koranic Qärün, the disbeliever [Kor. Al-Qaṣaṣ (The Narrative): 82] who did not only resist Moses, but denied his Message, going so far as to deny even the Almighty by Whom Moses was sent [Kor. Ġäfer (The Forgiver): 24], with the guilt of the Biblical Korah who claimed a share in his Prophet's authority, undenying Moses's Prophethood in itself, or else he would not be sound-minded in arrogating any share therein. Compare also Qärün's punishment, restricted in the Koran to his own person, house and treasures, to Korah's punishment which extended not only to himself, his band, their women and children, together with all their property, but also hit other 14700 Israelites who happened to murmur against Moses and Aaron on account of the death of Korah and his band, let alone the gross allegation that the plague would have consumed the whole people in a moment but for Aaron who, commanded by Moses, made an atonement for them standing between the dead and the living [Num. XVI: 41-48]. Compare and then judge by yourself, which of the two narratives, the Koranic or the Biblical, can be deemed credibly Divine.

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The story that there was indeed a certain Korah who happened to quarrel with Moses in the desert of Sinai, is not of course excluded. The same is indeed reported in respect of Aaron and Miriam, brother and sister of Moses, who spoke against him because of the Ethiopian woman whom Moses had married [Num. XII: 12]. Even Aaron, a Prophet who is admittedly unspoken to by God except through Moses, as in the Bible, went so far, together with their sister, as to question Moses's absolute authority, upon which Miriam was hit with leprosy, while Aaron apologized for having acted foolishly [Num. XII: 1-15].

What I do reject, however, is that such Korah, supposing that he really existed, had been effectively punished for an offense similar to that of Aaron and Miriam as cited above, with such horrible Divine Chastisement, which the scribe so aggrandized, that the sequels of which would have consumed the whole people. What I deem rather plausible on account of its purely political aspect, is that Korah's offense was a real revolt against an established authority and, hence, unforgivable. So, Korah and his band had to be literally killed and buried, to dissuade any possible future uprising. Then, as a ghost breaking out a float scribal subconsciousness, came out the example of the real 'Qärün' in Egypt whose density aggrandized, and whom the scribe identified with Korah in the desert of Sinai.

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Notwithstanding the fact that 'Sinaic' Korah was never noted in the Bible for having been rich, and although Judeo-Christians, who are the prisoners of their unfounded nonbelief in Koran's Divine Creditability, do not accord the possible existence under Pharaoh in Egypt of any such 'Qärün', who is featured as a man 'whose keys of treasures would have overwhelmed a troop of mighty men', it is worth notice that all post-Koran Hebrews, who knew of such 'wealthy Qärün' only from the Koran, still until today use in reference to excessive wealthiness the phrase 'as rich as Korah' (Hebrew: 'aśïr ke- Qöraḥ') in contexts where, e.g., a Frenchman would say: 'riche come Crésus', i.e. as rich as Croesus, the last king of Lydia (560-545 B.C.) who was noted for this great wealth.

For a linguist, this is categoric in that, rightly or wrongly, the Koranic Qärün, as featured in the Koran, has ever stood in the background of the

Hebrews for their one 'real' Korah, excluding the other one as scribally imagined. It also explains how former Muslim Koran exegetes were all inveigled by their Jewish contemporaries into such gross error identifying the Koranic Qärün for the Biblical Korah, despite the enormous dissimilarities such as stated earlier, which are so glaring as to immediately exclude such identification, and notwithstanding the linguistic fact that the Koran, the greatest Arabist of all times, as unanimously agreed, could not legitimately Arabicized 'Qöraḥ', the Hebrew original form of Korah, into the Koranic 'Qärün', substituting the third radical 'n' in 'Qärün' for the third radical 'ḥ' in the Hebrew 'Qöraḥ'.

In fact, the rule in legitimate Arabicization of foreign words, as any versed Arabist should know, is: in foreign words composed of only three consonantal radicals such as q-r-ḥ in the Hebrew 'Qöraḥ', (I) all of the three consonantal radicals should be conserved, and (II) none of these three consonantal radicals could be replaced from outside the radical triad, such as the 'n' in 'Qärün' for the 'ḥ' in 'Qöraḥ'. A rule as simple as that could not be ignored by the glorious Arabist, i.e. the Koran.

In like manner, there have been, of late, certain impostors of poor Arabic education, who affirm that, behind the Koranic 'Qärün' who stands as endowed with such enormous treasures whose keys would overwhelm a troop of mighty men, there appears the ghost of a certain 'Croesus', the last king of Lydia (560-545 B.C.) in West Asia Minor, who was noted for his uncommon wealthiness. Tempted by such 'unique' resemblance between the two figures, those impostors of poor Arabic education affirm that the Koran, in its highly ornamented narrative concerning 'Qärün', the quisling Israelite in Egypt, ventured to give him the name of that Lydian king, 'Croesus', which was artificially Arabicized into 'Qärün'. Probably unaware of the distance in time and place between the West Asia Minor Lydia of the 6th century B.C., on the one hand, and the 13th century B.C. Pharaoh's Egypt in North-East Africa, on the other hand, they certainly mix up 'Croesus', who was himself a king, with 'Qärün', who was a disguised pawn in Pharaoh's hands.

But, how could the Koran Arabicize 'Croesus' into 'Qärün', unobserving, once again, the rules of legitimate Arabicization enunciated above?

It is clear that the first 's' in 'Croesus' is its final third consonantal radical. How then could such 's' be changed into final 'n' in 'Qärün'? The Koran, the shrewdest of all Arabists, ought to have said 'Qärüs', not 'Qärün'.

Such latter identification, i.e. 'Qärün' through 'Croesus', in like manner as the preceding one taking the Koranic 'Qärün' from the Biblical 'Qörah', is indeed too loose to be worthy of any comment.

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As stated earlier, the non-Arab proper names occurring in the Koran are either original ones, Arabicized, or Arabic translations thereof.

Being an Israelite according to Koran unambiguous statement ***{"Qärün was of Moses's folk."}***, Qärün's name in the Koran should be either his original Hebrew name, Arabicized, or an Arabic translation thereof.

Being nonderivable, however, from any Arabic triliteral except perhaps the Arabic QRN, meaning to couple, combine, etc., the name 'Qärün', as built on the 'fä'ül' emphatic agentive model, would mean, if so derived from such Arabic triliteral QRN, something like 'the coupler proper' which is curious for a proper name in any language. Moreover, it is inappropriate for a possible descriptive of 'Qärün', who is chiefly featured in the Koran as a 'gatherer of fortune'. Consequently, the Koranic name 'Qärün' is of Hebrew origin no doubt.

It has been mentioned earlier that some Hebrews had attempted to understand the Koranic name in terms of its Hebrew equivalent in both form and sound, i.e. the Hebrew adjective 'Qärün', meaning 'the radiant-one', for which they invented the Arabic epithet 'Al-Anwar'.

But, since the quisling Israelite in Egypt has always been denied mere existence by all Judeo-Christian Biblical scholars on the assumption that the whole story about the Koranic 'Qärün' was a purely Koranic invention, then those who 'deny' Qärün should not be admitted to interfere with explaining the name. For, only the Koran, the author of its own narrative, should be exclusively entitled to such onomastic explanation.

Indeed, the Koran explains such name with matchless scholarship eloquence: Qärün features in the Koran a man endowed with 'treasures

whose keys thereof would overwhelm a troop of mighty men' [cf. Kor. Al-Qaṣaṣ (The Narrative): 76], i.e. the one who is laden with riches. This meaning which combines splendour, glory, greatness and wealthiness is uniquely found in the Hebrew triliteral YQR(1), from which it is legitimate, according to Hebrew grammar, to derive the adjective 'qärön', in like manner as the Hebrew 'śärön' is derived from YŚR. Hence, the name 'Qärön'(2) has been Arabicized into the Koranic 'Qärün', substituting 'ü' for 'ö', since the latter is lacked in Arabic phonology.

Such was the Glorious Koran's marvellous onomastic explanation of the name 'Qärün', which is unattainable for any less erudite Hebrew scholar. So, glorified be He, the Revealer of the Koran!



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(1) See, under YQR, 'Hammelön heḥadäś Latanäḵ', op. cit.

(2) Although unfound in Biblical Hebrew.

XXXV. Egypt
(Arabic 'Miṣr')

For Biblical scribes in general, and for the scribe of the Genesis in particular, country-names are originally personal names of earliest known progenitors of people inhabiting the country in question. If, for example, Egypt's Hebrew name happened to be 'Miṣraym', then there should have been a certain man named 'Miṣraym', who is to be held forefather of all Egyptians concerned. In some cases, of which Egypt's Hebrew name 'Miṣraym' is a flagrant example, the name of the country concerned might seem inappropriate as a personal name; but this is of little importance to all Biblical scribes, who 'systematically' lack consistency in their narrative, as if coherence was the last of their concerns.

Such genealogical conception of Geography, which is the characteristic of Hebrew tribalism, demands, of course, an unattainable volume of history-based genealogical knowledge. Yet, this was no problem for the scribe of the Genesis, who was remarkably capable of naming his fathers, one by one, back to the first man, Adam. In his self-assigned task of writing an exhaustive history of immemorial times, such as drawing up a complete genealogical chart of the first generations of mankind, such scribe had a terrible need for 'personal names' as many as enough to call every man and every woman on all possibly imagined ramifications of Adam's Tree by his or her own personal appellative. To fill the unbridgeable gaps, he had

to reduce human history beginning with Adam through (I) restoring the appearance of man on earth down to some 3761 years before our era, which is quite understandable, and (II) narrowing the genealogical gap between the first man, Adam, and Adam II, i.e. Noah, to only nine successive fathers, and so, curious as it is, between Noah and Abraham; however, the need for appellatives still was enormous. Of course he could tap on his imagination, which he remarkably did, indeed, but he could not resist the temptation of a source ready-at-hand: 'Gentilics', i.e. gentile noun or designations of tribes, nationalities or countries, available in his time, which he understood as originally patronymics. He could, for example, take the word 'Canaanite' for 'son of Canaan', where the 'man' Canaan should be traced back to Noah and be found son of Ham son of Noah [Gen. IX: 18].

As expected of a gentilist proper, the scribe of the Genesis was also by temperament a thoroughgoing believer in the adage: Like father, like son! In reducing gentilics into patronymics, he used the gentile noun originally descriptive of some land or region as a personal name as if descriptive of qualities inherent -in his own subjective judgment- in the people concerned. Among motives behind such judgment, of course, prejudice, bias, fanaticism for or against certain tribe and also political interests were not lacking. Here and there he could weave a tale or invent an incidence to support his view or justify Hebrew arrogations. For example, concerning the Moabites, the traditional enemies of the Israelites, he contemptuously analyzed the name in terms of their presumed forefather, 'Moab', where he understood 'Mo + Ab', as meaning in Hebrew 'water of the father', a euphemism for 'sperm of the father', insinuating that the man 'Moab' was born to his mother incestuously through her own father. Of course he could find another interpretation for the phrase 'sperm of the father', such as, for example, 'patrilineally related', or even directly explain it from the Hebrew triliteral Y'B in the present participle Hophal form 'müab', which decently would mean 'desired' or 'longed for', but the reasons for his awkward Onomastics were to disgrace the 'Moabites'. So, he invented the incident related in [Gen. XIX: 30 et seq.], that the Prophet Lot, intentionally intoxicated by his unique two daughters, had been made to 'unconsciously' fornicate with them separately in two successive nights. As a result, the elder one bore a son whom she called 'Mo + Ab' in commemoration of her

scandalous experience! Blasphemous as it is of a God's Prophet such as Lot, who is reputed to have fled with his daughters from the 'Sodomites', such filth testifies indeed to the fact that the unholy scribe literally stops at nothing. In like manner, the Canaanites, who are deemed descendants of the man 'Canaan', son of Ham, son of Noah, are understood in terms of their presumed forefather's name, 'Canaan', which literally means 'low', tropically, 'the mean-one', in order to call them 'children of the mean-one'. Indeed, Canaan, or the land of Canaan (Hebrew: 'Ereṣ-Kena'än') is originally a geographic name designating more or less Modern Palestine arrogated from the very beginning by the children of Israel on behalf of a 'Divine Decree' enshrined in the Holy Bible. Such geographic name literally means 'the low-land', as if in opposition to 'Ereṣ-Aräm', which designates more or less Modern Syria, and meaning 'the high-land'. So, to justify his awkward Onomastics in regard to the Canaanites, he narrated in [Gen. IX: 20-27] that one day Noah was drunken in his tent where his son Ham found him uncovered and saw his nakedness, whereupon he told his brothers standing outside, Shem and Japheth, thereof. Then Shem, the ultimate forefather of the 'Semites', and Japheth, the ultimate forefather of the 'Indo-Europeans', as politely as expected of 'decent' people, went in with their faces turned backward and covered their father's nakedness with a garment. So, unlike their younger brother, Ham, they did not see Noah's nakedness. Awake from his wine, Noah knew of what had been done to him by his younger son Ham, who did not bother to cover his father's nakedness, and by Shem and Japheth, who decorously enough covered their father's nakedness with their faces turned backward. As expected, he was wroth of Ham, but, strangely enough, he poured his wrath instead on Canaan, Ham's son, whom he cursed: Cursed be Canaan, a servant of servants shall he be unto his brethren; but 'Blessed be the Lord God of Shem; and Canaan shall be his servant' etc. Was it a slip of the tongue, uttering 'Canaan' for Ham, that the hasty scribe ran out of context? No bother; the essential for the scribe was to curse Canaan and declare him by Noah himself, servant to Shem, implying of course that the Canaanites are Biblically decreed to 'serve' the Semites who are understood to be the Hebrews.

The names of Noah's three sons; Shem, Japheth and Ham, fathers of all nations of the earth after the flood, are not haphazardly coined. Shem, of

course, was the most honoured, since the Hebrews were descended from him; so his name means 'fame', 'renown', etc. Next to him was the youngest of all three sons, Japheth, whose name is explained by Noah himself in his blessings:

{"God shall enlarge Japheth."}

[Gen. IX: 27]

As for the second son of Noah, Ham, his name means 'the hot-one', in allusion to darkskinnedness, since from him shall descend the dark-skinned nations including, of course, the Egyptians, through Mizraim, i.e. 'Miṣraym', son of Ham, as well as the Canaanites, through Mizraim's brother, Canaan, who were not at all dark-skinned, but just because their presumed forefather had to earn Noah's curse through Ham; otherwise, Canaan would more conveniently count among Shem's or even Japheth's descendants.

Such self-serving confused ethnicity as displayed by the scribe of the Genesis ought indeed to be completely rejected as imaginary and undocumented. This would have seriously discredited the whole book of the Genesis, which is unwarrantedly held to be the first book of Moses's Pentateuch.

It is on account of such presumed scribal unimpeachability, however, that Egypt's Hebrew name 'Miṣraym' has been mistaken by believers for a personal name designating the man 'Miṣraym', who is held to be the forefather of the Egyptians.

In the same line of thought, Koran exegetes, whose Islam enjoined to believe in what God revealed to the Prophet Moses, could but insist until the publication of the present work, that Egypt's Arabic name 'Miṣr' was a loan-word that has been Arabicized from the Hebrew 'Miṣraym' whom they thought, oddly enough, first king of Egypt.

Moreover, former Koran exegetes, who were unacquainted with the Hebrew language, could not analyze the name 'Miṣraym' retracing it back to its Semitic triliteral MṢR, which is identical to its Arabic equivalent. Had they been capable of such etymology, they would have been able to conclude that 'Miṣr' was not a loan-word Arabicized from the Hebrew 'Miṣraym'; rather, it is an originally Arabic word, which is understood in terms of the Arabic language, the womb from which all Semitic languages

and dialects spoken in the whole Arab peninsula from the dawn of human history came out.

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The Hebrew 'Miṣraym' is the dual form of the Hebrew 'Meṣer', the equivalent of the Arabic 'Miṣr' derived from the common Semitic triliteral MṢR, meaning to shut in, limit or border. Hence, the verbal noun 'miṣr' literally means a 'limit', 'borderline' or 'barrier' separating, e.g., two lands. The Equivalent Hebrew 'Meṣer'(1) is rarely used in the singular as a name for 'Egypt', but it is dualized into the Hebrew 'Miṣraym'(2), which literally means 'two-barriers'. It is a very funny personal name of the man 'Miṣraym' as imagined by the Biblical scribe, who 'appointed' Miṣraym, son of Ham, son of Noah, as the forefather of the Egyptians.

It should be noted, however, that from the Arabic triliteral 'MṢR', no verb or noun is used in the whole Koran, except for Egypt's Arabic name 'Miṣr', i.e. 'the barrier' or 'borderline', which is used as a proper name of a particular country. As to the common name 'miṣr', which is used only since the early post-Koranic period to denote provinces or regions(3) into which the Muslim empire, ever growing since the first Caliphate, had to be divided, under the supreme authority of the caliph, in like manner as former exarchates in the Byzantine empire, duly 'demarcated' the one from the other, such use is foreign to the Koran language. Pre-Koranic Arabs, it is true, almost only used the triliteral MṢR with the notion 'shut-in', apparent in the Arabic 'mäṣer', for example, referring to a 'she-camel difficult to milk', etc.(4).

But, why such Semitic name (Arabic 'Miṣr' and Hebrew 'Miṣraym') was chosen for designating 'Egypt' by neighbours situated off Egypt's eastern

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(1) Also Hebrew 'Maṣör' in the passive sense, literally, 'bordered', 'fortified', etc.

(2) See, under Hebrew triliteral MṢR, The Analytical Hebrew & Chaldee Lexicon, op. cit., p.510.

(3) Also, by extension, the capital thereof.

(4) It was such restricted pre-Koranic use of the Arabic MṢR that impeded, in my own opinion, former Koran exegetes, followed by all Arabists until the publication of the present work, from suggesting the Arabity of the Koranic 'Miṣr'. Accordingly, its non-Arabity was easier for them than to imagine a country-name derived from the Arabic MṢR.

border? In what sense did such Semitic name, 'barrier' or 'borderline', befit 'Egypt' in those neighbours' view?

Many ages ago, Egypt inspired awe in the hearts of neighbours all round, who learned from experience that any ambitious adventurer who dared even imagine to cross the 'Border' was immediately pushed back with a broken neck. For them, Egypt was so impenetrable that they could but name it 'the barrier' or 'the borderline'. As we know, proper names, once given, are thenceforth imprescriptible. It is true that ancient Egypt knew of several ups and downs in certain periods of its long history, and even gave way under the pressure of invaders from the East, such as the Hyksos and the Persians, but the 'giant' was always feared to absorb the shock and stand up again on his feet, which Egypt often did.

As to the reasons of the Hebrews for dualizing the singular Hebrew 'Meṣer', which is the identical equivalent of the Arabic 'Miṣr', into the dual Hebrew 'Miṣraym', i.e. 'two barriers', such dualization may be explained as being (I) an emphatic, i.e. dualis excellentiae, akin to the Hebrew usage of the plural 'Elohïm' in designating the One True God, always with a singular verb, so as to mean 'God Proper' expressing eminence. In like manner, the Hebrew dual 'Miṣraym' is always used with a singular verb, so as to mean 'double-barrier' or 'the barrier proper' (II) an imitation of the Old Egyptian 'Tawi' (the dual of Old Egyptian 'Ta'), which is one of Egypt's Hieroglyphic names, as we soon shall see, similarly used with a singular verb.

In the margin of the present onomastic note, I deem not irrelevant to discuss also the European name 'Egypt', which is unanimously agreed to be coined after the Greek 'Aigyptos', although disagreed worldwide about the latter's correct etymology. Such universal disagreement among scholars about the correct etymology of the Greek 'Aigyptos' stems indeed from the fact that no one scholar has hitherto imagined the possibility that the Greek 'Aigyptos' could well be a 'Translation', not a 'Graecization', of one of Egypt's Hieroglyphic names. Some, indeed, proposed the Old Egyptian 'GBTIW' (Arabic 'Qift'), an Old Egyptian name of a town in Upper Egypt, perhaps on the assumption that 'Geputo', the Coptic name of Egypt is the nearest one to the Old Egyptian 'GBTIW', which is the possible origin of the Greek 'Aigyptos'. This is very preposterous indeed. The Greek knew

of Egypt before the birth of the Coptic language, and the Coptic 'Geputo' is, no doubt, a corruption of the Greek 'Aigyptos'(1), but not vice versa; let alone the fact that a town in Upper Egypt such as 'Qift' (Old Egyptian 'GBTIW') has nothing special so as to be representative of entire Egypt. Actually, 'Thebes' or 'Memphis' would have been more appropriate for the purpose. Others also proposed the Old Egyptian 'Ta-Ptäḥ', which literally means 'the land of (the god) Ptäḥ', a poetic name of Egypt in Old Egyptian, which is even less plausible. Why should the Greek coin their 'Aigyptos', from a poetic name rather than from Egypt's name proper? Let alone the fact that the Greek 'Aigyptos' is unrecognizable in the Old Egyptian 'Ta-Ptäḥ' than it is in the Old Egyptian 'GBTIW'.

The truth is that the Greek 'Aigyptos' is a direct Greek translation of Egypt's proper name in Old Egyptian. Such name was: 'Ta-meri', where 'Ta' means 'land' and 'Meri' means 'beloved', i.e. (O.E.) 'Ta-meri' literally means: 'Beloved-Land', or 'Land-Beloved', which would be in Greek: 'Gy-Agapytos' (pronounced as: 'Ye-Agapytos')(2), where the first part is the equivalent of the English 'land', while the second part 'Agapytos' stands for the English 'beloved'. Nothing simpler indeed than to imagine 'Aigyptos' developed, by contraction and metathesis, from 'Gy-Agapytos' (pronounced as: 'Ye-Agapytos')(3).

This contribution of mine would, I hope, put an end to a long-standing, hitherto unresolved problematic among scholars concerning the far origins of the European name 'Egypt'.

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Since Egypt's Arabic name (Koranic 'Miṣr)' is a purely Arabic word meaning 'barrier' or 'borderline', as stated earlier, then according to our methodology adopted in the present research, the Koran does not need to give any onomastic explanation thereof.

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(1) See, A. Gardiner, EGYPTIAN GRAMMAR, op. cit., p.5, footnote No 3.

(2) When occurring initial before the vowels 'e', 'i' and 'y', the Greek letter 'g' takes the sound of the initial English 'y' occurring, e.g., in English 'yellow'.

(3) The final 's' in both the Greek 'Aiġyptos' (pro. 'Eġyptos') and 'Gy-Agapytos' (pro. 'Ye-Aġapytos'), is not radical; rather, it is the sign of the nominative masculine singular, appended.

Yet, as a decisive evidence of Koran Divine Creditability, the All-Knowing gives as early as the outset of the 7th century A.D., when Egypt's Old Egyptian name was by all means humanly unknowable, even by contemporary Egyptians themselves, the 'generic' name of Egypt in Old Egyptian, which is persistently present in all its three Old Egyptian names of Egypt, hitherto attested: (I) 'Täwi', i.e. 'Two-Lands', (II) 'Ta-meri', i.e. 'Beloved-Land', and (III) 'Ta-kemt', i.e. 'Black-Land', substituting, in several Koranic contexts, the name 'Land' for Egypt's Arabic name 'Miṣr', of which the most flagrant is the following:

Concerning Joseph's story in Egypt, which we summarized in our onomastic note on Joseph (q.v.), the Koran narrates that having shrewdly interpreted the king's dream about the seven cows and the seven ears of corn, and obtained acquittal from the calumnious charge of sexual harassment upon the person of his infatuated mistress, Joseph had to be received by the Egyptian monarch who, upon talking with him, was ready to realize any wish Joseph would ask, in token of the king's gratitude and as a compensation for the wrong previously done to Joseph. The Koranic words are as follows:

{"And the king said: 'Bring him (Joseph) to me that I may attach him to my person.' Then, when he spoke to him, he (The king) said: 'Verily, this day, you are with us high in rank and fully trusted. He (Joseph) said: 'Set me over the storehouses of the land (Ar. 'Al-Ard'); I will indeed guard them with full knowledge. Thus did We give full authority to Yüsof (Joseph) in the land (Ar. 'Al-Ard'), to take possession therein, as when or where he likes. We bestow of Our Mercy on whom We please, and We make not to be lost the reward of the good-doers."}

[Kor. Yüsof (Joseph): 54-56]

The Arabic 'Al-Ard' (English 'Land'), which occurs twice in the above three Koranic Verses, is undoubtedly a direct hint to Egypt's Hieroglyphic three names: 'Täwi' (two-lands), 'Ta-meri' (beloved-land) and 'Ta-kemt' (black-land). Substituting 'Egypt' for 'the Land' in the above Verses, we should understand: (I) 'Put me over the treasuries of Egypt' said by Joseph asking the king to appoint him high-treasurer of the kingdom. (II) 'Thus,

We did grant Joseph power in Egypt', as a result of having been appointed high-treasurer of the country; after so many years of oppression and imprisonment, he now had such free movement in entire Egypt as to choose this dwelling' therein wherever he pleased.

Hindered in their time by universal total ignorance of Old Egyptian language and history, and lacking, indeed until the publication of the present work, the theory of a possible onomastic Miracle in the Koran of the kind we have been trying to prove all along the present research, all former Koran scholars have understood the phrase 'treasuries of the Land' as meaning something like 'storehouses of corn', through conceiving of 'treasures' in terms of 'safes', and of 'Land' in terms of 'land-produce', i.e. harvest, terribly needed to be stored during the 'seven green years' for distribution during the next seven 'thin' ones. In terms of Arabic Semantics, such interpretation was awkward, but they naturally could not do better. The 'Land' in the second Verse ***{"Thus did We give full authority to Yüsof (Joseph) in the land (Ar. 'Al-Ard'), to take possession therein, as when or where he likes."}***, is more revealing, however, that the 'Land' spoken of is no other than a proper name of a certain place, unless we take 'land' for 'country', which, irreproachable in English, is absolutely impossible in terms of the Arabic language. This is because, literally speaking, the Arabic 'Al-Ard' equals only three possible English equivalents: (I) Land, (II) Earth and (III) Ground, no more no less.

In another Koranic Verses, relating to Pharaoh, we have the following Koranic statement:

> ***{"Verily, Fir'awn (Pharaoh) exalted himself in the land (Ar. 'Al-Ard') and made its people sects, weakening (oppressing) a group (i.e. Children of Israel) among them, killing their sons, and letting their females live. Verily, he was of the Mufsidün (i.e. those who commit great sins and crimes, oppressors, tyrants, etc.)."}*** [Kor. Al-Qaṣaṣ (The Narrative): 4]

Here, the reference to the 'Land' and 'its people' leaves no doubt that the spoken of in this Koranic Verse is a determinate place, namely, Egypt, whose people were divided into castes by Pharaoh, etc., not 'the land' in

the absolute, i.e. the whole earth, and the whole world population, which Pharaoh could not.

'Egypt' is also named 'the land' in too many other Koranic Verses of which, for example: [Kor. Al-A'räf (The Battlements): 127, Kor. Yünos (Jonah): 78, Kor. Yüsof (Joseph): 80, Kor. Al-Esrä' (The Night Journey): 103, Kor. Al-Qaṣaṣ (The Narrative): 5-6 and Kor. Ġäfer (The Forgiver): 26 et 29], which our reader is requested to re-explore in his 'Koran', paying due attention to the fact that some English translations unknowing, until the publication of the present work, that Koranic 'Al-Ard' in reference to 'Egypt' is indeed Egypt's ancient proper name in Old Egyptian, may hesitate between the English 'Land' and the English 'Earth'.

Yet, the miraculous Koran expressly states that the Koranic 'Al-Ard' means precisely 'Egypt' by name, in the following Koranic Verses, where the Arabic 'Al-Ard' is unambiguously confronted with Egypt (Arabic 'Miṣr') so as to onomastically explain in terms of Old Egyptian the latter by the former, i.e. 'The Land'. In reprimanding the Jews of Yathrib for their reluctance to believe in the seal of God's Prophets and Messengers, Prophet Moḥammad (PBUH), whose advent Moses's Torah had predicted [Deut. XVIII: 15], the Koran reminds them of their fathers who often resisted Moses in the desert:

> ***{"And (remember) when you said, 'O Müsä (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its Füm (wheat or garlic), its lentils and its onions.' He said, 'Would you exchange that which is better for that which is lower? Go you down to Egypt (Arabic: 'Miṣr') and you shall find what you want!..."}*** [Kor. Al-Baqarah (The Cow): 61]

That is, if you really crave to eat of that which Egypt grows, then go back to Egypt, to slavery and oppression wherefrom you have just fled, and let the Egyptians get their revenge!

But the children of Israel, of course, did not. The fugitive community in the desert of Sinai were not capable of such suicidal performance. They immediately understood from Moses's reply that he would not pray the Lord

for them that the desert bring forth such food which they were accustomed to eat and relish in Egypt, from whose Pharaoh they would not have been rescued but for a huge Divine Miracle, which the Almighty would not repeat once again for the benefit of such ungrateful Israelites who became weary of eating from the Divine Gift of manna and quails, preferring to it Egyptian food. Moses reply was a sheer irony. Indeed, the Israelites never left the desert of Sinai, either to Egypt or to any other country, except for Palestine forty years after the Exodus, next to Moses's death in Sinai.

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Such was Koran miraculous onomastic translation of Egypt's name in Old Egyptian: Al-Ard, i.e. 'the Land', for Old Egyptian 'Täwi' (the two-lands), 'Ta-meri' (land beloved) and 'Ta-kemt' (black-land), the shrewdest of Koran Onomastics dealt with in the present research.

XXXVI. Mount Sinai
(Kor. 'Tür-Sayna")

Sinai (Hebrew 'Sinay' and Koranic 'Saynä") occurs only twice in the Glorious Koran, always in genitival construction with the Arabic 'Tür' which means 'mountain' in both the Arabic and the Aramaic, and which is the equivalent of the Hebrew 'här'. Such genitival construction means that the Koran speaks of a certain 'mount', named 'Sinai', that is, Mount Sinai, and not of Sinai Peninsula, the large desert to the farthest North-East of Egypt, bordering on Palestine. This Peninsula was named after the holy Mount, where Moses was directly spoken to by God Himself, and on which Moses is reputed to have received the original of the holy Torah inscribed by God's Own Hands on the holy tablets.

Remaining until today unidentified within the peninsula, which is an Egyptian territory from very old times, the holy Mount, no doubt, should have been there all right; otherwise, the whole peninsula would not have been named after the holy Mount: Sinai Peninsula.

Being on Egyptian territory speaking Old Egyptian in the time of Moses, such holy Mount should have owed its name 'Sinai' to the Old Egyptians themselves. I mean, the name 'Sinai' should have been couched in the Old Egyptian language, since the Mount could not have remained nameless until it was baptized by Moses, or by scribes relating, from memory, Moses's whole story in what is now known as Moses's Pentateuch.

Yet while the miraculous Koran explains the name 'Sinai' in terms of Old Egyptian, as we soon shall see, Biblical Hebrew lexicographers see it otherwise. They unwarrantedly take 'Sinai' for an originally Hebrew word to be explained in terms of the Hebrew language, in spite of the fact we are going to prove, which states that there is no Hebrew triliteral or root from which such 'Sinay' could be legitimately derived. Yet, under the circumstances, they could not do better(1).

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On the legitimate etymology of the Biblical 'Sinay', Biblical Hebrew lexicographers hesitate indeed between the following possible hypotheses:

1) It is derived from the Biblical 'Sene' (pronounced as if French 'Séné'), the unidentified holy 'bush'(2) which Moses saw burning but unconsumed, and out of whose midst God called unto Moses [Ex. III: 2-4].

2) It is derived from the Biblical 'Sin', the second station of the Israelites in the desert, next to 'Elim' [Ex. XVI: 1]. Unlike 'Sin', a desert which commentators situate westward of the holy Mount towards the Gulf of Suez(3), 'Elim' was endowed with twelve water-wells and seventy palm-trees [Ex. XV: 27]. Hence, it was given the Hebrew name 'Elim', which literally means 'noble-trees'.

By its form, Sinai, the Hebrew 'Sinay' with the ending '-ay' denoting origin or location, is in both derivations a mountain so named after the place where it stood, i.e. either the mount of the 'Sene' bush or the mount growing the 'Sene' bush, on the one hand, or the mount in or around the desert 'Sin', on the other.

Attempting to 'understand' the original Hebrew meaning of both 'Sene' and 'Sin', against the fact that neither the former nor the latter is recognizable

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(1) Owing to total ignorance of Old Egyptian by scribes compiling their work from memory several centuries after Moses.

(2) English translations of the Hebrew Bible write simply 'the bush'; French translations 'buisson d'epines', i.e. 'thorny bush', unidentified.

(3) See, under 'sin', The Analytical Hebrew & Chaldee lexicon, op. cit., p.575.

in any used Hebrew root, Biblical Hebrew lexicographers(1) alleged that the former (i.e. 'Sene') is possible from the 'hypothetical' unused SNA, meaning to hate, to prick or be thorny, so as to infer therefrom that 'Sene' means a 'thorn' or 'thorny-bush' which later leads to the common understanding of 'Sene' as the 'raspberry-bush'(2). However, this is bad; first, because 'hatred' has nothing to do with being thorny or picking. Second, because Hebrew possesses the triliteral SKK, which means to prick, from which the Hebrew 'sĕḳ', meaning a thorn, not 'sene' is derived. Third, because 'inventing' the triliteral SNA, which is written with initial 'sameḳ' so as to be identical with the initial 's' sound in both 'Sene' and 'Sinay', is incompatible with the fact that the Hebrew possesses the homonymous SNA, meaning to hate, written with the initial 'sin', not 'sameḳ'. This means that 'inventing' another SNA (with initial 'sameḳ'), which is identically uttered but differently written, is a superfluous unconvincing approach. As to the latter, 'Sin', they alleged(3) that Biblical the 'Sin' is a borrowing from the Aramaic, meaning 'mud', 'mire', 'clay', etc., akin to Aramaic 'tïn', which is identical in the Arabic. Yet, one should wonder (I) Why precisely such a name conveying such a notion 'muddiness' which is totally extraneous to the nature of the place is scribally defined as desertic [Ex. XVI: 4]? (II) Why had the Hebrews to borrow from the Aramaeans to name a place on Egyptian territory as if the Hebrew language did not possess an originally Hebrew word in the same sense, such as the Hebrew 'refeś' for example? and (III) If there were need to borrow, why precisely from the Aramaeans and not from the Egyptians themselves, owners of the place, whose Old Egyptian vernacular was already possessing, amazing enough, the same word 'Sin', with precisely the same meaning(4)?

But Old Egyptian at the time when such Biblical exegeses were compiled, was humanly unknowable. So, Hebrews had to tap into their own sources. In their tradition to substitute the 'ś' sound in foreign words for the 's'

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(1) Ibid., p.578.

(2) Hammelön Heḥadaś Latanäḳ, op. cit., p.410, translating Biblical 'Sene' by Hebrew 'siaḥ petel qadüś', lit., 'the holy raspberry-bush'.

(3) See, under 'sin', the Analytical Hebrew & Chaldee Lexicon, op. cit., p.575.

(4) See, under 'sin', A. Gardiner, EGYPTIAN GRAMMAR, op. cit., p.588.

sound and vice versa, Hebrews, from the very beginning, thought of the foreign 'Sene' as legitimate substitute for 'śene' which is possibly derivable from the originally Hebrew ŚNN, equivalent of the Arabic SNN, meaning to sharpen, etc.. This readily recalling 'thorniness' which, in turn, conveys the image of a thorny plant. Since thorny plants are necessarily bushes or shrubs, then 'Sene' was necessarily a 'bush', not a 'tree'. To specify, it remained beyond human reach, since the scribe did not give the specific name of the plant concerned, leaving enough room for guessing of which was the most commonly spread, 'the raspberry-bush' (Hebrew: 'sïaḥ petel qadüś') mentioned, for example, by the 'New Bible-Dictionary', 'Hammelön Heḥadaś Latanäḳ'(1), which was, probably, inspired by the 'fiery' red-colour of the raspberry-bush fruit assimilated to the 'unconsuming' fire which attracted Moses's attention to the place from which God addressed him. But this is obviously unbinding on any scholar. Thus, 'Sene' is by all means a non-Hebrew 'proper name coined by the scribe of the Exodus to name a holy shrub or even a tree' unknown to Hebrews of his own time; otherwise, he would have used 'petel', which literally means, 'raspberry', later known by the Jews of the Diaspora, and introduced in Modern Hebrew under the name 'Petel', not 'Sene', a purely 'Biblical' word, which is meaningless in the 'Biblical' Hebrew. Yes. Both the Biblical 'Sin' and the Biblical 'Sene' were precisely 'vague' proper names, which were then meaningless to the Hebrew scribe of the Exodus.

These two proper names were indeed Old Egyptian words locating the place of the Holy Mount, lightly difformed by the scribe in question, after a non-identified 'tree' miraculously growing at the foot of a mount lying in the wilderness of the desert.

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The place where the 'Mount' stood was already 'hallowed' even before Moses. This is clear from both the Bible and the Koran. In the Bible we read:

> ***{"And Moses said, I will now turn aside, and see this great fire, why the bush is not burnt. And when the Lord saw that he***

(1) Op. cit., p.410.

turned aside to see, God called unto Moses out of the midst of the bush, and said, Moses, Moses. And he (Moses) said: Here am I. And He (God) said: Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."} [Ex. III: 3-5]

In a similar context, the Koran states it even clearer:

{"And has there come to you (O Moḥammad) the story of Müsä (Moses)? When he saw a fire, he said to his family: 'Wait! Verily, I have seen a fire, perhaps I can bring you some burning brand therefrom, or find some guidance at the fire.' And when he came to it (the fire), he was called by name: 'O Müsä (Moses). Verily! I am your Lord! So take off your shoes, you are in the sacred valley, Towa."} [Kor. Tä-Hä: 9-12]

Many Koran exegetes, however, who did not recognized in the Koranic 'Tuwa' a proper name of a place, tended to understand such Koranic 'Tuwa' rather in terms of the Arabic triliteral TWY, meaning to fold, adverbially used in the verbal noun model, 'fo'al', so as to mean 'in the place two-fold holy' or in 'the place twice hallowed', not in a place named 'Tuwa'. At all cases, however, the Koranic sentence clearly means that the place concerned was previously hallowed at least once prior to Moses's Divine Message in Egypt, at a time even preceding recorded history when the Egyptians before degenerating into stupid idolatrous paganism, often the illegitimate offspring of monotheism, were worshippers of the One True God. Otherwise, the God of Moses would not have recognized holiness anywhere on Egyptian territory, such as the place around the holy Mount, where Moses was attracted by the holy fire from the midst of a magnificent tree, which was miraculously standing in a plain desert such as desert Sin. Granted that the holy Mount gave its name to the whole area where Moses called unto by God, then we should admiringly know that the general word 'mount' in Old Egyptian is 'dw', uncertainly uttered, but duly vocalized in Graecized Coptic script 'Toou', nearest to the Koranic 'Tuwa' which is advanced by the Koran as a proper name for the sacred place which ancient Egyptians, indeed very ancient Egyptians, would have already sacralized in memory of a similar event.

The fact, however, that ancient Egyptians were essentially monotheists may be ascertained by a judicious analysis of the Old Egyptian word 'Amon', the name of their supreme deity at the top of their posterior petty gods: Amon means literally 'the hidden-one', from Old Egyptian triliteral 'MN, meaning to hide (oneself), etc.; such 'Hidden-One' is no other than the Ineffable God of monotheists, Who is can never be contained or imprisoned in any form or image, be it animate or inanimate, or in any single natural force, such as the sun, the moon, wind, rain, etc., and Who has been later impersonated by 'petty gods', which, in the tradition of the priestly career, had to be multiplied in order to make room for all ambitious aspirers, for, as a rule, there should be as many gods as there could be priesthoods, and each of which had to have its own particular deity, which is duly distinguishable from the other's. For any such priesthood to flourish, be feared, awed and venerated, the deity singularized should represent one natural powerful force, but symbolized in a certain physical image, which can be easily recognizable by the fidels. Unifying all petty gods in one all-powerful 'hidden' deity would be fatal to multiple beneficiaries, inevitably ending on futile quarrels among aspirers, where adopting the good old principle of power-sharing would seem the best policy. Hence, Priesthood is the legitimate father of Polytheism, which makes room for all priesthoods concerned to share in the cake.

Anyhow, from the same Egyptian triliteral 'MN, Old Egyptians derived their word for 'west', and 'western', i.e. 'imnt' and 'imnty', respectively, as if by reference to the sun disappearing at night in the western horizon. This is why they came later to identify 'Re", the sun-god, in 'Amon', the hidden-one, by the combination 'Amon-Re", their most supreme deity. Unlike us, the 'West' for them was not to the left of the person facing the North, but rather to the right of the person facing the South, i.e. towards 'Thebes' in Southern Egypt, the traditional centre of Amon's worship, or perhaps towards the geographical centre of the earth, as Mecca is faced in prayers by Egyptian Muslims. So, 'western' and 'right' were one and the same word in Old Egyptian, 'imnt' and 'imnty'. In like manner, the Old Egyptian 'iabt', i.e. 'east'w, was also expressed both 'East' and 'left' all alike.

Marvellous as it is, indeed, the miraculous Koran terms the 'holy Mount' as being the right-one and the western-one in two respective places [Kor.

Tä-Hä: 80] and [Kor. Ġäfer (The Forgiver): 44], as if translating Old Egyptian 'imnt' humanly unknowable in its time, and as if the holy Mount was ascribed to 'Amon' in person, metaphorically the 'West' or the 'Right'.

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As to Biblical 'Sene', which is too much doubted to be of Old Egyptian origin, we should admiringly know that the general word for a 'tree' unidentified is in Old Egyptian script 'śn' (pronounce: 'śen'), and to say in Old Egyptian 'the Mount of the tree' or 'the arbored Mount' one would say in Old Egyptian 'dw śeni', where 'śeni' is the nearest to the Biblical 'Sene' (pronounce as if French 'Séné'), which was Arabicized into the Koranic 'Saynä". But, to say 'the Mount with the tree' or 'the Mount that there is the tree', one would say in Old Egyptian 'dw śen-n' (pronounce: 'śen-in'), which is not spoken of in the Bible.

Marvellous as it is, however, the Koran, mentioning Sinai only twice, writes it once 'Saynä", which is very near to the worldly known name. Yet, in the other once, the Koran writes 'Sinïn', nearest to the other Old Egyptian form 'śen-n', pronounced 'śen-in'.

All being considered, it was 'the Tree' all right that 'I' the Mount and not the contrary. It was 'the Tree' all right that gave its name 'unidentified' to the Mount and to the near-by area: 'Sin' and 'Sene'.

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The two places in the Koran mentioning Sinai and explaining the name by onomastic Synonymy are the following:

> ***{"And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away. Then We brought forth for you therewith gardens of date-palms and grapes, wherein is much fruit for you, and whereof you eat. And a tree that springs forth from Mount Sinai (Arabic: 'Saynä"), that grows oil, and (it is a) relish for the eaters"}*** [Kor. Al-Mo'menün (The Believers): 18-20]

Here, 'Saynä" seems to be explained by a 'tree' in the absolute; but there is also a subtle hint of intentional identification, uncontained in the

original Old Egyptian: It could be no other than the 'olive-tree', since no other plant produces both oil and relish except the olive-tree, the blessed Mount Sinai tree.

{"(I, God, swear) By the fig, and the olive. By Mount Sinai (Arabic: 'Sinïn')..."} [Kor. At-Tïn (The Fig): 1-2]

In this second occurrence the name 'Sinai' is couched in the second Old Egyptian form 'śen-in', so as to rhyme with the preceding Verse ending with 'olive' (Arabic 'Zaytün'). Here, also the intentional identification is vociferously uttered: It is the olive-tree no doubt.

It might be contended, however, that the specific word for the olive in Old Egyptian is 'baq' not 'śen', the tree in the absolute. But such objection, nonetheless, is easily retorted by the fact that such 'baq' remains of uncertain meaning in the Old Egyptian lexicon. It may also be said that Old Egyptians referred to the noble olive-tree as being 'the tree par excellence' or 'the tree proper'. Hence, the Old Egyptian 'śen', is needless of identification.

Botanically speaking, however, the whole Sinai Peninsula knew not of the Raspberry plant either wild or cultivated, by the time of Moses in the 13th century B.C., but certainly knew from times immemorial of the palm-tree and the olive-tree.

Glorified, indeed, be He, the Speaker in the Koran, the Almighty and the All-Knowing.

XXXVII. The Torah

(Kor. 'Tawrä')

The Hebrew 'Torä' and Koranic 'Tawrä', invariably with the definite article (Hebrew 'Hattorä' and Arabic 'At-Tawrä') is Moses's Pentateuch. The Koranic word is an onomastically explanative Arabicization of the original Hebrew. Both the Arabic and Hebrew words are derived from the common Semitic triliteral WRY which is mutated to the Hebrew YRA, only in the Hebrew.

The first notion in the common Semitic triliteral WRY (Hebrew YRA) is to strike a flint in order to start a fire, to ignite by friction, such as in modern times to strike a match or to strike the spark in a cigarette-lighter. The idea in the background was, of course, that the spark 'already' existed in the flint, as a good old Aristotelian would have said, and that the 'striker' used only to extract it therefrom by friction or hitting, in the same way that Plato's Socrates used to extract knowledge of right and wrong from the youth of Athens by questioning.

Subsequent to such first notion, comes the second: to make known, to inform of, to guide, from which the Hebrew 'morë', meaning teacher, and the Hebrew 'torä', meaning teaching, guidance, precept and also knowledge, erudition, insight are derived.

Such are the meanings of the Hebrew 'Torä' inasmuch as Moses's Pentateuch is concerned. Other notions which were developed later, such

as 'law', 'statute', unfortunately the only found in English dictionaries, are extraneous to the Hebrew root at least in the Biblical sense and, as such, are liable of misleading the English reader who is unacquainted enough with the Hebrew language. Such loose usage of the English 'law' for the Hebrew 'Torä' stems, however, from the rigorous understanding by Jewish clergy of Moses's Torah (Hebrew: Torat-Mosë) as being a mere body of rules of conduct governing every detail of daily life, which a good Jew ought literally to observe and never even think to break up with. In fact, the Hebrew word for the English 'law' is the Hebrew 'dät' and not the Hebrew 'Torä'.

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Moses's Torah, as received, is composed of five successive books, namely; (I) the Genesis which is chiefly occupied with Abraham's ancestry since the first man, Adam, and with Abraham's posterity through Isaac down to Joseph's death in Egypt, as if to prepare the scene for Moses and to explain how the children of Israel had to be found in Egypt. (II) the Exodus which was written to narrate the later events beginning with Moses's birth about four centuries after Joseph which the scribe leaves in total darkness, but ends no later than two years from the Exodus [cf. Ex. XL: 17]. (III) the Leviticus which seemingly resumes the Exodus, but, in fact, it is wholly concerned, as its title reveals, with establishing Aaron's priesthood, detailing rituals, offerings, thanksgivings and expiatory practices to the most tedious minutia; (IV) the Numbers which was called so because its four first chapters are restricted to a veritable census of the Israelitic population in the desert according to each one's own head of family, dwellings, function, etc., while the rest of the book, chapters V through XXXVI, eventually resumes the Exodus and the Leviticus until the death of Aaron [Num. XX: 29] in the 40th year of the Exodus some months earlier than Moses's. (V) the Deuteronomy which was doubtless compiled upon request of the scribe's contemporaries to sum up all Divine Commandments, Injunctions, Statutes, Judgments, etc., disorderly scattered in the three preceding books, in an imaginary 'fare-well' speeches by Moses rehearsing past events in their chronological sequence, after which the scribe ends his book with Moses's death and burial, announcing Joshua's succession to Moses's office, but commenting:

{"And there arose not a Prophet since in Israel like unto Moses, whom the Lord knew face to face. In all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh and to all his servants, and to all his land. And in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel."}

[Deut. XXXIV: 10-12]

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Unlike the miraculous Koran, which is held by Muslims to be God's *Own* Words, and deemed by non-Muslims to be the work of the one man, *Moḥammad*, such five books, the Genesis, the Exodus, the Leviticus, the Numbers and the Deuteronomy, which form the 'Pentateuch' as received, *and* which are allegedly ascribed in bulk or at least in material to the Prophet *Moses* as revealed to him by God Himself, cannot be wholly ascribed, to *the* letter, to any 'one' Moses, or to any 'one' impostor compiling his work *in* the name of Moses. Overlaps, contradictions, blasphemies, untruths, digressions and lack of complementarity required of a self-consistent entity *that* is supposed Divine, are self-revealing. The first book, the Genesis, in particular, is totally unrelated to Moses's Divine Message and, hence, it *is* absolutely not Moses's. All five books relate petty, if not blasphemous, narratives impossible to be part of any Divine Revelation. All five scribes writing separately from memory and legend, where the truth is mingled *with* flagrant error, are unknown and nameless persons or clergy-men, who compiled their work several centuries after Moses, with due adjustments, modifications, omissions and insertions needed to accommodate later developments.

Such Pentateuchal narrative is evidently not Moses's Torah, which is supposedly inscribed by God's Own Hands on two stone-tablets, which Moses, in his wrath against the calf worshippers, let fall and break beneath the Mount, but as soon as he cooled off he was commanded to hew two other stone-tablets on which God inscribed the same words that were inscribed on the first two broken ones [cf. Ex. XXXII: 19 and Ex. XXXIV: 1]. The tablets had to be made of stone obviously to provide for their breakage once dropped by Moses in his wrath, and for being rewritten by God in token of reaffirmation of the Divine Covenant! But, being made

of stone, they had to be no more than only two tablets bearing few Divine Words; otherwise, no giant, even Moses, could possibly carry with both his hands so many stone-tablets as enough to contain the whole Divine Revelation, so voluminous indeed, which was handed down to Moses on the Mount during forty days and forty nights [Ex. XXIV: 18]. So, the scribe of the Deuteronomy had later to reduce such Divine Revelation inscribed on the tablets into only ten words [Deut. X: 4] reputed thence to be the Ten Commandments! Yet, even those two stone-tablets were lost in posterior wars between the Israelites and their inveterate enemies, depriving the formers of such solid documentation of the Jewish faith by its founder as highly authoritative as Divinely inscribed on the holy tablets. A veritable loss beyond repair, indeed, except that the tradition of the Prophet Moses, his teachings, sayings and sermons are said to have been contained in a manuscript by Moses in person which, if conserved for later generations, would have been the real Torah of Moses, but unfortunately enough, such sacred manuscript had in turn to be lost during the destruction of Solomon's Temple in 586 B.C. by Nebuchadnezzar, king of Babylonia, and diligent rabbis had to undertake the tremendous task of rewriting Moses's Bible from memory in the form now available: scribal Pentateuch.

All being considered, however, such scribal Pentateuch as received, still contains within the far greater bulk of its last four books (Exodus, Leviticus, Numbers and Deuteronomy) much but not most of Moses's original Torah as uttered. This is chiefly due to the Jewish priesthood that succeeded Moses among the children of Israel. Jewish clergymen had to be excellent memorizers, since reciting holy texts is the flesh and bone of the priestly career. The chief merit, if at all, of such diligent clergymen was indeed their fanatic commitment to the 'letter' of the Holy Book, which made possible for the remnant of Moses's teachings to survive and to be transmitted from generation to generation nearest to the original, as far as human memory could retain across centuries of troubles, conflicts and even wars, at least of the kind recorded by Pentateuchal scribes. Some parts of the Original Torah were lost, indeed, and much of the parts left are obscured by scribal interventions, unexcluding legendry, idle talk, sophistry and, of course, intentional insertions and additions (of which the whole 'Leviticus' is but one example) to establish post-Moses priesthood as an essential part of

Moses's teachings Divinely handed down in the desert. But there remains, nonetheless, the core of Moses's Divine Message, easily distinguishable from untruth and legend. Had Judaism ever permitted any neutral critical analysis of a text deemed, against all logic, God's Speech throughout, flagrant errors would have been impossibly ascribable to the All-Knowing. Such analysis, were it carried out, would have indeed reduced scribal Pentateuch to at least one third of its present actual volume as received.

The problem with such 'enlarged' Pentateuch, as well as with Jesus's Gospels, lies in the fact that narrators of such 'holy' material assigned to themselves the task of reconstituting from memory and legend every minute detail about the Prophet concerned undifferentiating between 'biography', i.e. the life-story of the Prophet, and the 'Message', i.e. Divine Revelation proper handed down to the Prophet concerned. At least every event occurring in Moses's life or in the history of Moses's people prior to the 'Divine Call' from the midst of the tree unto Moses, is evidently no part of Moses's Message as Divinely revealed to him on the Mount, and hence, has no claim to sanctity. Events such as Moses's birth, Moses's adoption by Pharaoh, Moses's quarrel with the Egyptian whom he killed, and his 10-year stay in Midian until he returned to Egypt accompanied by his wedded wife, Zippora, daughter of Jethro, priest of Midian, are all, up to the moment in which Moses perceived the burning bush and came nearby to see, events 'unrevealable' to Moses himself in particular, since they are part of his own past experience. I mean that these events are part of Moses's biography narrated by the scribe from the scribe's own sources, incapable of being taken for granted as being Divine, unless confirmed by subsequent Divine Revelation handed down to a posterior Prophet[1]. Moreover, events occurring to Moses and to his people thereafter, i.e. the second part of his biography from the day he received the Message on the Mount until the day of his death in the desert of Sinai, are not, in every detail, integrable in Moses's Divine Message unless similarly confirmed by subsequent Divine Revelation handed down to a posterior Prophet, or except in respect of quotations of God's Own Words speaking with Moses. The remaining part could by no means have any claim to Authenticity

(1) Ibid., p.578.

as being Divine, or to unquestionableness as being sacred, since it is the unholy scribe's own words from his own unascertained sources. Purifying such Pentateuch as received of its scribal structure would leave us, indeed, with Moses's veritable Torah in the form it was Divinely revealed or nearest thereto.

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The miraculous Koran treats Moses's Torah as being the one given to Moses during his stay of forty days and forty nights on the Mount, containing the whole of Moses's Divine Message handed down to him all at once in one lump:

> ***{"And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation of all things (and said): 'Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of the evil-livers."}***
>
> [Kor. Al-A'räf (The Battlements): 145]

It was the 'Whole Message' all right, not only ten words or ten commandments to be revealed in forty days and forty nights, or to be inscribed on 'two' stone-tablets so as to make possible their imagined breakage when dropped by Moses in his wrath, so as to make room for their imagined replacement by other two ones on which God would inscribe the same ten words or ten commandments. In fact, Moses did not need such replacement or reaffirmation, simply because, once he cooled down, he picked up the fallen tablets, undamaged:

> ***{"And when the anger of Müsä (Moses) was appeased, he took up the Tablets, and in their inscription was guidance and mercy for those who fear their Lord."}***
>
> [Kor. Al-A'räf (The Battlements): 154]

Such tablets (Koranic: 'Alwaḥ' in the plural, not in the dual form) were not two, but in fact as many as enough to contain a whole book. They could not be broken either when dropped, simply because they were not made of stone, but rather of fine parchment handy enough to be borne by one man:

{" (I, God, swear) By the Tür (Mount), And by the Book Inscribed. In parchment unrolled. "}

[Kor. At-Tür (The Mount): 1-3]

This is Moses's Torah in the Koranic sense, the 'Book' wholly revealed all at once in one lump to God's Prophet Moses, on the Mount of Sinai, as told in the Koran.

As to the whole pre-Moses Biblical narrative, which is by all means unrelated to Moses's Message, such as the whole of the book of Genesis, it is absolutely not Moses's, although there might be some passages ultimately ascribable to certain Prophets before Moses, chiefly Abraham, Jacob and Joseph. Such passages in the Genesis of possible Prophetic origin find their legitimation only in, and within the limits of, Koran confirmation thereof. Knowing that the Jews unjustly ascribe the whole five Pentateuchal books, including Genesis, to Moses in person, the miraculous Koran corrects such false statement. The five books, as Divine Revelations are concerned, are not wholly Moses's; rather, they are ascribed to both Abraham and Moses, combining Prophethoods from Abraham to Moses. Reminding Moḥammad's people that they are addressed with the same sermon already mentioned in 'former scrolls', the Koran states:

{"Therefore (O Moḥammad!) remind (men) in case the reminder profits (them). The reminder will be received by him who fears (God), But it will be avoided by the wretched, Who will enter the great Fire and made to taste its burning, Wherein he will neither die (to be in rest) nor live (a good living). Indeed whosoever purifies himself (by avoiding polytheism and accepting Islamic Monotheism) shall achieve success, And remembers (glorifies) the Name of his Lord (worships none but God), and prays (five compulsory prayers and [Nawäfil] additional prayers). Nay, you prefer the life of this world; Although the Hereafter is better and more lasting. Verily! This is in the former scrolls, The Scriptures of Ibrähïm (Abraham) and Müsä (Moses)."}

[Kor. Al-A'lä (The Most Exalted): 9-19]

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In addition to explaining the Hebrew 'Torä' by onomastic Arabicization, where the Koranic 'Tawrä' is slightly mutated from the original Arabic 'tawrä" simply to homophonize with the Hebrew "Torä', the Koran also explains the Hebrew name by Synonymy. As stated earlier in the present onomastic note, the Hebrew 'Torä', being a verbal noun from the Hebrew YRA in the Hiphil form 'horä', conveys in the Hebrew language (as well as in the Arabic) notions such as: (I) Knowledge; (II) Guidance; (III) Evidence; (IV) Demonstration; etc.

These meanings occur in the following Koranic Verses explaining by synonymy the name of Moses's book, the Torah:

{"And among them (Meccan disbelievers) are some who listen to you (O Moḥammad) till, when they go out from you, they say to those who have received knowledge: "What has he said just now?..."}

[Kor. Moḥammad: 16]

The meaning is 'unto those who have been given the Torah'.

{"And We gave Müsä (Moses) the Book (i.e. 'the Torah') and made it a guidance for the Children of Israel..."}

[Kor. Al-Esrä' (The Night Journey): 2]

{" And We gave them (Moses and Aaron) the evident Book (the 'Torah')."}

[Kor. Aṣ-Ṣäffät (The Rangers): 117]

{"And indeed We gave Müsä (Moses), after We had destroyed the generations of old, the Book (i.e. the Torah) as an demonstrations for mankind, and a guidance and a mercy, that they might remember (or receive admonition)."}

[Kor. Al-Qaṣaṣ (The Narrative): 43]

XXXVIII. Gog & Magog

(Kor. 'Ya'jüj wa-Ma'jüj')[1]

Amazingly enough, Biblical 'Gög' and 'Magög', which are supposedly the equivalent of the Koranic 'Ya'jüj wa-Ma'jüj, are not Hebrew names, explainable in Hebrew terms and derivable from any Hebrew triliteral such as AGA, AGG, GGA, GWG, GYG, YGG and MGG, for the simple lexical fact that all such hypothetical roots are lacked in the Hebrew. This lexical fact is categoric in that these two names were taken up by Biblical scribes from non-Hebrew sources, and that the legend connected with them had been circulated prior to the birth of the Hebrew language, since the first 'Magog' appearing in the Hebrew Bible was 'Magog' son of Japheth son of Noah [Gen. X: 2], who is said to be one of the forefathers of the Indo-European races. As to 'Gog', which is frequently associated with 'Magog', such non-Hebrew 'Gog', curious as it is, made its first appearance on the Biblical stage as a grandson of Jacob through Reuben [I. Ch. V: 4], i.e. a pure Israelite, which is ridiculous enough, but, as stated earlier in our onomastic note on 'Egypt', Biblical scribes were in so terrible need for proper names of persons so as to name all possible ramifications of Adam's Tree to the extent that they borrowed the geographical names around and use them as personal names.

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(1) It should be remembered that the letter 'g' sound is invariably pronounced 'j' in the Arabic.

I do not intend here to question the 'historic' veracity, or to examine the possible 'validity', of a certain 'Magog' having been immediate grandson of Noah, or of a certain 'Gog' having been immediate grandson of Jacob. What I am interested in within the present context is to state that, up to the 6th century B.C., when Ezekiel wrote his book, or his prophecies, during the Babylonian captivity, not earlier than the year 586 B.C., nothing is told in the Hebrew Bible about Gog and Magog except that they were two men, identified as a grandson of Noah and a grandson of Jacob, conversely.

Any way, Prophet Ezekiel of the 6th century B.C. had very little to add to Biblical literature already known to both authors of the Genesis and I Chronicles, who had previously named 'Magog' grandson of Noah, and 'Gog' grandson of Jacob, respectively, nothing else. Yet, the very little he adds is confusing rather than informative: 'Magog is no more than a person who was named so, a grandson of Noah through Japheth. It is also a place-name of an 'unknown' region, which latter supposed by commentators(1) to be ancient 'Scythia' in South-East Europe about the North coast of the Black sea. Meanwhile, 'Gog', Jacob's grandson through Reuben, appears as the chief prince of such land named 'Magog'. All that is told about them is a mere prophecy: In the latter days, i.e. at the end of time, 'Gog' shall be brought forth against Israel from his place in the North parts with many people and so many heavily armed men like a cloud covering the whole land of Israel; but finally the Lord God of Israel will destroy 'Gog' and his band and provides for their burial in a valley which shall be named 'Hamon-Gog', etc.(2)

In like manner, New Testament scribes expressed their own conception of Gog and Magog. In his 'Apocalypse' or 'Book of Revelation', the last book in the New Testament, John, the Divine, tells us that there shall be 'two' resurrections with some thousand years in between. The first resurrection begins with Satan being seized, changing and thrown into the bottomless pit which shall be shut and sealed over him for thousand years to come, while only the souls of the good rise from the dead and reign with the

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(1) See, under 'Gog', The Analytical Hebrew & Chaldee Lexicon, op. cit., p.133.
(2) See, Ezekiel, chapters 38 and 39.

Christ until the thousand years are ended. Then shall come the second resurrection for all mankind, and

{"Satan will be loosed from his prison and will come out to deceive the nations who are at the four corners of the earth, that is, 'Gog and Magog', to gather them for battle; their number is like the sand of the sea. And they marched up over the broad earth and surrounded the camp of the saints and the beloved city(1); but fire came down from heaven and consumed them, and the devil who deceived them was thrown into the lake of fire and brimstone where the beast and the false Prophet were, and they will be tormented day and night for ever and ever"}

[Rev. XX: 7-10]

Such evangelic account of Gog and Magog as narrated by Saint John the Divine differs from Ezekiel's about the identity of Gog and Magog: 'Magog' is no more a land under a chief prince named 'Gog', but both are one and single 'generic' name designating numberless nations inhabiting not only the 'North' parts as stated by Ezekiel, but situated also at the four corners of the earth, i.e. precisely all mankind who 'did not share in the first resurrection'. But the visionary saint, John the Divine, agrees with the seer Prophet, Ezekiel, concerning the time and place of their destruction: Jerusalem, in the end of time, or 'in the latter days' in Ezekiel's language. For Ezekiel, Gog and his followers are represented as invaders of Israel coming from the 'North', a disguised insinuation implying the Babylonians under whose captivity the seer Prophet was distributing his Prophetical damnations all around, unsparing his own people who, by their departure from the right path, did earn God's Wrath. By 'the latter days' Ezekiel did not verily mean 'the end of the world' since such notion is hardly present in the Jewish Bible as received. What he really meant and provided for was a certain span of time as enough as required -in his opinion or in his wishful-thinking- for the collapse of the mighty Babylonian king, Nebuchadnezzar, a collapse which in fact did occur in Ezekiel's own century, when Babylon

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(1) Jerusalem, of course, encampment of the saints, i.e. those who shared in the first resurrection.

gave way under the pressure of the Medes and the Persians. It was the end of Babylon, not the end of the world. As for John the Divine, such Gog and Magog represent the forces of evil gathered in the 'second resurrection' for the last judgment, Saint John did not need in fact to name them 'Gog' and 'Magog', accidentally occurring only once in his narrative, except perhaps to authenticate Ezekiel's prophecy, which he undoubtedly misread or rather misunderstood, unless he was deriving from other legendary sources in connection with Gog and Magog.

In fact, traces of such legendry are found in extracanonical literature -by no means binding on either Old or New Testament- such as the Syrian so-called 'Song of Alexander', where the Macedonian monarch (336-323 B.C.) would have shut in the tribes Gog and Magog so that they may not break forth until the end of time, a legend which deniers of Koran Divine Creditability, in their tradition of stupidly maintaining that there is nothing in the Koran that is not already mentioned in Biblical or even extraBiblical sources, hold to be the original of the Koranic narrative on Gog and Magog.(1)

Anyhow, such Syrian legend on Gog and Magog proves that neither Ezekiel nor John the Divine were deriving from revelational sources, a Divine Prophecy or a Divine Vision, but rather from old legendry circulated in various forms, in which anyone could find elements to suit one's own purpose. The Syrian author of the so-called 'Song of Alexander' was in fact wheedling the Macedonian conqueror of the Near-East by ascribing to him the heroic deed of shutting in the tribes of Gog and Magog, which could never have been the case, since Alexander the Great of the 4th century B.C. could not have shut in those tribes already destroyed by Ezekiel two centuries earlier. But the Syrian legend, which came no doubt later in date, points to the fact that the shutting in of Gog and Magog was a current legend before Alexander and even before Ezekiel. It also points to the fact that post-Koranic Jews and Christians were vaguely acquainted with the 'Gog and Magog' legend in various forms that had been transmitted through generations of old times. They also had a vague notion about their shutting in and about the one who did so, i.e. "The Two-Horned', Koranic

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(1) Joseph Horovitz, Jewish Proper Names and Derivatives in the Koran, op. cit., p.19.

'Dul-Qarnayn', which literally means 'he of the two horns'. So to examine Mohammad's knowledge of past events, which were too remote in time, they asked the Prophet to tell them about the 'two-horned':

{"And they ask you about Ḍul-Qarnayn (the two-horned; Say (O Moḥammad!): 'I shall recite to you something of his story.'}

[Kor. Al-Kahf (The Cave): 83]

This Verse introduces the Koranic account on Gog and Magog who were shut in, in former times, by the Two-Horned.

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The Two-Horned is indeed a mysterious figure in the Koran. He is represented as a perpetual wayfarer around the earth from sunset to sunrise, Who was Divinely commissioned to perform some deeds [Kor. Kahf (The Cave): 84-98] among which was the shutting in of 'Ya'jüj wa-Ma'jüj' (Biblical Gog and Magog) so that they might not break forth until the approach of the end of time, which means that their breaking forth shall be among godly signs announcing the end of the world. Their story in the Koran runs as follows:

{"Until he (Ḍul-Qarnayn) reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word. They said: 'O Ḍul-Qarnayn! Verily! Ya'juj and Ma'juj (Gog and Magog) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?' He said: 'That in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier. 'Bring me pieces (blocks) of iron', then, when he had filled up the gap between the two mountain-cliffs, he said: 'Blow,' until when he had made it (red as) fire, he said: 'Bring me molten copper to pour over it.' So they [Ya'juj and Ma'juj (Gog and Magog)] were made powerless to scale it or dig through it. Ḍul-Qarnayn said: 'This is a mercy from my Lord, but when the Promise of my Lord (the Day of Judgment) comes, He shall level it down to

the ground. And the Promise of my Lord is ever true.' And on that Day [i.e. the Day Ya'juj and Ma'juj (Gog and Magog) will come out], We shall leave them to surge against each other, and the Trumpet will be blown, and We shall collect them all together.' And on that Day We shall present Hell to the disbelievers, plain to view, (To) Those whose eyes had been under a covering from My Reminder (this Koran), and who could not bear to hear (it)."} [Kor. Al-Kahf (The Cave): 93-101]

Who indeed was the Two-Horned, and to what epoch did he belong? Where was the place between the two dams at which Gog and Magog were shut in and from which they will break forth at the end of time? What kind of creatures are Gog and Magog to survive such imprisonment from times immemorial until the end of the world? What kind of life are they now living or the kind of sleep they are sleeping? Are they dead and will be resurrected just before the end of time? And, if Gog and Magog, at least for the time being, were to count for us as an extinct species, what about those folk who 'could hardly understand a saying', whom Gog and Magog used to tease and harass?

No certain answer could be given to any of such questions beyond the Koranic statement mentioned-above, or beyond the fact that the breaking forth of Gog and Magog at the end of time shall be one Godly sign, announcing the forthcoming of the Day of Judgment.

But the meaning of their name 'Ya'jüj' wa-Ma'jüj', which is our chief purpose in the present onomastic note, may throw some light thereon.

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The name 'Ya'jüj wa-Ma'jüj' is only explainable in terms of the Arabic language: It is built respectively on 'Yaf'ül' (emphatic agentive) and 'maf'ül' (simple passive) models from the Arabic triliteral AJJ, which originally means to blaze or flame with a whizzing sound, said of a burring fire, and, tropically, to be extremely agitated.

Invariably used with a plural, not a dual, verbal form, both 'Ya'jüj' and 'Ma'jüj' should be taken globally as 'one' collective noun, denoting 'one'

single entity, i.e. 'those who mutually agitated each other', or, 'the agitating-agitated', as indeed explained by the marvellous aforementioned Koranic quotation:

{"And on that Day [i.e. the Day Ya'juj and Ma'juj (Gog and Magog) will come out], We shall leave them to surge against each other"}

[Kor. Al-Kahf (The Cave): 99]

Also, this is explained in the only other place where Gog and Magog are mentioned by name in the Koran:

{"And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us). Until, when Ya'juj and Ma'juj (Gog and Magog) are let loose (from their barrier), and they swiftly swarm from every mound. And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then (when mankind is resurrected from their graves), you shall see the eyes of the disbelievers fixedly stare in horror. (They will say): "Woe to us! We were indeed heedless of this (the breaking forth of Gog and Magog announcing the forthcoming Day of Judgment); nay, but we were unrighteous."}

[Kor. Al-Anbyä' (The Prophets): 95-97]

As to the name 'Ḍul-Qarnayn', i.e. the two-horned, it should be noted that the Arabic 'qarn', originally 'horn', also means, tropically, anything shaped like a waxing, or waning moon, especially in respect of the sun, rising or setting. Most Koran scholars are of the opinion that 'Ḍul-Qarnayn' earned this name in allusion to his perpetual wayfaring around the earth from sun-rise to sun-set, as told in the Koran. But only God knows the truth about such appellation.

At last, however, the mysterious legend of Gog and Magog maintains meaningfulness in the Koranic Version.

XXXIX. The Jews
(Kor. 'Al-Yahüd')

The Koranic collective noun 'Al-Yahüd' is a pre-Islamic Arabicization of the Hebrew 'Yehudïm' or 'Yehudiyyïm', plural of the Hebrew 'Yehüdi', the equivalent of the English 'Jew'.

Such Hebrew 'Yehüdi' is a patronymic designating descendants of Judah, 'Yehudä', fourth son of Jacob, as distinguished from members of the other eleven tribes of Israel, such as the Reubenites, the Simeonites, the Levites, etc. It is also a gentile noun designating citizens of the Kingdom of Judah formed in the South of Palestine by both the Judahites and the Benjamites, after they broke with the other ten tribes under Rehoboam, the immediate grandson of David through Solomon, and named after the fourth son of Jacob, Judah, and the tribe descended from him, as being, as we are told, the strongest of the twelve tribes, but most probably because of the fact that David, the second and most beloved king of the Israelites, was himself a Judahite.

As a result of such political, but not religious, schism occurring in the 5th year of the reign of Rehoboam the Judahite, the other dissentient tribes, with the exception of the Benjamites, who sided with Rehoboam(1), formed

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(1) For the one good reason that Saul, the first king of the Israelites, whom David inherited, was himself a Benjamite.

in North Palestine their own kingdom which they named after their common forefather Israel.

In spite of the fact that the South kingdom, Judah, had the holy city of Jerusalem, where the famous temple of Solomon was standing, as its capital, 'Judah' grew weaker after Rehoboam and the South Kingdom called 'Israel' regained the strong hand over 'Judah'. But the Babylonian conquest of the 6th century B.C. subjected both of the two kingdoms, destroying the Temple itself, and deporting one-third of Jerusalem population, bearers of the patronymic 'Yehudïm', i.e. 'Jews', into Nebuchadnezzar's Babylonia during the 70-years Babylonian Captivity, first Diaspora of the children of Israel.

Such expatriated community of 'Jews' or 'Yehudïm' that was composed only of 'Judahites' and 'Benjamites' and exiled in Babylonia, soon became a name common to all the children of Israel taken together, i.e. a gentile noun common to all twelve tribes descended from Israel, to the extent that both terms 'Israelite' and 'Jew' became almost interchangeable, except within the realm of religion: The religion of Moses is called 'Judaism', after 'Judah', never 'Israelitism'. It is the religion of the Jews, not of the Israelites as a nation. When Abyssinians, before Christianity, embraced Judaism, they became 'Jews', not Israelites. However, when the Israelites abandon Judaism to Christianity or Islam, they are no more Israelites, but Christians or Muslims.

This is a misfortunate outcome, indeed, for Moses, the founder of this religion, who was not himself a Judahite, but a Levite born and dead in Egypt, and never been a 'Jew', either by descent from the man 'Judah', or by citizenship of a kingdom later named 'Judah', which was founded several centuries after Moses's death in the desert of Sinai, before even setting foot in Palestine altogether.

That is why miraculous Koran, as expected of its Omniscient Revealer, carefully distinguishes between the two terms, 'Israelites' and 'Jews', substituting the latter for the former since the Diaspora onwards, in addition to using the latter term for designating followers of Judaism regardless of nationality or descent.

The 'Jews', Hebrew 'Yehudïm', is Arabicized into the collective noun 'Al-Yahüd', which is explained in the Koran by the erudite onomastic explanative 'Hüd', or 'al-laḍïna hädu', i.e. 'the repentants' or 'those who repented', against the Hebrew scholars who explain the Hebrew 'Yehudïm' as a patronymic or gentile noun derived from the Hebrew 'Yehudä' (Judah) which they explain in terms of the Hebrew YDA, as meaning 'the praised-one'.

such explanation of the person-name 'Judah', Hebrew 'Yehudä', is already given by the scribe of the Genesis when he put the following words in the mouth of Jacob's wife, Leah, at the moment she delivered 'Judah': "happe'äm öḍe eṭ-Yehwa, 'al-ken qare'ä śemö Yehuḍä". This means:

> *{"Now will I praise the Lord; therefore she called his name Judah"}* [Gen. XXIX: 35]

The name 'Judah', Hebrew 'Yehuḍä', is built from the Hebrew triliteral YDA, or rather, WDA, in the passive 'hof'äl' form, modelled on the third person singular, present tense, to mean, 'he is praised', that is, 'the praised-one'.

This is neither too bad, nor too good. It is true that the Hebrew triliteral YDA, or rather, WDA, in the passive 'hof'äl' form, means 'to be praised', but only in the sense of 'to be glorified', 'to be hymned', said of God, as in the above quotation: ***{"Now will I praise the Lord"}***. In such case, 'the praised-one' would be the Lord Himself, not the child 'Judah' for whose birth the Lord is praised. So, the name 'Judah' given to such child could not be construed as meaning 'the praised-one'.

But we know that Biblical scribes, to authenticate their hasty Onomastics, often 'invent', as stated earlier, the convenient introductory locution, put in the mouth of the person given the name, to support its explanation as scribally understood. In the case of 'Judah', Leah, Judah's mother, could not have said ***{"Now will I praise the Lord"}*** (using in the Hebrew text 'Yehwa' for 'the Lord'), simply because such Hebrew 'Yehwa' as an epithet of God was not known in the Hebrew before Moses [Ex. VI: 3]. So, we are quite right to explain the name 'Judah', Hebrew 'Yehudä', strictly in terms of the Hebrew language, which is absolutely unbound by the notion of 'praising' or 'hymning' slipped by the scribe of the Genesis in Leah's mouth.

In fact, the Hebrew triliteral YDA, or rather WDA, in the 'hif"il' form, Hebrew 'hoḍä', means precisely 'to confess' one's guilt, sins, etc., also 'to repent'(1), from which 'Yehoḍë', meaning 'he confesses' or 'he repents', i.e. 'confessor' or 'repentant', is derived and then changed in the 'hof"äl' form into our 'Yehuḍä', meaning 'he is made to confess' or 'he is made to repent', i.e. 'the repentant', no more no less.

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Such Hebrew 'hoḍä', meaning to confess, repent, etc., is best rendered into Koranic Arabic by the Arabic triliteral HWD, which means to turn (to God) repentantly. In a magnificent Koranic Passage, we are told that, in the aftermath of the gross blasphemy by Moses's folk who paid false worship to the golden calf in the desert, Moses implored forgiveness from the Lord for those among his folk who went astray:

{"And when the anger of Müsä (Moses) was appeased, he took up the Tablets, and in their inscription was guidance and mercy for those who fear their Lord. And Müsä (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: 'O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us? It is only Your Trial by which You lead astray whom You will, and keep guided whom You will. You are our Protector, so forgive us and have Mercy on us, for You are the Best of those who forgive. And ordain for us good in this world, and in the Hereafter. (for) Certainly we have turned unto You.' He (God) said: "(As to) My Punishment I afflict therewith whom I will and My Mercy embraces all things..."}

[Kor. Al-A'räf (The Battlements): 154-156]

Such ***{"we have turned unto You"}***, appearing in the original Arabic text 'enna hodna elayk', from the Arabic triliteral HWD, meaning to turn (to

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(1) See, under 'hoḍä', Hammellön Heḥadaś Latanaḵ', op. cit., p.197.

God) repentantly, is best rendered into Hebrew by 'ki hoḏïnu leḳä', from the Hebrew 'hoḏä', meaning to confess or repent.

The possible present participle (also adjective and noun) from such Hebrew 'hoḏä', meaning to confess, repent, is the Hebrew 'mehoḏë', which means repenting, repentant and repenter, plural 'mehoḏïm'; from the Hebrew hof'äl 'huḏä', which means be made to confess, be made to repent. The Hebrew 'mehuḏë', plural 'mehuḏïm'(1), is the nearest to the Hebrew 'Yehuḏïm', i.e. the Jews.

Such was the insightful Koranic understanding of the name 'Judah', Hebrew 'Yehuḏä', after which the Jews named themselves 'Yehuḏïm', i.e. those who turned to God repentantly, the 'repenters'. In fact, with reference to the Jews as a religious sect, followers of Moses are called in the Koran 'Hüd', and 'Al-Laḏïna Hädu', i.e. those who turned to God repentantly, from the Arabic triliteral HWD, the equivalent of the Hebrew 'hoḏä', as stated earlier.

So, would that today Jews, arrogant as they are, try once again, for their own good, to be worthy of their name, the Repentants!

May the Most Merciful have mercy for them, so that they might repent once for good, and again become worthy of their name!

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(1) Originally, Hebrew 'moḏë', 'moḏïm', for 'mehoḏë', 'mehoḏïm', and 'muḏë', 'muḏïm', for 'mehuḏë', 'mehuḏïm'.

Chapter VI

Dawüd Ḍul-Ayd and other Prophets and Kings

This chapter deals with the onomastic explanation of twelve proper names in the following order:

Ṯalüt, Goliath, David, Psalms, Solomon, Elijah, Elisha, Ḍul-Kefl, Jonah, Job, Ezra, and Loqmän.

As the chapter's title suggests, some of these names belong to both Prophets and Kings, as in the case of David and Solomon. However, some other names belong only to Prophets, such as: Elijah, Elisha, Ḍul-Kefl, Jonah and Job. Ṯalüt, i.e. Saul (Hebrew 'Śa'ül), who is the first King of the Israelites, is only a King and not a Prophet. Meanwhile, Goliath is neither a King nor a Prophet; rather, he is the hero of the Palestinians, or the leader of their army, whom David killed in a fight. Ezra is simply a Biblical scribe of the 5th century B.C., while Loqmän is a purely Koranic figure of a wise man who is not mentioned anywhere in Judeo-Christian scriptures. Finally, the Psalms (named 'Az-Zabür' in the Koran) are David's book in the Jewish Bible.

The chronological order adopted in this chapter is obvious. Ṯalüt (Saul), the first king of the Israelites, was succeeded by David to whom the Psalms was revealed and who killed Goliath. Solomon, the son and successor of David, preceded Elijah who is the master of Elisha. Ḍul-Kefl is a Koranic name which will be proved to be an onomastic translation of the Hebrew 'Helqiyya' (English 'Hilkiah'), the name of the high-priest under Josiah, the King of Jerusalem in the 7th century B.C.. Jonah belongs to the same century since he was sent to Nineveh, the capital of ancient Assyria, some years before its total destruction by Babylonia in 607 B.C. Job is indefinitely situated between Jonah and Ezra. The latter belongs to the 5th century B.C.. Loqmän comes last because he is a purely Koranic figure which is not mentioned anywhere in non-Muslim sources.

XL. Talüt

(Biblical 'Saul')

As told in the Jewish Bible and confirmed by the Koran, the children of Israel asked their Prophet Samuel to appoint for them a King, which was, indeed, the first in the history of the Israelites:

{"Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah. And said unto him: Behold, thou art old, and thy sons walk not in thy ways. Now make us a king to judge us like all nations."} [I. Sam. VIII: 4-5]

At first, Samuel tried to dissuade them on account of the possible unfavourable consequences:

{"This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariot. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his

officers, and to his servants. And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. And he will take the tenth of your sheep: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen for yourselves; and the Lord will not hear you in that day."}

[I. Sam. VIII: 11-18]

But they refused to hear Samuel's antiroyalist sermon:

{"Nevertheless the people refused to obey the voice of Samuel; and they said: Nay; but we will have a king over us. That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles. And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord. And the Lord said to Samuel: Hearken unto their voice, and make them a king."}

[I. Sam. VIII: 19-22]

Finally, God chose a Benjamite (Saul son of Kish) to be appointed as the King of Israel:

{"And when Samuel saw Saul, the Lord said unto him: Behold the man whom I spake to thee of! This same shall reign over my people."}

[I. Sam. IX: 17]

Saul was distinguished by being tall:

{"And when he stood among the people, he was higher than any of the people from his shoulders and upwards. And Samuel said to all the people: See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king."}

[I. Sam. X: 23-24]

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Saul's original Hebrew name is 'Śa'ül. It is the past participle of the Hebrew triliteral Ś'L which means to ask for. So, the precise meaning of such a Hebrew name is 'the one asked for'.

This Hebrew triliteral Ś'L (i.e. to ask for) is the equivalent of the Arabic triliteral S'L, by substituting the Arabic initial sound 's' for the Hebrew initial sound 'ś'. This is almost always the case with the Hebrew triliterals that contain such a 'ś' sound(1). But, while the form of the past participle in the Hebrew is modelled on 'fa'ül', the past participle in the Arabic is modelled on 'maf'ül'. Hence, the Hebrew 'Śa'ül' (Saul's name, i.e. the asked for), is simply translated into Arabic as 'Mas'ül'. Also, it could be translated into Arabic as So'l, a verbal noun from the Arabic S'L, which denotes the object of the verbal action, i.e. the thing, or the person, being asked for.

It could be true that 'Saul' was named so by his father the day on which he was born as a kind of gratitude to the Lord Who gave him the child he 'asked for'. However, it is equally possible that such a name ('Saul', i.e. the asked for) was in fact a 'surname' that was given to him the day on which he was made a King of Israel, when he was 'asked for' from God.

In any case, Saul's name (Hebrew 'Śa'ül) is the appellative of the first King of Israel that was recorded in the Bible.

Why, then, did the Glorious Koran call him 'Ṯalüt', while such a name was not until then existent in the Arabic, as opposed to the Hebrew 'Śa'ül'?

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The Koran opponents(2) thought that the Prophet (PBUH), whom they hold as the human author of the Koran, chose the name 'Ṯalüt' for 'Śa'ül' to depict Saul's unusual tallness, referred to in the Bible [I. Sam. IX: 2 and X: 23], since the Koranic name, 'Ṯalüt', is evidently coined from the Arabic triliteral TWL, meaning to be long or tall. This Orientalistic thought presupposed that the Prophet (PBUH) did not know or did not hear the original Hebrew name, or even that he heard the name but could not retain it. This is a great mistake of those Orientalists, for whom the Prophet (PBUH) was a total copier of the Bible, and an extremely intelligent pupil of his Biblical masters and who was especially endowed with a 'golden' memory.

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(1) In fewer cases, the Hebrew 'ś' sound stands for the original Arabic 'ṭ' sound.

(2) See, e.g., Joseph HOROVITZ, op. cit., P. 19.

Former Koran scholars, however, could not do better. In spite of the fact that they knew the Hebrew name, 'Śa'ül', from their Biblical interlocutors, who mentioned it in their writings, they could not explain why the Koran abandoned 'Śa'ül' for the Arabic 'Ṯalüt' due to their total ignorance of the Hebrew language. Had they been able to decipher 'Śa'ül' into 'the asked for', they would perhaps have been able to seek such a latter meaning in the Arabic 'Ṯalüt', and to find that Koranic 'Ṯalüt' was in fact a magnificent onomastic translation of the Hebrew name.

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As stated earlier, non-Arab names should be first 'Arabicized' in order to occur in the Koran, i.e. 'reformed' according to Arabic phonology and Arabic 'noun-models', such as the Hebrew 'Abrahäm' which was Arabicized into 'Ebrähïm'. Such Arabicization is not intended to explain the original foreign name, but it is a precondition to use the foreign name in literary Arabic speech. In sister-languages such as Hebrew and Arabic, both foreign and Arabicized forms belong to the same common triliteral, then Arabicization could be self-explanative, unless the form Arabicized suggests a grammatical model which is uncommon in both languages, such as the Arabic 'fa'ül' which denotes the emphatic agentive, while the Hebrew same model, 'pa'ül', denotes the past participle. In such a case the foreign (Hebrew) name is not Arabicized, because Arabicization in such a case would mislead the Arab reader into the direct opposite semantic denotation of the foreign (Hebrew) name.

The Hebrew name, 'Śa'ül' (the past participle from the Hebrew Ś'L, which is identical to the Arabic S'L by substituting the initial sound 's' for the initial Hebrew sound 'ś') could not be Arabicized into the Arabic 'Sa'ül' (an emphatic agentive from the equivalent Arabic S'L) because it would mean the opposite: he who asks persistently, and not the one who was/is asked for. It could not either be left as it is with the initial 'ś' as in the Hebrew, because in such a case it would be misunderstood as being from the Arabic ŚWL, meaning to lift, etc., which is quite different in meaning.

As a rule in Koran Onomastics, when a foreign name cannot be Arabicized for the reasons mentioned earlier (as in the case of the Hebrew 'Śa'ül'), the only possible explanative instrument among Koran's six onomastic instruments (i.e. Arabicization, Assimilation, Synonymy, Antonymy, Translation and Portrayal) is evidently translation (i.e. 'Onomastic Translation'). Hence, the Hebrew 'Śa'ül' should be translated into Arabic by means of the nearest synonymous triliteral other than Arabic S'L itself, which is impossible as stated earlier.

Indeed, the nearest synonymous triliteral is the Arabic TLB, which means to demand, from which we coin 'Ṯelb(t)', the verbal noun that denotes the object of the action 'demanding', i.e. 'the one-demanded for', which already occurs as a name in Arabic.

Yet, the Glorious Koran is not an ordinary translator. Euphony and eloquence, which are highly observed in the most erudite Arabic text, should be meticulously considered. Besides, the Arabic word which translates the Hebrew 'Śa'ül' should be, by itself, an indicative for the foreignness of the original name. This necessitates that the Arabic word chosen for the Hebrew 'Śa'ül' should be legitimately derived from a genuine Arabic root, as an unprecedented derivative.

The Koran's unrivalled masterliness, which is already capable of satisfying all these requirements, has made King Saul's giant image unmistakably present in his new Koranic name, 'Ṯalüt'.

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The Koranic 'Ṯalüt' is especially, and unprecedentedly, derived from the Arabic triliteral ṮWL, modelled on 'faʿalüt', and modified to 'fālüt', by making the middle semivowel 'w' in ṮWL silent. This noun-model, albeit rare in Arabic, is coined from the infinitival 'faʿa' with the suffix 'üt', to denote the intensity or emphasis of an action or quality. This is very clear in examples such as 'jabarüt' from JBR, which means mightiness; 'malaküt' from MLK, which means kingdom; and 'taġüt' from ṮĠY, which denotes tyrant, etc. Since the Arabic triliteral ṮWL has two distinct meanings: (I) to

be tall; and (II) to bestow, confer or grant, then Talüt (Saul's Koranic name) means: (I) the Giant; and (II) the Grant. The latter meaning, however, is a direct indication to the fact that 'Śa'ül, the 'asked-for' from God, was granted by God.

Glorified be He, the Speaker in the Koran, the Almighty and the All-Knowing.

XLI. Jalüt

(Biblical 'Goliath')

Goliath (Koranic 'Jalüt' and Hebrew 'Golyäṭ') is onomastically explained by Biblical scholars[1] in terms of the Hebrew triliteral GLA (originally GLY[2]), which is identical to the Arabic JLW (simply by substituting the Arabic initial sound 'j' for the Hebrew initial sound 'g' and 'w' for 'a'), as meaning to uncover, make bare, disclose, reveal, be well-known and conspicuous. It also means to leave one's country, 'to be forced to emigrate from one's land, to take away in captivity, to exile and take as a captive. Hebrew scholars take the name 'Golyäṭ' from this latter meaning, translating it by a 'captive' or 'exile'.

The Koranic 'Jalüt', which is similar in form and model to the Koranic 'Talüt', is evidently, as we shall soon see, an onomastic arabicization of the Biblical 'Golyäṭ'. 'Jalüt' is derived from the Arabic JLW, which is identical to the Hebrew GLA in all its meanings mentioned above. This indicates that it does not necessarily mean 'captive' or 'exile' as the Hebrew scholars say.

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According to the Jewish Bible, Goliath was a 'Paleśti', i.e. a 'Philistine' [I. Sam. XVII: 23]. This word is translated as 'Palestinian' in all Arabic translations of the Hebrew Bible throughout. However, some English lexicographers, such as 'Webster's New World Dictionary (3rd College Edition)',

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(1) See, under GLA, The Analytical Hebrew & Chaldee lexicon, op. cit.

(2) Ibid., Tables of Paradigms, p.51.

deem them (i.e. Philistines) a non-Semitic people in southwestern ancient Palestine whose country, Philistia, flourished between the 12th and 4th centuries B.C.. Indeed, 'Palestine' and 'Palestinians' (Modern Hebrew 'Paleśtina' and 'Paleśtina'ïm') do not belong to the Biblical Hebrew, which only possesses 'Peleśet' and 'Peleśtïm'. This gave birth to the Biblical 'Palestine' and 'Palestinians', amongst whom, notwithstanding their origin, the Jewish Bible itself recognized that there were some subdivisions of the Canaanites, who spoke the Canaanite language, which was most akin to the Hebrew language; otherwise, 'Goliath', the hero of the Palestinians, would not have had such a name which is explainable only in terms of the Hebrew GLA. In fact, such an unfounded claim of non-Semitism concerning the Philistines is motivated by Zionistic tendencies that aim to deprive the Biblical (Arab) Palestinians from their legitimate right to the land of their Philistine ancestors.

These Palestinians or 'Philistines' were inveterate enemies of the Israelites. This was quite normal on the Palestinians' part since they recognized in the Israelites (who are originally Aramaeans by descent from Abraham, native of 'Ür Kaseddïm', the Babylonian city of the Aramaeans) evil trespassers who arrogated the possession of their own land by virtue of a so-called Divine Decree. Out of sheer Israeli-Philistine rancor, the Israelites intentionally used to disparagingly 'misunderstand' or 'misexplain' terms referring to a Philistine or a Canaanite in general. For example, Canaan, the forefather of the Philistines, is understood as meaning 'the low-one', (i.e. subdued to his brothers). Further, 'hiṭpalleś', (derived from the Hebrew unused triliteral PLŚ which is supposedly the base of the Hebrew 'Peliśti' "i.e. Philistine"), which normally means 'to become Philistine', is made to mean 'to wallow in the dust'.

Likewise, Philistine 'Golyäṭ' is taken to mean 'captive' or 'exile', excluding other possible meanings suggested by the triliteral GLA, such as 'to be well-known' or 'conspicuous', which are more fitting for a Philistine champion for who it is impossible to be called 'captive' or 'exile' by his own people.

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The Babylonian captivity in the year 586 B.C. marked the Jews of all times severely. The Hebrew 'galüt' (i.e. 'exile' or 'captivity') has become ever since a dreadful dream haunting the Jewish imagination day and night, to the extent that mentioning this word stirs in them a morbid feeling of insecurity. As recorded in the Jewish Bible (see, for one example, Jeremiah's Lamentations), the destruction of the Temple and the Holy City by Nebuchadnezzar in 586 B.C. as well as their deportation into Babylon were a self-earned Divine Punishment for their crimes against God and His Prophets, and for their corruption in the land concerning the violation of the Ten Commandments. The calamitous outcome of their wicked behavior would have given them a lesson, but they never learnt. God, the Almighty says:

> ***{"And We decreed for the Children of Israel in the Scripture that indeed you would do mischief on the earth twice and you will become tyrants and extremely arrogant! So, when the promise came for the first of the two, We sent against you slaves of Ours[1] given to terrible warfare. They entered the very innermost parts of your homes, and it was a promise (completely) fulfilled. Then We gave you a return of victory over them, and We helped you with wealth and children and made you more numerous in man-power. (And We said): 'If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves.' Then, when the second promise came to pass, (We permitted your enemies) to disgrace your faces and to enter the mosque[2] (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands. [And We said in the Taurät (Torah)]: 'It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return (to Our Punishment), and We have made Hell a prison for the disbelievers."}***
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> [Kor. Al-Esrä' (The Night Journey): 4-8]

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(1) The Babylionas whom the Koran calls God's Bondmen (literally, God's Worshippers), conforming to the Jewish Bible, which calls Nebuchadnezzar God's Servant [Jer. XXV: 9].

(2) 'Al-Aqṣa', is referred to in the opening Verse of the surah.

Ineffaceably present in the Jewish mind, the notion of 'exile' (Hebrew 'galüt') induced Hebrew scholars to automatically interpret, in terms of 'exile' or 'captivity', all Hebrew names derived from the Hebrew triliteral GLA. In the same line of thought, the Koran opponents who deny the credibility of the Koran, believe that the Prophet (PBUH) coined his 'Jalüt' after the Hebrew 'galüṭ', which he must have overheard from the Jews of Yathrib(1) in memory of their unhealed plague. This is preposterous! How, when and where could the Prophet (PBUH) overhear the Hebrew 'galüṭ' from the Jews of Yathrib while chanting their lamentations in the Hebrew language with which he was not acquainted? How could he mistake 'galüṭ' for 'Golyäṭ' and not, e.g., for 'Sa'ül' whom he inventively named 'Talüt'? How could he know that both 'galüṭ' and 'Golyäṭ' were derived from the same Hebrew triliteral GLA? Or, how did he know that the Hebrew uttering of the Canaanite Goliath was wrong, so he intended to correct it into 'Galïṭ', for example? In fact, the Biblical 'Golyäṭ' is consonantally written 'GLYT' in the Hebrew script, but it is punctuated by the Massorites(2) who began their work in the 2nd century A.D. to read 'Gälyäṭ'. Hence, it ought to be uttered 'Galyäṭ' and not 'Golyäṭ'. According to the same system of punctuation, when two long a's successively occur together, the first one is shortened and, conventionally, is uttered as if a short 'o' sound, so, it is uttered 'Golyäṭ'. These technicalities of the Massorites of the 2nd century A.D. were by no means binding in any way on the Israelites of David's time no later than the 8th century B.C., let alone on the Canaanites and their hero, Goliath, who was slain by David.

Yet, since it is impossible today for any linguist to correctly guess the exact Canaanite pronunciation of the original Canaanite name, I have no choice but to explain the Biblical Goliath in terms of Hebrew grammar and Massorite punctuation, 'Golyäṭ'. Then, I shall proceed to prove that the Koranic 'Jalüt' is a highly erudite explanative Arabicization of the Biblical 'Golyäṭ'.

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(1) Joseph Horovitz, op. cit., P. 18-19.

(2) Groups of scribes and Bible scholars who were working between the 2nd and 11th centuries A.D.. Each group compiled a system of pronunciation and grammatical guides in the form of diacritical notes on the external form of the Biblical text in an attempt to fix the pronunciation, paragraph and Verse divisions and cantillation of the Jewish Bible, the Tanakh, for the worldwide Jewish community.

To correctly understand any Semitic word, we shall determine its grammatical 'form' according to the table of paradigms governing the verb from which the particular word is derived. Now, to derive 'Golyäṭ' from the Hebrew triliteral GLA (originally GLY), the only possible 'gol-' from GLA is the present participle 'golë' (fem. 'golä'). Yet, in conjugated verbs like GLA, the present participle frequency assumes in the feminine the form 'goliyyä' (instead of the paradigmatic 'golä'). Hebrew grammarians had to suppose the masculine 'goli'[1]. That is, we may legitimately suppose a second form of the present participle 'goli' and 'goliyyä' beside the paradigmatic 'golë' and 'golä'.

The sign of the feminine in Hebrew nouns (i.e. final 'ä') was originally 'äṭ'[2] with the suffix 'ṭ' sound, which is conserved in feminine participial forms that have an abstract signification. An example of this is the Hebrew 'naḥäṭ' (rest) which is derived from the Hebrew triliteral NWḤ (present participle 'näḥ', fem. 'naḥä'), where 'naḥäṭ', which is originally a feminine present participle from NWḤ, becomes a verbal noun that denotes the action or the state of being.

In the same manner, 'Golyäṭ' may be an ancient infinitival form from GLA (taken from the possible feminine present participle 'goliyyä', which has been lightened into 'golyä', with the suffixal 'ṭ' sound).

Accordingly, 'Golyäṭ' would mean either (I) the being who is exiled; or (II) the being who is conspicuous.

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As we said before, Goliath is Biblically recognized as a chief (Hebrew 'nasi'; cf. I. Sam. XVII: 23) of the Philistine troops. This man was slain in the battle and was not taken prisoner by the Israelites. He never experienced exile or captivity. Thus, the Israelites could not name him captive or exile. This degrading appellative could neither be assumed by the Philistine himself nor be given to him by the Philistines who knew him as their champion.

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(1) The Analytical & Chaldee Lexicon, op. cit., Tables of Paradigms, Section XXIV, p.51, remark 4.

(2) R. K. Harrison, TEACH YOURSELF BOOKS, Biblical Hebrew, 11th impression, 1986, P. 54.

Therefore, the second meaning, i.e. the being who is conspicuous or conspicuousness is the only possible meaning that befits the Philistine 'Golyäṭ'.

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The verb 'jala' which denotes in Arabic the notion of 'clearness', 'evidence', 'conspicuousness', etc., and from which is derived the adjectival noun 'jaliyy', evident, conspicuous, etc., is derived from the Arabic trilateral JLW, which is identical to the Hebrew triliteral GLA. As a noun, the Arabic 'jala' (without the final guttural stop in the infinitive [jala']), denotes, in the combination 'ibn-jala' (literally, son of Jala), notability for glory, prestige, etc., which befits a champion or hero, such as Philistine Goliath.

In fact, the Koranic 'Jalüt' corresponds to this Arabic combination 'Ibn-Jala', which is the emphatic adjectival noun from the Arabic JLW. The Koranic 'Jalüt' is coined after 'Taġüt' from TĠY, which means 'to overwhelm' or 'oppress', to onomastically explain the Biblical 'Golyäṭ'.

Glorified be He, the Speaker in the Koran, the Almighty and the All-Knowing!

XLII. David
(Kor. 'Däwüd')

We have proved in the present research that Ramses II is the Pharaoh of Exodus. We have also proved that the Israelites should have moved into Sinai around the year 1225 B.C., around which the Egyptian tyrant was reported to be dead. According to the Jewish Bible [I. Kings. VI: 1], David, the second and most beloved king of the Israelites, died 476 years later (around the year 749 B.C.) after reigning 33 years in Jerusalem. Hence, it becomes very clear that David should be situated among the men of the 8th century B.C. and not the 10th century B.C. as maintained by many scholars who rely on the unfounded assumption that Exodus took place under Tuthmosis III of the 15th century B.C. and not under Ramses II of the 13th century B.C..

The Koranic 'Dawüd' is phonetically different from the Biblical 'Dawïd', which was mutated in the Biblical and post-Biblical Hebrew, under the non-Semitic phonological influence during the Jewish Diaspora in Europe, into the Biblical Hebrew 'Davïd' (English 'David'). The phonetic transition of the written 'w', when being initial in a word or syllable (such as 'Da-wïd') or when being final, into a 'v' sound is totally unrelated to 'spirantization' (i.e. mutation of the letters 'b', 'd', 'g', 'k', 'p', 't', when they occur after a vowel sound, into 'v', 'ḍ', 'ġ', 'ḳ',

'f', 'ţ' respectively) which, under the influence of non-Semitic phonology, was introduced into the Aramaic and, therefrom, into the Hebrew languages around the 6th century B.C.(1), no earlier than two centuries after David.

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In the Koran, David was both a Prophet and a King who was, indeed, the first and the last of a kind in the whole recorded history of Prophethood, with the sole exception of his son and immediate successor, King Solomon. The Koran stresses David's Prophethood. That is, David was a remarkable Prophet who was distinguished from other Prophets by receiving the 'Psalms' (Koranic 'Az-Zabür', the object of our next onomastic note) which was Divinely revealed to him. God, Exalted be He, says:

> ***{"...And indeed, We have preferred some of the Prophets above others, and to Däwüd (David) We gave the Zabür (Psalms)."}*** [Kor. Al-Esrä' (The Night Journey): 55]

However, in the Jewish Bible, there is almost no reference to David's Prophethood or to any of the texts which were Divinely revealed to him. Rather, the Jewish Bible speaks of an Angel who appeared to him and states that the Psalms are his own self-composed lyrics. Owing perhaps to the unusual number of Prophets in the history of the Israelites from Abraham to Jesus, successive Prophethoods became usual and commonplace. Hence, the importance which the Israelites attach to their Prophets is related to the importance of each Prophet's historic deeds. Even their great Prophet Abraham, the forefather of all Prophets after him, was only important to them for being the 'Patriarch', the man who drew for them their dreamy geopolitical map and obtained for them the so-called Divine Decree to appropriate the Holy Land, in which he was a stranger. Likewise, Moses's Prophethood was almost nothing compared to his character as the greatest miracle-maker, leader and lawgiver.

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(1) See, e.g., Grammaire d'Araméen Biblique, Beauchesne Editeur, Paris, 1988, p.27.

The Israelites' great Prophets were to them great historic men more than great Prophets of God. Such a worldly attitude was indeed responsible for the scribal Bible to contain such filthy tales on account of the Prophets of God, such as the fabricated fornication of Prophet Lot with his own daughters and of Judah, the fourth son of Jacob, with Tamar, his daughter in law, who bore him Pharez(1) [Gen. XXXVIII: 16-18 and 29], the future grandfather of the 'beloved' King David. As for the latter, the boldfaced Biblical scribe tells us that he 'officially' kidnapped Beth-Sheba, the wife of his officer, Uriah the Hittite, who was then in a battle, raped her in his royal palace and sent her back pregnant to her house. Informed of the scandal, which spread among his subjects, the sinful king sent for Uriah to be brought back from the battle and ordered him to go down unto his house, evidently to meet his wife so that her sudden pregnancy while he was absent in the battle could be justified. The poor officer, whose honour was deeply wounded, answered as if sermonizing David:

> *{"The ark and Israel and Judah abide in tents; and my lord Joab (leader of the army in battle), and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do such a thing"}* [II. Sam. XI: 11]

With such an attitude, Uriah signed his own death-sentence. David sent poor Uriah back bearing a letter from David to Joab saying:

> *{"Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten and die"}* [II. Sam. XI: 15]

Joab accomplished the command. This is the scribal image of Prophet David in the Jewish Bible: A fornicator and a killer!

In fact, as depicted by the aforementioned scribe, David's image was not that of a Prophet communicating directly with God through angles, but of a sinning King unto whom God sent a 'Prophet' to teach and sermonize. After Uriah's death, David wedded Uriah's widow, Beth-Sheba, and she bore David a son who was the fruit of their fornication. God sent

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(1) Indeed two twins: Pharez and Zarah, ibid. XXXVIII: 30.

David a 'Prophet' who was called 'Nathan'. Nathan told David of God's Wrath on him for the wrong he had commited, saying:

> *{"Wherefore hast thou despised the commandment of the Lord, to do evil in His sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon? Now, therefore, the sword shall never depart from thine house; because thou hast despised Me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord: Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly; but I will do this thing before all Israel, and before the sun. And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die."}* [II. Sam. XII: 9-14]

In fact, this cannot be a reproach by God to a Prophet of His, but a curse by God addressing a wicked sinner.

Regardless of being a Prophet, a King or both, David was in the eyes of the Jews the most 'beloved' Biblical character of all times. He was the real founder of the first, and unified, Kingdom of all Israel; the brave young man who slew, with a stone, the fearful Philistine giant Goliath, and the magnificent warrior who subdued with the sword all the surrounding enemies of Israel. In the 5th year of the reign of his grandson Rehoboam, David's Kingdom of Israel was divided less than half a century after him. Quarrels, corruption, conspiracies and wars among subsequent Kings in Northern Israel and Southern Judah accelerated the irreversible fall. In 586 B.C., less than two centuries after David's death in 749 B.C., according to our calculations stated earlier, the Holy City was ravaged, and the Temple of Jerusalem was destroyed by the armies of Babylonian Nebuchadnezzar, who deported one-third of the population of Judah into Babylon to live

the bitterness of captivity and to cherish the memories of lost grandeur. In times of great distress such as the Babylonian Captivity, which has marked and shaped the Jewish character and psychology ever since, it was normal for the Jews of the Diaspora to seek refuge in the expectation of a redeeming Messiah in the likeness of their 'beloved' David, a man of the sword and a hero of their imagination. When the 'Messiah' came at last, in the tradition of the Messengers of God, preaching morality and peacefulness, they could not recognize in Jesus their expected Messiah. The Jews could only but surrender the 'impostor' Messiah to Pilate Pontius to have him crucified.

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All Hebrew scholars unanimously understand the name of David (Hebrew 'Dawïd') in terms of the unused Hebrew triliteral DWD, which is supposed to be the equivalent of the Hebrew (used) triliteral YDD meaning to love. Hence, 'dawïd', in the passive sense, means 'beloved'(1).

Invariably written d-w-d all through the Jewish Bible, except in the Chronicles (Book I and Book II) where it is written d-w-y-d, David's name could only be dotted by the Massorites to read 'Dawïd', under the influence of such a persistent 'y' in the Chronicles which was compiled not earlier than the late 5th century B.C.. The Book II of the Chronicles ends with a quotation from Cyrus, the King of Persia, who was determined to restore the Temple of Jerusalem [II. Chr. XXXVI: 22-23], which is decisive in the sense that the Jews of his time pronounced the name as 'Dawïd', and not otherwise.

But why did all former scribes before the two books of Samuel write it 'Dwd' without vocalization? Is it because the name of 'David' was pronounced differently before the Babylonian captivity? How could any Hebrew triliteral word with a middle radical 'waw' be written in Hebrew unvocal script, eg. 'dwd', 'nwḥ', etc., to read 'dawïd', 'nawïḥ, etc., with a penultimate long 'y' sound? The answer is categorically that there is not even one example in the whole Biblical Hebrew. That is perhaps why the scribe of the two Chronicles who heard it pronounced 'Dawïd' had to provide, contrary to his predecessors, the 'absent' penultimate long 'y' sound.

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(1) See, under DWD, The Analytical Hebrew & Chaldee Lexicon, op. cit., P. 147.

In fact, there is not even one word in Biblical Hebrew which is derived from a middle 'w' triliteral (such as DWD) which is phonetically modelled on 'the (Dawïd) model' except only one sole word: ('awïl), meaning wicked, from the Hebrew triliteral 'WL. Yet, this word is again written in Hebrew unvocal script with a clear, glaring, penultimate long 'y' sound, unlike Samuel's David, which is written 'd-w-d'.

Indeed, there exists in Biblical Hebrew the other 'legitimate' d-w-d which is written and pronounced in the same manner, 'död', and which is the normal past participle form of all middle 'waw' verbs such as DWD, from which the name David is alleged to be derived. As the normal past participle form which is derived from the Hebrew DWD, such a legitimate 'död' meant and still means 'beloved' in the Modern Hebrew, the identical signification given to the name David, which is written identical to (the legitimate) 'död' with the same meaning, but pronounced differently as 'Dawïd'.

Now, since both 'd-w-d's' are perfect synonyms, why are they differently pronounced? On what basis? On what authority?

If the name David was 'meant' to mean 'beloved', just like the other legitimate 'd-w-d', why is it not pronounced 'Död', which is similar to its original form written in Samuel's?

If both 'dawïd' and 'död' are perfect synonyms, which are legitimately derived in the passive sense from the same triliteral DWD, why is only 'dawïd' strictly unusable in place of 'död' in the sense of 'beloved' as an adjective or adjectival noun?

Moreover, if David recognized the notion of 'belovedness' in his own name 'Dawïd', why did he, in surnaming his son Solomon 'beloved of God', say 'Yadïd-iyya' and not 'Dawïd-iyya', providing his own name in the compound appellative?

Indeed, to phonetically mutate David's name so as to mean 'the beloved-one' in the time of the scribe of the two Chronicles, the original name could not have been 'Död' representing 'Dawïd', since, in that case, such an original 'Död' would not have to be mutated at all.

David's name, as we shall soon see, should indeed have been uttered in David's own time as neither 'Död' nor 'Dawïd' but nearer to the pre-Koranic 'Dawüd' as conserved in the Koran. Arabs, who were contemporaries of King David, should have uttered his name identical or nearest to King David's own uttering.

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Two points need to be considered.

First: the utterance of 'Dawüd' is meaningless in Arabic, simply because it is not derivable from any known Arabic root. It is then a foreign name which has been Arabicized.

Second: unlike 'Dawïd', the Arabicized 'Dawüd' could be legitimately written 'd-w-d' in the Hebrew unvocal script.

Now, if not derived from the Hebrew triliteral DWD, from where could such a 'd-w-d' be derived to give the name 'David'?

The only possible hypothesis according to the Hebrew grammar is to suppose the combined form 'Di-Öd', which was lightened into 'De-öd', where 'di' means 'of', and 'öd' means 'might' or 'strength', exactly like the Hebrew 'Di-Zahab', which literally means 'of gold', a proper name of a place in the desert of Sinai(1). As to the guttural stop (') which occurs central in the original 'di-'-öd', it is normally lost by elision in the process of combination. Hence, 'Deöd' means 'he of might', i.e. 'the mighty-one'.

A marvellous name, indeed, or probably a 'surname', which befits a young man who slew a fearful Philistine giant named 'Goliath' with a stone in his hand.

Being miraculous enough, this is the Koran's precise and most erudite onomastic explanation of the name David, which was Arabicized as 'Dawüd'. God, Glory be to Him, says:

> ***{"...And remember Our slave Däwüd (David), Ḍul-Ayd (the one endued with might)."}*** [Kor. Ṣäd: 17]

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(1) For Hebrew 'WD, see The Analytical Hebrew & Chaldee Lexicon, op. cit., p. 11; for Hebrew 'di' and 'Di-Zahab' in Deuteronomy I: 1, see Ibid., p.149.

The Koran translated 'David', originally the Hebrew 'Deöd' (Di-Öd), into the most conformable Arabic phrase meaning 'the one with might', i.e. 'Ḍul-Ayd' in the Arabic Koranic text, and the equivalent of the original Hebrew 'di-öd'.

Glorified be He, the Speaker in the Koran, the Almighty and the All-knowing!

XLIII. The Psalms
(Kor. 'Az-Zabür')

David's Book of Psalms was named after the Greek word 'psalmos', which originally means a twang with the fingers, from the Greek 'psallein', meaning to twitch or to pluck a stringed musical instrument, such as the harp. The Psalms are a collection of hymns or songs in praise of God. They are deemed sacred and as being Prophetic and they compose the Book of Psalms which is ascribed to David in the Old Testament.

The one hundred fifty Psalms composing such a book in the Holy Bible include two Psalms (No 72 and 127) which are marked as Solomon's, twelve (No 50 and 73-83) which are marked as Assaph's, a Levite who was a chief singer of David, ten (No 42, 44-49, 84, 85 and 87) which are ascribed to a group of men in David's court named sons of Korah, two Psalms (No 88 and 89) which are attributed to two Ezrahites, Heman and Ethan respectively and forty six (No 1, 2, 33, 43, 66, 67, 71, 90-100, 104-107, 112-121, 125, 126, 128-130, 132, 134-137 and 146-150) which are left authorless. This leaves only seventy eight Psalms which are clearly marked as David's.

Despite the forty six authorless Psalms which may also be considered David's and the two Psalms attributed to Solomon which are equally Prophetic as David's, we still have at least one sixth (twenty six Psalms)

of David's 'sacred' book which are still not David's; rather, they belong to ordinary men in David's court who have no right to the Prophetic sanctity. Hence, this non-Prophetic one sixth part of the Book of Psalms cannot absolutely be deemed sacred or as being a Divine Revelation.

This is but one more concrete example that, unlike the Glorious Koran, the Holy Bible we have now is not 'holy' to the letter.

After all, the Muslim attitude in this regard is clear-cut: There is nothing sacred in both the Old and New Testament except that which the Koran confirms. In this sense, no word in the Book of Psalms, whomsoever be its recognized author, could be deemed as being Divinely revealed except that which was revealed to David in conformity with the Koranic Verse:

{"...And, indeed, We have preferred some of the Prophets over others and We gave Däwüd (David) the Zabür (Psalms)."}

[Kor. Al-Esrä' (The Night Journey): 55]

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In its original Hebrew text, the book of David is entitled 'Tehillïm' (i.e. 'exultations') plural of the Hebrew 'Tehillä', a verbal noun in the 'pi'el' form derived from the Hebrew triliteral HLL, which means to shine, be splendid, to boast, glory, etc.. These meanings do not perfectly conform with the Greek 'psalmos' which suggests a hymn sung with musical accompaniment, particularly the harp, but possibly with any stringed instrument. The Greek translator, however, was easily induced to translate the Hebrew 'Tehillä' into the Greek 'psalmos', i.e. 'psalm', as each psalm of David was introduced in the Hebrew text by the Hebrew word 'mizmör', a chant or canticle, from the Hebrew ZMR, of which the 'pi'el' form, i.e. 'zimmer', means to divide in units of metre in Verse and to sing, to chant or to play any musical instrument, not necessarily a harp or a stringed instrument as suggested by the Greek 'psallein'. The introductory Hebrew word 'mizmör' is often followed by a precise indication of the particular musical instrument or instruments accompanying each particular psalm. These indicated instruments are not always 'stringed', but may also be wind instruments, or others.

In respect of the Divinely inspired nature of such psalms, I mean those which are David's proper, not even Solomon's, let alone Assaph's and other psalms attributed to non-Prophetic persons in David's court, the 'Divine' character is limited to the 'words' composing the particular psalm, and is not extended to the tune, the music or the indicated accompanying musical instrument, which are the work of David, alone or aided by artists in his court. Communicating with His Prophets, God reveals Divine Words and not tunes or music.

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The 'psalms' is translated in the Koran into the Arabic 'Zabür' (with the Arabic definite article, Az-Zabür) from the Arabic triliteral ZBR, which does not exist in Hebrew. Although the Arabic possesses both the Hebrew HLL (from which the Hebrew 'Tehillïm' is derived) and the Hebrew ZMR (from which the Hebrew 'mizmör' is obtained), the Erudite Koran could not use any of them in translating the Hebrew name of the book of David ('Tehillïm' or 'Mizmorïm'), simply because HLL and ZMR are not identically alike in both Hebrew and Arabic particularly with regard to the precise semantic denotation imparted to the Hebrew HLL and ZMR either in designating the title of the book of David ('Tehillïm'), or in describing its contents ('Mizmorïm'):

1) The Hebrew 'Tehillïm', meaning exultations, from the Hebrew HLL in the 'pi'el' form 'hillel', is the only formal equivalent of the Arabic 'Tahalïl' (i.e. 'rejoicings'), which is semantically different. The Hebrew 'Tehillïm' means in Arabic 'Tasabïḥ', i.e glorifications, exultations, praises, etc.. It is derived from the different Arabic triliteral SBḤ.

2) The Hebrew ZMR, from which the Hebrew 'mizmorïm' is derived, means in its simplest form to cut or to prune. Thus, the Hebrew 'zemorä' means a branch or a bough. The Hebrew 'zimmer' means to divide in units of metre in Verse, to sing, to chant and to play any musical instrument. By contrast, the cognate Arabic ZMR, while retaining certain notions existing in the Hebrew ZMR, meaning to cut, to prune (such as present in the Arabic ZMR, which means to be reduced, lessened, from which the Arabic 'zomra(t)', i.e. a group of people, and the Arabic 'zamür', i.e.

a handsome 'well-proportioned' young man comes), means basically to blow on a reed, a pipe, a flute, etc.. Such a reed or pipe is called 'mizmär' and 'mazmür' in Arabic. Contrary to the most alike Hebrew 'mizmör', it does not denote a song or a chant, but the particular wind instrument itself. Moreover, the Hebrew 'zammär' which means a 'singer', is formally identical to the Arabic 'zammär' which means 'piper', player on the 'reed' or 'flute'.

These technical semantic differences between the Hebrew HLL and ZMR from one side, and the Arabic HLL and ZMR from the other, result in the fact that both the Hebrew 'Tehillïm' and the Hebrew 'Mizmorïm' have become 'non-Arabicizable' for the Koran in terms of either the Arabic HLL or the Arabic ZMR. Consequently, and in conformity with the rule of Koran Onomastics, the Hebrew appellative of the Book of Psalms, 'Tehillïm' or 'Mizmorïm', had to be Koranically translated as 'Zabür' which, as we soon shall see, is the magnificent Koranic onomastic translation of the Hebrew name.

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Out of total unawareness with Biblical Hebrew, all Koran scholars until now have failed, together with highly authoritative Arab linguists since the Koranic epoch, to grasp any linguistic relationship between the Koranic 'Zabür' and the Hebrew 'mizmör', or to even know that the Hebrew title of the book of David was in fact 'Tehillïm', i.e. 'exultations', which means in Arabic 'Tasabïḥ'.

So, they could only understand the Koranic 'Zabür' in the passive sense from the Arabic ZBR, meaning to write, or to write carefully, i.e. in a calligraphic manner. This hasty understanding of the Koranic 'Zabür' by those highly authoritative Arab linguists and Koran scholars is evidently a disparagement of the Koran's unrivalled erudition since it is very awkward and meaningless to name the 'book' of David, the 'written-one' or even the 'calligraphically written-one'. God says:

> ***{"...And, indeed, We have preferred some of the Prophets over others and We gave Däwüd (David) the Zabür (Psalms)."}***
>
> [Kor. Al-Esrä' (The Night Journey): 55]

The Koran does not distinguish David's book from the other Divinely revealed holy books by being a 'calligraphically written text' since we cannot understand the abovementioned Verse as meaning "We distinguish David from other Prophets by having calligraphically written the text We gave him". This will be sheer nonsense, of course, with due apology to those high-standard Arab linguists and Koran exegetes who could not do better, due to a lack of knowledge of Biblical Hebrew and of the original Hebrew name of David's Book of Psalms.

In fact, David's Psalm were not revealed in any book-form, but rather as mere oral recitations, and remained so until they were written down by David himself or by his scribes.

Had Arab linguists and Koran scholars known the precise meaning of the original Hebrew name of David's Book of Psalms, so as to find the linguistic relation between the Koranic 'Zabür' and the Hebrew 'mizmör', they would have realized that they should deepen their research into the basic, most primary meaning of the Arabic ZBR. I mean, the meaning from which the Arabic ZBR had developed to mean 'to write distinctly' in a calligraphic manner.

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The unlearned Orientalists and Koran opponents[1] alleged that the Prophet (PBUH) misheard the Hebrew 'mizmör' for 'mizbör' thinking it identical to the Arabic 'mazbür' which he skilfully changed into the Koranic 'Zabür' with the same passive sense from the Arabic ZBR, meaning to write, or to write distinctly. This is bad enough of such pretentious scholars who ought to have known that Arabic, unlike Hebrew, has both ZBR and ZMR. A shepherd as Prophet Moḥammad (PBUH) used to be in his early youth was more likely to recognize the Arabic ZMR, i.e. to play on the reed (Hebrew 'mizmör' which is formally akin to the Arabic 'mazmür' and 'mizmär', i.e. a reed) than to mistake it for the Arabic ZBR, meaning to write distinctly, which is impossible in Hebrew.

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(1) Joseph Horovitz, op. cit., P. 61.

In like manner, Arabic translators of the Jewish Bible, as well as less serious Arab writers, translate the Hebrew 'mizmör', meaning only a song or a chant, into the Arabic 'mazmür' (plural 'mazamïr'), as in 'mazamïr-u Dawüd', i.e. David's Psalms, which is utterly wrong. That is, the Arabic 'mazmür' is not a song, but the 'reed' or the 'flute' itself. The Arabic 'mazmür' may at most be taken in the passive sense from the Arabic ZMR, which means to play the flute, as meaning a 'tune' played on the flute. But here, again, it could not be identical to the Hebrew 'mizmör', which denotes a song or chant that is not necessarily uttered with any musical accompaniment, and if any, the accompanying instrument should not particularly, in every case, be the 'flute'.

That is why, without any authenticity of course, David has become reputed to be the most marvellously skilful 'flutist' in Arabic legendry!

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Ancient Semitic handwritings, including of course ancient Arabic script, were wholly cursive in the sense that a whole sentence or a whole line was written as if one single word (example: 'ancientsemitichandwritings' etc.). Such extremely cursive script, of which some examples are conserved in certain stone-inscriptions, was indeed a serious handicap for accurate, easy 'decipherment' of any text written in such a manner. It was not until Ishmael, son of Abraham, we are told, that Arabic words in a line or sentence became to be written disconnectedly (such as, in the above example, 'ancient Semitic handwritings', etc.). This style of writing, which was 'introduced' to ease the reading of Arabic lines which were then built of disconnected, perfectly separated words as distinct elements in a brickwork, was in fact responsible for the use of the Arabic ZBR in the sense of 'to write' and, more properly, 'to perfect one's writing', and for the use of the Arabic 'zabür' (in the passive sense from ZBR) for a 'book' or a 'script' which is neatly written.

But, why 'ZBR' in particular? The basic notion in the Arabic ZBR is 'lumpiness'. Thus, the Arabic 'zorba(t)' (plural 'zobar') literally means lumps, such as 'zobar al-ḥadïd', i.e. lumps of iron, in the Koranic Verse quoting the 'Two-Horned' as saying:

{"Give me lumps (blocks) of iron..."} [Kor. Al-Kahf (The Cave): 96]

(zabrul-binä"), i.e. 'brickwork buildings', or vertical bricklaying; ZBR (someone from anything) i.e. 'to discourage' etc., as if to cut off from, to dissect as in the Koranic 'zobor' (plural of 'zabür'), meaning 'sects' in the Koranic Verse:

{"But they (disbelievers) have broken their religion among them into sects, each group rejoicing in what is with it (as its beliefs)."} [Kor. Al-Mo'menün (The Believers): 53]

This latter 'zobor' must be distinguished from the homonymous 'zobor' which means 'books' such as in the Koranic Verse:

{"And every thing they (disbelievers) have done is noted in their Records (of deeds)"} [Kor. Al-Qamar (The Moon): 52]

This is the first primary meaning of the Arabic ZBR, meaning to form in blocks, lumps, pieces, etc., from which other secondary senses, such as to 'dissect', to 'bricklay' for buildings, to 'write words disconnectedly', to 'discourage from' in the sense of to 'cut off from', to 'divide from', etc. were derived

Indeed, versified speech or metrically 'divided' lines is just 'imbricated' words divided by units of measure. In this latter sense, the Arabic ZBR is similar to the Hebrew ZMR, as meaning to cut or divide in pieces and, with reference to rhythmical pieces, to hymn or to chant. In this particular sense the Koranic 'Zabür' is to be understood in respect of David's book; A book versified, i.e. a book of poems or chants, not a book that is 'well-written'.

It should be noted, however, that in such a latter sense 'Zabür' is properly a Koranic word, i.e. absolutely unknown in pre-Koranic Arabic, that is Koranically coined from the Arabic ZBR for the special purpose of onomastically explaining the Hebrew name of the Book of Psalms which is a Divine Revelation to David.

Consequently, the Koran had to explain the Koranic 'Zabür' itself by portrayal or imagery in the following Koranic Verses, in the sense of 'chants' or 'hymns':

{"Be patient (O Moḥammad) of what they say, and remember Our slave Däwüd (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (toward God). Verily, We made the mountains to hymn (Our Praises) with him [Däwüd (David)] in the 'Ashï (i.e. after the mid-day till sunset) and Ishräq (i.e. after the sunrise till mid-day). And (so did) the birds assembled: all obedient to him [Däwüd (David)] (i.e. they came and glorified God's Praises along with him). We made his kingdom strong and gave him Al-Hikmah (Prophethood) and sound judgment in speech and decision."}

[Kor. Ṣäd: 17-20]

{"And indeed We bestowed grace on Däwüd (David) from Us (saying): O you mountains and birds. Glorify God with him! And We made the iron soft for him."}

[Kor. Saba' (Sheba): 10]

Praise is due to God, the Speaker in the Koran, the Omnipotent, the Omniscient and the Most-Gracious!

XLIV. Solomon

(Kor. 'Solaymän')

Koranic 'Solaymän' is undoubtedly a pre-Koranic word. It is an original Arabic name which is and was very current among the Arabs of all times. By its very form, 'Solaymän' is the diminutive of another Arabic name, 'Salmän', which is equally common among Arabs. As we soon shall see, it is the precise equivalent of 'Śelomö' (pronounced rather: Ślomö), the Hebrew name of King Solomon, David's son and immediate successor in both Kingship and Prophethood. The form of the name in the Syriac, also in the Aramaic, is 'Śelemön' with an appended 'n'. The Evangelic Greek 'Solomön' [Matt. VI: 29] is the ultimate source of the English 'Solomon'.

It is derived from the common Semitic triliteral SLM (Hebrew ŚLM and Arabic SLM), originally meaning to be entire, whole (Latin 'solus'), intact, etc., but specifically to be or have peace, to be peaceable, to pacify, etc.. The Hebrew 'Śelomö' is built of a stem-word, 'śalöm', in addition to an appended augmentative 'ö' (i.e. Śalöm + ö), but, according to the Hebrew phonology, vowels in the stem-word, 'śalöm', because of being constructed with an appended suffixal 'ö', had to be shortened in favour of the added augmentative. Thus, the already short 'a' is further shortened into a feeble, almost silent, 'e', and the stress on the penultimate (the vowel 'o' in the original 'śalöm') is moved to the appended augmentative resulting in 'Śelom + ö'.

The first element 'Ŝelom', originally 'śalöm', means (I) as a noun peace, peacefulness, peaceableness; and (II) as an adjective: peaceful, peaceable as well as the peaceful-one, and the peaceable-one. The second element, i.e. the appended stressed 'ö', is only meaningful if, and only if, according to Hebrew grammar, construed as an apocope, i.e. abbreviated, form of the Hebrew '-ön', which is precisely the sign of the diminutive in such a particular construction.

As stated earlier in our onomastic note on the name of 'Aaron', it should be noted that 'diminutiveness', which normally marks 'smallness', being physical or moral, also denotes 'endearment', such as in the English 'sonny!', which means 'my dear son!', rather than 'my small son!'

Solomon's birth to David from Beth-Sheba, ex-wife of Uriah, whom David sent to death in order to marry his widow according to the Biblical account, or whom David enjoined to divorce Beth-Sheba in order to marry her according to the Koranic account, a deed for which, in both cases, David incurred upon himself Divine Wrath and had to atone, such a birth of Solomon by Beth-Sheba was taken by David as a sign of reconciliation with the Lord. The name 'Śelomö' given to the baby 'Solomon', the peace-maker, modelled on the diminutive in token of endearment.

Since the precise Arabic equivalent of the Hebrew 'śalöm', as a subjunctive, i.e. peace, peacefulness and peaceableness, is the Arabic 'saläm', 'selm' or 'salm', and as an adjectival noun, i.e. peace-maker, pacificator, etc., is precisely 'salmän', which, when modelled on the Arabic diminutive, becomes 'solaymän', then, the Koranic 'Solaymän' is the perfect homonymous synonym of the Hebrew 'Śelomö'.

Consequently, the name 'Solomon', Hebrew 'Śelomö', is magnificently explained in the Koran by Onomastic Arabicization.

Yet, incurable Orientalists among the opponents of Koran[1] who, nevertheless ought to have known better, unashamedly criticize the Koran for the final 'n' in the Arabic 'Solaymän' which is dropped in the Hebrew 'Śelomö', accusing the miraculous Book of having been influenced by the Aramaic

(1) Joseph Horovitz, op. cit., P. 23.

or Syriac form 'Śelemön', or vice versa, and also of being wrong in adopting the diminutive form 'Solaymän' instead of the original 'Salmän' which, in their biased opinion, corresponds more to the Hebrew 'Śelomö', forgetting that both 'Solaymän' and 'Salmän' end with affformative 'än' which they have already criticised. Actually, they ought to have proposed 'Salm' instead of either 'Solaymän' or 'Salmän'!

Such criticism is indeed idle talk, unworthy of any serious comment. These Orientalists, who are examples of biased, unscholarly Orientalism, can only be referred, together with their potential followers, to our linguistic remarks stated above.

XLV. Elijah

(Kor. 'Elyäs')

The name of the Prophet Elijah (Hebrew 'Eliyya', originally 'Eliyyähu'), which has been arabicized into the Koranic 'Elyäs', following the current Greek form 'Elias', is magnificently explained in the Koran by an Onomastic Synonymy.

The Hebrew 'Eliyyähu' should be analysed as follows:

El (god) + i (my) + yähu (for Yehwa), which means in English 'My God is the Lord'.

In spite of the fact that this Hebrew 'Eliyyähu' is obscured in the Greek 'Elias'[1], the most erudite Koran, as we soon shall see, insightfully illustrates the very meaning of the name 'Elijah' in its original Hebrew form, i.e. 'Eliyyähu', as meaning 'My God is the Lord'.

In fact, the name Elijah (Hebrew 'Eliyyähu', lit., 'My God is the Lord') is explained by an Onomastic Synonymy in the following Koranic Verses:

> ***{"And verily, Iliyäs (Elias) was one of the Messengers. When he said to his people, 'Will you not fear God? Will you call upon Ba'l (a well-known idol of his nation whom they used***

(1) After which 'Eliyyähu' has been Arabicized in the Koran.

to worship) and forsake the Best of creators, God, your Lord and the Lord of your forefathers?' But they denied him [Iliyäs (Elias)], so they will certainly be brought forth (to the punishment), Except the chosen slaves of God. And We left for him (a goodly remembrance) among the later generations; 'Salämun (peace) be upon Ilyäsïn (Elias)!' Verily, thus do We reward the Muhsinïn (good-doers, who perform good deeds totally for God's sake only. Verily, he was one of Our believing slaves."} [Kor. Aṣ-Ṣäffät (The Rangers): 123-132]

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Elijah is mentioned by name three times in the whole Koran [Kor. Al-Anʿäm (Cattle): 85, Kor. Aṣ-Ṣäffät (The Rangers): 123 and Kor. Aṣ-Ṣäffät (The Rangers): 130]. His name in the third, and last, time is spelt differently as 'El Yasïn' instead of his usual Koranic name 'Elyäs', i.e. the first element in the Hebrew 'El-i-yähu', which denotes the name of 'God' in Biblical Hebrew, is detached from the rest of the Koranic name 'Elyäs'. Moreover, the second element 'yäs' is modified into 'Yasïn'. Former Koran exegetes and scholars could partly guess that the reason behind modifying 'yäs' into 'Yasïn' is assonance so that the Verse in question (Verse No 130) rhymes with the immediately preceding Verse-endings. As to the other modification, which is indeed more serious (i.e. detaching the element 'El' from the rest of the name), it needed a thorough acquaintance with the Biblical Hebrew to analyze the name 'Elias' in its primary Hebrew form 'Eliyyähu', which was unknown to Koran scholars of the time, so that the question was disregarded and hence unresolved.

This detachment of the element 'El' from the rest of the name testifies not only to the Koran Divine Credibility but also and particularly to the Prophet Moḥammad's sublime scholarship which is unexpected of the Prophet whose followers admiringly believe to be 'unlettered', and whose opponents grudgingly accuse of 'imposture'.

Indeed, assonance which Koran uses to modify the Koranic 'Elyäs' into 'Elyasïn' has absolutely nothing to do with writing 'El' disconnected from the rest of the name, i.e. 'El' 'Yasïn', where 'El' appears as an independent

element in the Arabicized Hebrew name. Absolutely nothing proves the hasty belief that the name was miswritten the third time leaving a 'blank' between 'El' and 'Yasïn' inattentively; the 'gap' between the two elements was left 'on purpose'. The second and last letter in the element 'El', i.e. the letter 'l' is written in the Arabic script with a glaring final 'l' shape(1) and is unmistakable so as to specify an intentional pause between 'El' and 'Yasïn' in the utterance of the Arabicized Hebrew name, and to stress that the part 'El' is 'one' independent word. Evidently, the scribe could not venture to do such a thing of his own as opposed to the two other times in which the name was written 'Elyäs' in one word; rather, he was ordered to do so by the dictating person, i.e. the Prophet (PBUH), who, by the Grace of God, could pierce the initial structure of the original Hebrew name of which 'El' (Hebrew 'God') forms a distinct part. For monotheists in general and Muslims in particular, such penetrating knowledge is taken for granted in respect of God's Messengers, but how could a person who is known to be 'unlettered', and consequently incapable of deciphering Arabic script, have known the difference in shape between the final 'l' and the initial or middle one? Is it not by itself a cogent argument that the Prophet (PBUH), who is commonly agreed to be unlettered before the mission, came to read and write by the Grace of God immediately thereafter?(2)

As for writing the second element in the name '-yasïn' for '-yäs' in the form 'El Yasïn', considerations of assonance as exposed by former Koran scholars hold good, of course. But I should add that, by the mere fact of having a disconnected 'El' from '-yäs' in the original 'Elyäs', the consonantal remainder became the two letters 'y' and 's', which resemble 'ya' and 'sïn' respectively in Arabic script, as if to scan the name into three distinct parts: El + y + s (pronounce: El + ya + sïn). Such an explanation is more becoming Koran erudition than to say that the Koran was incapable of keeping rhyme without breaking Arabic orthography and Arabic grammar, according to

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(1) Among letters of the Arabic alphabet, wholly composed of twenty-eight characters, twenty letters, one of which is the letter 'l', take a distinguished different shape when placed as the final letter in a word.

(2) The question will be further elaborated in our coming onomastic note on the name 'Ḍul-Kefl'.

which a foreign (non-Arab) proper name such as 'Elyäs' which has been Arabicized after the Greek 'Elias', is only liable to have either a 'Dammah' (Arabic sound that marks the final letter of the word to denote a short 'o') or 'Fatḥah' (Arabic sound that marks the final letter of the word to denote a short 'a') inflectional ending, and never a 'Kasrah' (Arabic sound that marks the final letter of the word to denote a short 'i') as in 'El Yasïn', let alone the impossible 'Tanwïn' (nunation) of foreign names(1).

(1) Inflectional endings in the Arabic are slashes, often unwritten, which in regard to nouns denote short 'o', 'a' and 'i' unstressed sounds for the nominative, the accusative and both dative and genitive cases respectively. Nunation, or "Tanwïn" in Arabic, is the 'n' sound, heard but not written, following the inflectional ending.

XLVI. Elisha

(Kor. Alyasa‘)

Prophet 'Elisha', the successor of Prophet 'Elijah', is mentioned only twice in the Koran [Kor. Al-An‘äm (Cattle): 86 and Kor. Ṣäd: 48]. In both times the Koranic name is written (Alyasa‘), with quiescent initial guttural stop (hamza) made by elision into the preceding 'wa-' (English 'and'), according to the rules of Arabic Phonology.

As we soon shall see, the name (Alyasa‘) (Elisha), originally Hebrew (Eliśä‘) and ultimately Hebrew (Eli-yeśa‘), is directly explained in the Koran by Onomastic Arabicization.

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According to Biblical scholars, the Hebrew (Eliśa‘) is contracted from 'Eli-yeśä‘'[1]. The latter form is to be analysed as follows: El + i + yeśä‘, where El = God, i = my, yeśä‘ = deliverance or salvation, the verbal noun from the Hebrew triliteral YŚ‘, which is originally akin to the Arabic trilateral WS‘, meaning to be wide, or wide enough for, capable of accommodating, and to be capable of doing (something) in Arabic. In the causative form and with initial augmented aleph, or doubled middle radical, Arabic WS‘ also means to make wide for, to ease, loosen and to relieve from any distress or tight situation.

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(1) See, The Analytical Hebrew & Chaldee Lexicon, op. cit., p.27.

The latter meaning is the only semantic denotation remaining in the Hebrew equivalent YS' (i.e. to deliver, save, rescue and to help or succour).

Consequently, the Hebrew 'Eliśä", which is contracted from 'Eli Yeśä", (where the second element 'yeśä", stands as a verbal-noun in the meaning of 'deliverance', 'salvation', from the Hebrew YŚ'), means 'my God (is) salvation', i.e. 'my God saves (the infant so named)', which sounds as a wish uttered by the naming father.

Indeed, Hebrew names which have been built on the root YŚ', and preceded (or followed) by God's Name, El or Yehwa, are very common in several forms, like 'Eliśä", 'Yeśa'yä', 'Yeśa'yähu', 'Hośa'yä' and 'Yehośüa" which have been contracted into 'Yeśüa". Regardless of the form of such combination 'God + Salvation', the meaning of the name is always the same (i.e. the one whom God saves). This point should be carefully remembered in the context of our forthcoming treatment of the name 'Jesus' (Hebrew 'Yeśüa"), contracted from 'Yehośüa", which is commonly, but wrongly, construed by Christians as the 'Saviour', not 'the one whom God saves' as it is in the Hebrew, and as it is explained in the Glorious Koran.

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In order to give the literal onomastic explanation of the name 'Elisha', Hebrew 'Eliśä" (i.e. 'God saves'), the Glorious Koran should have said in Arabic 'Alläh-u Yuḳalleṣ', where the Arabic 'Alläh' is the Hebrew 'El', and the Arabic 'Yuḳalleṣ', is derived from the Arabic triliteral ḲLṢ, which means to set free, relieve from distress, etc. But the magnificent Koran is not an ordinary translator, particularly in respect of the name 'Elisha' (Hebrew 'Eliśä"), which is intended to be 'explained' through Arabicization, and how a magnificent Arabicization is the Koranic 'Alyasa". The first element, 'Al' stands for 'Alläh', Hebrew 'El', and the second element 'yasa", stands for the third person singular present tense of the Arabic triliteral WS', which is originally equivalent of the Hebrew YŚ', which means in Arabic to make wide for, to relieve from distress, to disentangle, deliver. It is also equivalent of the Hebrew obsolete 'yiśä", which means he saves, he delivers, which replaced 'yośïa", or 'yośa", in the causative 'hif'el' form. This no longer used 'yiśä", in the ground 'qal' form, meaning he saves, delivers, as rendered by

Koranic Arabic 'yasa", is in my own analysis (on the contrary to Hebrew lexicographers, The Analytical Hebrew and Chaldee Lexicon supposed an unwarranted transition from 'Eli Yeśä", (i.e my God is salvation), into Biblical 'Eliśä") better construed than such 'iśä" in 'Eliśä". It is preposterous for monotheists such as the Hebrews to say 'my God is' or 'my God has' or 'my God saves', etc., as if one's God is not the God of all. The name in question could not be construed as originally 'My God (is) salvation' but directly 'God (is) etc.', which renders hypothetical 'El-i-yeśä" impossible. Rather, the name should have been 'El-yiśä", (i.e. God saves), which has been lightened into 'El-iśä". Hence, 'Eliśä", is semantically equivalent of Koranic 'Alyasa", i.e. 'Alläh + Yasa", which means God widens for, disentangles, etc.

Hebrew scholars may criticize our aforementioned analysis as follows:

1) It is impossible to imagine obsolete 'yiśä" in 'Eliśä": This objection does not hold good in respect of proper names often using obsolete forms, such as in the Hebrew name "omriyya' (for "omriyyahu'), servant of God, from the triliteral 'MR, which is unused in the 'qal' simple form in which "omër' (initial "omr-' in 'omriyya') is unused simple present participle of 'qal'.

2) Hebrew YŚ', in the unused 'qal' simple form, from which our aforementioned hypothetical '-yiśä" is derived, must have been an intransitive verb, i.e. to be saved, not to save, by the mere existence of the causative 'hif'el' used form 'hośïa", which means he saved, etc. Such argument does not hold good either, since in Semitic languages both simple and causative forms may have the same transitive denotation. In fact, the mere existence of the simple passive form 'nif'al', i.e. 'nośa", from YŚ', is decisive in that 'qal' simple form, obsolete 'yiśä", was originally transitive all right; or

3) It is not heard from the Arabs that the name of God, Arabic 'Alläh' could be abbreviated into our hypothetical 'Al' in 'Alyasa", mentioned above. The Koran should better have said 'El-', identical to the Hebrew name of God 'El', which also heard from the Arabs. Our answer to this possible objection is the following: (I) It is absurd that the Koran

could have mistaken Hebrew 'El' for Arabic 'Al-' the definite article(1) since the Koran could marvellously decipher the same Hebrew 'El-' in the name of 'Elijah' or the Hebrew 'Eliyya' (q. v.); (II) High-standard Arabists recognize in the Arabic definite article 'Al-' an ancient form of 'Al-laḍi', meaning he who, or that which, in the masculine singular. Those high-standard Arabists analyze the Arabic 'Alläh' as a contracted form of Arabic 'Al-Iläh', i.e. 'the God', or 'God proper'. To this I may add that even Semitic 'El', the Hebrew name of 'God', is transformed from such Arabic definite article 'Al' in the sense of 'he who'. Hence, the Hebrew 'Yehwa', literally means 'He who is He'. According to such latter analysis, the Arabic 'Alläh' could be from 'Al-Hu' which is identical to the Hebrew 'Yehwa', i.e. 'He who is He'.

It goes without saying that the above-going 'lengthy' elaboration, for which I owe special apology to non-specialist readers uninterested in linguistic analysis, is mainly intended for possible Hebrew scholars disagreeing with my view.

(1) Joseph Horovitz, op. cit., P. 13.

XLVII. Ḍul Kefl
(Biblical 'Hilkiah')

Among the twenty-six Prophets mentioned in the Glorious Koran, including Moḥammad (PBUH), the Prophet 'Ḍul-Kefl' is until now unidentified by Orientalistic Koran opponents(1) who are perplexed to see the Prophet, in his 'self-made' Koran, naming a Prophet who is unmentioned in the Holy Bible!

In order to identify the Koranic 'Prophet' Ḍul-Kefl in terms of the Prophetic cycle to which he belongs, either one of three following hypotheses is possible:

1) He was, like Koranic 'Idrïs' (q. v.), an ancient Prophet between 'Adam' and 'Noah'.

2) He was a Prophet between 'Noah' and 'Abraham', like Koranic 'Hüd' and 'Ṣäleḥ'.

3) He was one of the Prophets who came after 'Abraham'.

In this latter case, Ḍul-Kefl might be either an Israelite or a non-Israelite Prophet who necessarily descends from Abraham according to the Koranic Verse stating that all Prophets after Abraham should be descended from him:

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(1) Ibid., P. 34.

{"And indeed, We sent Nuḥ (Noah) and Ibrähïm (Abraham), and placed in their offspring Prophethood and Scripture, and among them there are some who are guided; but many of them are Fäsiqün (rebellious, disobedient to God)."}

[Kor. Al-Ḥadïd (Iron): 26]

Yet, as we soon shall see, there are some Koranic reasons which support the third hypothesis, (i.e. that 'Ḍul-Kefl' was a post-Abraham Prophet. Hence, he is a descendant of Abraham.

In Sura(t) 'Maryam' [Kor. Maryam (Mary)], Prophets are chronologically classified into three main periods identical to our three hypotheses exposed above: (I) Prophets from Adam's seed but prior to Noah; (II) Prophets from Noah's seed but prior to Abraham; and (III) All subsequent Prophets, descended from Abraham, including the Israelites and non-Israelites on Abraham's direct lineage. After mentioning certain Prophets successively, namely, Zacharias, John, Jesus, Abraham, Isaac, Jacob, Moses, Aaron, Ishmael, and Idrïs, God, Exalted be He, says:

{"Those were they unto whom God bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nuḥ (Noah), and of the offspring of Ibrähïm (Abraham) and Israel and from among those whom We guided and chose..."} [Kor. Maryam (Mary): 58]

All of those Prophets are verified descendants of either Noah (including Abraham himself) or Abraham, except Idrïs who is the only one possibly meant by 'from the seed of Adam' (i.e. prior to Noah); otherwise, this latter Verse would be contextually inappropriate. While mentioning Idrïs among the above mentioned Prophets admits him within the Prophetic period between Adam and Noah, the absence of Ḍul-Kefl does not exclude him from, or include him in, the same pre-Noah Prophetic period, nor situates him, by necessity, in either one of the two subsequent periods. This indicates that excluding Ḍul-Kefl from the pre-Noah Prophetic period is not contradictory with the Koranic narrative.

Nevertheless, in another Koranic Verses in Sura(t) Ṣäd [Kor. Ṣäd] commending Abraham, Isaac and Jacob, God, the Almighty, says:

{"And remember (O Moḥammad!) Our slaves, Ibrähïm (Abraham), Isḥäq (Isaac), and Ya'qüb (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding. Verily, We delivered them (from misguidance) by granting them (a good thing, i.e.) the remembrance of the home [in the Hereafter and they used to make the people remember it, and also they used to call the people to obey God and to do good deeds for the Hereafter]. And they are with Us, verily, of the chosen and the best! And remember Ismä'il (Ishmael), Al-Yasa' (Elisha), and Dhul-Kifl (Isaiah), all are among the best."}

[Kor. Ṣad: 45-48]

From these Koranic Verses, we can legitimately deduce the following:

1) A cursory allusion in the second[1] Verse (i.e. 'We delivered them') to the meaning of the name (Alyasa') (Prophet Elisha), i.e. the one whom God saves, which occurs in the last Verse.

2) A clear hint to the relation connecting the first triad (Abraham, Isaac and Jacob), with the second triad (Ishmael, Alyasa' and Ḍul-Kefl), who receive the same epithet, 'the righteous'.

3) While the chronological order of Prophets is not always strictly followed in the Koran, here the triad 'Ishmael', (Alyasa'), and 'Ḍul-Kefl' occur in a sequence which is identical to the first one, 'Abraham', 'Isaac' and 'Jacob', who historically came the one after the other, insinuating that (Alyasa') (Prophet Elisha) comes in chronological order after 'Ishmael', which is perfectly true since 'Elisha' succeeds 'Elijah' who came after 'Solomon'. Thus, 'Ḍul-Kefl' should have come after 'Elisha' in the same chronological order, neither before 'Elisha' nor even 'Ishmael'.

4) It is true that, the time in which 'Ḍul-Kefl' is mentioned by name in the Koran along with the pre-Noah Prophet 'Idrïs', he comes after him:

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(1) For the etymology and meaning of the name (Alyasa'), see our immediately preceding onomastic note on 'Elisha'.

{"And (remember) Isṃä'il (Ishmael), and Idrïs (Enoch) and Ḍul-Kefl (Isaiah), all were from among Aṣ-Ṣabirïn (the patient ones, etc.)"} [Kor. Al-Anbyä' (The Prophets): 85]

However, it is not corroboratively cogent that 'Ḍul-Kefl' comes before 'Ishmael' who is mentioned in this Koranic Verse even before the pre-Noah Prophet 'Idrïs'. The inverted order in this particular instance is in respect of 'Ishmael' and 'Idrïs', excluding 'Ḍul-Kefl' who is invariably mentioned last.

Yet, granted that he belongs to the post-Abraham Prophetic period, he could, by virtue of his very name mentioned in the Koran, 'Ḍul-Kefl', which is an unmistakably Arabic name, be either an Abrahamian Arab Prophet uncited in the Jewish Bible, or a Biblical Israelite Prophet whose Hebrew name is so translated in the Koran. In this regard, it should be noted that 'Arabity' as envisaged in the present work is not geographic or gentilic, but it is lingual since it is restricted to persons whose mother-tongue is the Arabic language. So, according to this criterion, even Ishmael, the forefather of Moḥammad (PBUH), was not himself an Arab Prophet. In this sense, the only Arab Prophet in the history of mankind is 'Moḥammad' (PBUH), who is termed 'An-Nabiyy-ul Umiyy' in the Koran as foretold by Moses.

This leaves us with the only possible alternative, that 'Ḍul-Kefl' was a Biblical Israelite Prophet whose Hebrew name appears in the Koran by Onomastic Translation into its precise Arabic equivalent.

But, before identifying 'Ḍul-Kefl' among Biblical Israelite Prophets, we should first tackle the question of the epithet 'An-Nabiyyul Ummiyy' which is misconceived by so many Arabists and Koran scholars to mean 'the unlettered Prophet', i.e 'the Prophet who neither reads nor writes', the conception which is so perplexing to a nonbeliever hearing Muslims uttering it admiringly. It is now the time to correct such grave linguistic error once for good.

Out of total ignorance of Biblical Hebrew and Biblical literature, all former Koran scholars, even though high-standard Arabists, could not decipher the Koranic 'Al-Ummiyy' unheard from the pre-Koranic Arabs, and which is apparently built from Arabic 'umm', i.e. mother, with appended adjectival augmentive '-iyy'. Hence, they all were induced to conceive

the term as meaning 'motherly' or 'mother-like'. Being peculiar for the Prophet to be termed 'motherly' or 'mother-like', since motherhood is not appropriate for Prophethood, they endeavoured to infer a special meaning that might befit the Prophet Moḥammad in person. A mother-like person (Al-Ummiyy)(1) is developed from the state of ignorance in which he was born from his mother which denotes a person who is uncouth, ignorant, boorish, uncultured, unlearned, unlettered, neither reads nor writes. Under the overwhelming influence of such highly authoritative Koran exegetes, this hasty interpretation, for the least awkward, has been ever since the only recognized lexical definition of the Arabic 'Ummiyy', which was unknown in pre-Koranic Arabic.

It is an indisputable fact that Prophet Moḥammad (PBUH) could neither read nor write before the mission. This is very clear in the following Glorious Verse addressing the Prophet (PBUH):

> ***{"And thus We have sent down the Book (i.e. this Koran) to you (O Moḥammad), and those whom We gave the Scripture [the Tawrät (Torah) and the Injïl (Gospel) aforetime] believe therein as also do some of these (who are present with you now like 'Abdulläh bin Saläm) and none but the disbelievers reject Our Äyät [(proofs, signs, Verses, lessons, etc., and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islamic Monotheism)]. Neither did you (O Moḥammad) read any book before it (this Koran), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted."}***
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> [Kor. Al-'Ankabüt (The Spider): 47-48]

This Koranic Verse is categoric in stating that the Prophet (PBUH) was unlettered, only before the Koran, a fact which the Koran takes up to prove that he could not benefit of former books in compiling 'his' Koran, as he (PBUH) is accused. But the Koranic wording in this Verse is not at all categoric in stating that the Prophet (PBUH) remained so incapable

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(1) See the Arabic Dictionary, under triliteral AMM.

of reading or writing the moment in which he received the first Koranic Verses introducing the Divine Book:

> ***{"Read (O Moḥammad)! In the Name of your Lord, Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen. He has taught man that which he knew not."}***
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> [Kor. Al-'Alaq (The Clot): 1-5]

By receiving the first Divine Word introducing the Koran, the Prophet (PBUH) was Divinely commanded to read, and so he could! Such Divine Order was instantly accomplished once uttered. The Most Bountiful Who teaches by the pen, taught Moḥammad (PBUH) what he did not know; the knowledge of reading and writing, as stated in another Koranic Verse addressing the Prophet (PBUH):

> ***{"... God has sent down to you the Book (The Koran), and Al-Ḥikmah (Islamic laws, knowledge of legal and illegal things i.e. the Prophet's Sunnah, legal ways), and taught you that which you knew not, and Ever Great is the Grace of God unto you (O Moḥammad)."}*** [Kor. An-Nesä' (Women): 113]

In this regard, the scene at the cavern in Mount (Ḥira'), where the Prophet first met the archangel Gabriel is particularly indicative. According to highly authoritative writers of the Prophetic tradition, such as Ibn-Isḥäq and others, the Prophet (PBUH) was literally 'hugged' and 'released' thrice by the archangel before solemnly ordering him in each time to 'Read', until at last the Prophet (PBUH) could. Such 'hug' by the archangel Gabriel would be meaningless, if it was not aimed at imprinting the Divine Words in the 'Arabic Script' on the Prophet's mind and heart, before asking him to recite them from the text thus imprinted, as if to say, "Read, O Moḥammad, the words I have just inscribed on your heart!" and, by the Grace of God, the Omnipotent, the Prophet (PBUH) was Divinely taught, in no time, what humans need years to learn; To read. This is indeed the literal understanding of the abovementioned Koranic Verses, as well as the following Verses speaking of the Miraculous Book:

{"And truly, this (the Koran) is a revelation from the Lord of the 'Alamïn (mankind, Jinn and all that exists), Which the trustworthy Roḥ [Jibrïl (Gabriel)] has brought down; Upon your heart (O Moḥammad!) that you may be (one) of the warners, in the plain Arabic language."}

[Kor. Aś-Śo'arä' (The Poets): 192-195]

In one of the earliest Meccan Suras, God, the Most Great, tells the Prophet (PBUH):

{"We shall make you to recite (the Koran), so you (O Moḥammad!) shall not forget (it)."} [Kor. Al-A'lä (The Most Exalted): 6]

The Prophet (PBUH) invariably recited the Koran as magnificently as revealed, exactly as if he was reading from an open book.

I know that few Koran scholars share my point (i.e. the Prophet (PBUH) who could absolutely neither read nor write before his Prophethood, became fully lettered thereafter). I also know that there is no recorded instance which affirms the Prophet (PBUH) was seen writing or reading anything during his Prophethood except perhaps such controversial incidence which is said to take place during the writing down of the Pact of Ḥudaybiya in the 6th year of Hegira between Muslims and Meccans, when the delegate of Quraysh refused to accept Moḥammad's Divine title mentioned in the preamble, 'Rasül-ul Läh' (i.e. God's Messenger), which was written down by the Prophet's scribe, his cousin Ali, and insisted that such a title should be replaced by the name of Moḥammad's father, so as to read 'Moḥammad Ibn-Abdulläh', instead of 'Moḥammad Rasül-ul Läh'. Ali, however, refrained from erasing by his own hand such phrase, which indicates Moḥammad's Divine Office, but the Prophet (PBUH) stretched out his right hand and erased the phrase in dispute and rewrote it as proposed by the pagan Meccan. In fact, the majority of narrators reported that, unlettered as he was, the Prophets (PBUH) only erased with his own hand the phrase in dispute and ordered Ali to rewrite it in accordance with the parties of the Pact. Others even reported, out of their thoroughgoing belief that the Prophet (PBUH) died unlettered, that the Prophet could not even localize the place of the phrase in dispute on the line written,

so he simply asked his scribe, Ali, to point it out and contented himself with erasing it with his own hand just to relieve Ali from his legitimate embarrassment. However, the whole incidence concerning the fact that the Prophet (PBUH) could in his whole life-time localize a particular written word on a particular line, let alone to 'write' it, is controversial.

Indeed, before the discovery of the onomastic miracle, which was hidden until the publication of the present research, nothing could affirm, on a solid basis, that the Prophet (PBUH) died fully lettered. This fact is scientifically demonstrated in our onomastic note on the name Elijah (Hebrew 'Eliyyähu' (q.v.) and Koranic 'Elyäs'), which was once instructed, inevitably by the Prophet (PBUH), to be written disconnected, with final letter in the Hebrew 'El' written with final 'l' in its final form in Arabic script. This is undeniably categoric in terms of the fact that the Prophet (PBUH) could read and write Koranic Verses which were Divinely revealed to him.

Such man could not absolutely be titled or called 'the unlettered Prophet' among Prophets, as almost universally understood from the Koranic phrase, 'An-Nabiyyul Ummiyy'.

Moreover, Moḥammad (PBUH) was not the only 'Ummiyy' in the Koran. The whole Arab nation was also termed so:

> ***{"He it is Who sent among the unlettered ones a Messenger (Moḥammad) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Koran, Islamic laws and Islamic jurisprudence) and Al-Ḥikmah (As-Sunnah: legal ways, orders, acts of worship, etc. of Prophet Moḥammad), verily, they had been before in mainfest error."}***
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> [Kor. Al-Jomu'ah (Friday): 2]

Here, understanding the Koranic word, 'umiyyïn', in the sense of 'unletterd' is quite wrong because it is historically untrue. The Arabs could read and write both before and under the Prophet (PBUH). They could write their selected pre-Islamic poems, which they used to hang on the walls of the Kaaba. They also could write the famous 'ban' prohibiting

all dealings with the Prophet's clan in the hope that such severe boycott would finally compel the Hashimites to surrender the Prophet (PBUH). Moreover, there had been Arab scribes from among the Prophet's own Companions who wrote down the whole Koran directly from the Prophet as he uttered it. Furthermore, the 'unlettered' Arabs had, even before the Koran, their Arabic script, distinguished from other scriptural forms in use by neighbour countries all around, be Semites or non-Semites.

It would not be a reasonable retort to say that 'unlettered' Arabia was 'globally' named so because only 'few' Arabs could read and write, and that such knowledge was not so 'spread' among them compared with other nations around. Such statement was only advanced by former Arab scholars in order to support their view that Koranic 'ummiyy' means 'he who neither reads nor write'. In fact, such ability to read and write was not 'spread' in whatever degree anywhere in the old world, where scarceness of written material, due to complicated writing methods and limited supply of writing materials, subdued the need for the art of reading among the population at large, and worked for making literacy the portion of the elect. With varying degrees of literacy, such is the rule in modern 'Third World' averaging about 70% of population of illiterates. But, in the early 7th century A.D., when the Koran was revealed, illiteracy was a common plague hitting the majority of world population, even the unsparing portion of the urban people.

This is definitely categoric in that the Koran does not mean by Koranic 'ummiyy', either in respect of the Prophet (PBUH) or in designating his folk, the Arabs, in the sense of 'he who neither reads nor write', as misconstrued by former Koran exegetes, who were then incapable of deciphering the special meaning given to this genuinely Arabic word, which is identical to its 'special' use in the Jewish Bible, i.e. identical the Hebrew 'ummi', which means the 'non-Israelite' or the 'non-Jew'. Out of sheer malice, Hebrew scholars of the time, who were then the only capable of deciphering Koranic 'ummiyy' in terms of conventional Hebrew 'ummi', purposely refrained from correcting Arab scholars on this point, and readily rejoiced in seeing the Prophet's own followers 'boastfully' calling him 'illiterate Prophet'. But, inveigled by grudging antagonism, such Hebrew scholars could humanly not do better.

Jacob's dynasty, i.e. the 'Israelites', entered history when, heralded by Joseph and headed by Jacob, alias 'Israel', they entered Egypt 430 years before the Exodus [Ex. XII: 40], as stated earlier, around 1225 B.C.. Ever since, they have been doomed to a discontinued ghetto-life both in times of distress as well as in moments of ease. Their 'ghettoes' took both physical and moral forms and both were self-defence mechanisms. Their paranoiac 'chosen people' complex logically resulted in a siege-mentality of a people who was 'Divinely' cut apart from all other nations around, who were thought of as disguised enemies seeking the opportunity to have them annihilated. They could not have peace or feel safe even with their next-of-kin direct cousins, the Edomites, sons of 'Esau', alias 'Edom', Jacob's own twin.

A people of such shut-in, self-centered mentality, could not indeed be entrusted with propagating such a great monotheistic Divine Message of Moses, which turned to be a 'family religion' named 'Judaism', i.e. a nationality, rather than religion or faith. In fact, to be a 'Jew', one should be born of Jewish parents, at least on the 'mother-' side.

That is why the Hebrew word 'ummä', i.e. nation, which is identical in Arabic and Aramaic languages, from the common radical AMM (from which the Hebrew 'ëm', i.e. mother (Arabic 'umm') is derived), when used in the plural 'ummöt', Arabic 'umam', came to mean not 'nations', but strictly 'foreign nations' or 'foreigners', with the adjective and adjectival nouns. Hence, Hebrew 'ummi' does not mean 'national'; rather, it means the direct antonym, i.e. 'non-national', which means 'the non-Israelite', or those who do not belong to 'the non-Israelite'. Yet, this was not the pre-Koranic usage of the formal Arabic equivalent 'ummiyy'. Being not found at all in Arabic speech before the Koran, such word, i.e. 'ummiyy' was impossible to be construed by former Arab scholars in a sense other than its original meaning, i.e. 'he who belongs to his mother' or 'to his nation', but not 'the non-national', and particularly not 'the non-Arab', which would be ridiculous in respect of the 'Arab' Prophet par excellence. This explains the awkward attempt to construe the Koranic 'ummiyy' in terms of the funny, inapplicable notion denoting the state of he who remains undeveloped from the state of ignorance in which he was born from his mother, i.e. uneducated, unlearned, unlettered or who neither reads nor writes!

But, how legitimate was it for the Koran to use such genuinely Arabic word 'ummiyy' which has no Arabic semantic denotation other than 'motherly' or 'national' in a sense which is only artificially imparted to its etymologically Hebrew equivalent 'ummi', i.e. 'he who is not of ours', 'the non-national' or 'the non-Israelite'?

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Occurring only six times in the whole Koran, twice in the singular form 'ummiyy' designating the Prophet himself, and four times in the plural form 'ummiyyün' and 'ummiyyïn' designating the 'non-Israelites', the Koranic word is invariably used in a context speaking to or aimed at 'Ahl-ul Kitäb' (i.e. People of the Scriptures, or Biblical Judeo-Christians) who were obviously capable of recognizing the Hebrew 'ummi' and 'ummiyyïm' in the Koranic 'ummiyy' and 'ummiyyïn'. We refer the Judeo-Christians to Moses's prophecy foretelling the advent of the 'next-of-kin' non-Israelite Prophet unto whom they should hearken, the Prophet whom Moses likened to his own self:

> *{"The Lord thy God will raise up unto thee (i.e. Israel(1)) a Prophet from the midst of thee, of thy brethren(2), like unto me; unto him ye (i.e. Israelites) shall hearken."}* [Deut. XVIII: 15]

Judeo-Christians are reminded that Moses's prophecy foretelling the 'Gentile' Prophet (Hebrew 'Nabï Ummi') is accomplished by the sending of Prophet Moḥammad, who is twice called 'An-Nabiyy-ul Ummiyy' in the following two consecutive Koranic Verses. Commenting on Moses's prayer imploring the Divine Mercy and Forgiveness and repudiating those among his folk who paid false worship to the 'golden calf', God designated those for whom His All-Embracing Mercy should be ordained:

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(1) Israel Implies, as usual in Biblical Hebrew, The Israelites, i.e. children of Israel, in the plural, as attested by the transition from the second masculine singular pronoun 'thee' into the second masculine plural pronoun 'ye' in 'ye shall hearken'.

(2) 'The midst of thee', Hebrew 'meqqirbeḳä', from the Hebrew QRB meaning to draw near, should be better translated 'thy next-of-kin', intensified by the immediately following 'from thy brethren', i.e. brothers of the Israelites, the former, though next-of-kin, being inevitably non-Israelites, but related to them through Abraham.

{"Those who follow the Messenger, the Gentile Prophet (i.e. Moḥammad) whom they find written with them in the Tawrät (Torah) (Deut, xviii, 15) and the Injïl (Gospel) (John xiv, 16), he commands them for Al-Ma'rüf (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from Al-Monkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful At -Tayyibät [(i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful Al-Khabä'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of God's Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Moḥammad), honour him, help him, and follow the light (the Koran) which has been sent down with him, it is they who will be successful. Say (O Moḥammad): 'O mankind! Verily, I am sent to you all as the Messenger of God, to Whom belongs the dominion of the heavens and the earth. Lä iläha illä Howa (none has the right to be worshipped but He); It is He Who gives life and causes death. So believe in God and His Messenger (Moḥammad), the Gentile Prophet ('An-Nabiyy-ul Umiyy') who believes in God and His Words [(this Koran), the Tawrät (Torah) and the Injïl (Gospel) and also God's Word: "Be!", and he was, i.e. 'Iesa (Jesus) son of Maryam (Mary),], and follow him so that you may be guided."}

[Kor. Al-A'räf (The Battlements): 157-158]

These are the only two places in the whole Koran where the epithet 'Al-Ummiyy' in the singular form is used in respect of the Prophet Moḥammad (PBUH).

Regarding the remaining four times where the epithet is used in the plural form, 'Ummiyyün' (in the nominative case) or 'Ummiyyïn' (in the accusative/dative case), they are to be found in the following Koranic Verses:

1- ***{"And there are among them (Jews) Gentiles people ('Ummiyyūn'), who know not the Book, but they trust upon false desires and they but guess."}*** [Kor. Al-Baqarah (The Cow): 78]

Commenting on those originally non-Israelites among the Jewish community at Medina, including some Jewish Arabs who were unacquainted enough with Biblical Hebrew, who pedantically used to sermon the Prophet (PBUH) and his Companions by the Torah.

2- ***{"Truly, the religion with God is Islam(1). Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge (the Torah)(2) had come to them, and whoever disbelieves in the Äyät (proofs, evidences, Verses, signs, revelations, etc.) of God, then surely, God is Swift in calling to account. So if they dispute with you (Moḥammad) say, 'I have submitted myself to God (in Islam), and (so have) those who follow me.' And say to those who were given the Scripture (Jews and Christians) and to those who are Gentiles ('Al-Ummiyyïn') [i.e. Arab pagans]: "Do you (also) submit yourselves (to God in Islam)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and God is All-Seer of (His) slaves."}***

[Kor. Äl 'Emrän (The Household of 'Emrän): 19-20]

This states that unlike his predecessors whom each of them was sent to his own people, Prophet Moḥammad (PBUH) was sent to all nations of the world, including the Israelites and non-Israelites, and not only to his own Arab nation. Hence, he is the seal of Prophethood.

3- ***{"Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a Qinṭär (a great amount of wealth, etc.), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say, 'There is no blame on us to betray and take the properties of***

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(1) 'Islam', lit., giving up, surrender of one's purpose unto God; this is the religion proper.

(2) 'knowledge' is one legitimate acceptation of the Hebrew 'Torä'.

the Gentiles ('Al-Ummiyyïn') [i.e. Arabs].' But they tell a lie against God while they know it."}

[Kor. Äl 'Emrän (The Household of 'Emrän): 75]

This is a clear proof that the Koran uses Arabic 'ummiyyïn' in the sense of the Hebrew 'ummiyyïm' which is Biblically understood as the non-Israelites whom scribal Pentateuch authorized the Israelites to wrong and pass unpunished in such odd and impossible Divine Statement put on Moses's tongue:

{"Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury"} [Deut. XXIII: 20]

4- ***{"He it is Who sent among Gentiles (Al-Ummiyyïn) a Messenger (Moḥammad) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Koran, Islamic laws and Islamic jurisprudence) and Al-Ḥikmah (As-Sunnah: legal ways, orders, acts of worship, etc. of Prophet Mo ḥammad), verily, they had been before in mainfest error."}***

[Kor. Al-Jomu'ah (Friday): 2]

Here, the reference is to the non-Israelite pre-Moḥammad Arabs, contrasted with those who formerly received the Scripture, not of course to those who could not read and write whom Moḥammad came to teach how to read the Scripture.

It is true that the Jews, when referring to non-Jews, frequently use in place of the Hebrew 'Ummiyyïm', its Hebrew identical equivalent 'goyïm', singular 'goy', which means in Arabic 'qawm', plural 'aqwäm', i.e. people, or any body of men, which is impossible in the Koranic context, as any high-standard Arabist would agree.

In fact, the Koranic use of Arabic 'Ummiyy' for the Biblical 'ummi', in the sense of 'Gentile' as translated in Ecclesiastic Latin, is indeed one instance of Koran unrivalled erudition.

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Proved to be a Biblical Israelite Prophet, mentioned by name in the Jewish Bible, Koranic 'Ḏul-Kefl', literally 'He who has a portion', should inevitably be recognized in the man 'Hilkiah', the high-priest under Joshia, the king of Judah [II. Kings. XXII] and [II. Chr. XXXIV]. During the restoration of the Temple, Hilkiah found a copy of the Torah written by Moses himself which he recognized and delivered to the king. The story of course was invented to authenticate the newly written versions of Moses's Bible. But the man to whom such discovery and recognition are attributed should have been a man of high religious authority so that his word can be taken for granted. But how could a high-priest be counted among the Prophets mentioned in the Koran?

In this regard we should remember that the Jewish Bible does not much bother, as stated earlier, to distinguish clearly between priests, seers and Prophets. Jeremiah, for example, is a unanimously Biblical Prophet who is referred to as a priest:

> *{"The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin"}* [Jer. I: 1]

The Hebrew name of such high-priest under king Joshia, is 'Ḥilqiyyähu', which literally means, 'a portion from the Lord' implying 'he who has got a portion from the Lord' or 'he whom God favoured with a portion', the nearest meaning to the Koranic 'Ḏul-Kefl', which literally means 'he who has a portion'.

The reasons of the Koran to mention 'Hilkiah' not by his original Hebrew name 'Ḥilqiyyähu', but by Onomastic Translation, Arabic 'Ḏul-Kefl' are the following:

(1) Euphony: to avoid the two harsh sounds 'ḥ' and 'q' in the Hebrew 'Ḥilqiyyähu'.

(2) Interpretation: to avoid the misinterpretation of the Hebrew ḤLQ which equal both the Arabic ḤLQ and ḴLQ since the initial 'ḥilq' in 'Ḥilqiyyähu' would not mean a 'portion' in the Arabic, but rather a 'shave', 'shearing' etc., unless changed into 'ḳilq', where, again, it would mean something 'worn', 'created', etc.

Indeed, the Glorious Koran is miraculously erudite. Woe to the unlearned impostors among Koran opponents who could not recognize Koranic 'Ḏul-Kefl' in Biblical 'Hilkiah'.

XLVIII. Jonah

(Kor. 'Yünus')

'Jonah' (Koranic 'Yünus' and Hebrew 'Yonä') is a Biblical Prophet whose story is recorded in a book bearing his name in the Old Testament.

According to the Biblical scribe, the people to whom Jonah was sent were the people of Nineveh, the capital of ancient Assyria, which was destroyed by the Babylonians in 607 B.C.. The ruins of the city, which was once a capital of the ancient world, still stand on the Tigris, opposite Modern Mosul in North Iraq. We are told that the people of ancient Nineveh were corrupted and offended God so wickedly that the Almighty decided to exterminate them. So, Jonah son of Ammittai was commanded by God to warn them that their city was to be overthrown in forty days. Yet, having received the Divine Command, Jonah deserted his mission most probably out of fear of facing the inhabitants of the great city. He fled from God's Face in a ship sailing toward Tarshish, when a strong tempest irresistibly attacked the ship and the prayers of the crew and the passengers to God to spare the ship went in vain. So, they believed that there was among them a man who had offended God and that because of him God would not hearken to their prayers. They cast lots and found that the man was Jonah and that if they got rid of him the tempest would calm down and their lives would be spared, and so it was. They threw Jonah forth into the sea where a large fish, indeed a whale, as if waiting for Jonah, immediately swallowed him. In the darkness of the whale's belly, Jonah stood three days and nights praying God and asking Him for forgiveness for the horrible offence he committed by fleeing from God's Face,

until the whale was Divinely ordered to 'vomit' him on a dry land. Having thus learned the lesson, Jonah was recommended to go to Nineveh and warn the city of God's Forthcoming Wrath. Warned by Jonah, the inhabitants, king and subjects of Nineveh, against all Jonah's expectations, took the Divine Warning seriously: They all turned away from their evil way proclaiming general penitence that God might turn away from his fierce anger and spare them; so it was. But this displeased Jonah exceedingly, and he was very angry (Jon. IV: 1) that his warning was belied and that his whole mission was in vain. He said, praying to the Lord:

> *{"... I pray Thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish; for I know that Thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore, now, O Lord, take, I beseech Thee, my life from me; for it is better for me to die than to live."}*
>
> [Jon. IV: 2-3]

The happy end of the people of Nineveh was for Biblical Jonah a bad end for his Divine Mission, as if he was sent to inflict the Divine Punishment on evildoers (a job which is restricted to Angles not for Prophets) instead of turning them away from their evil ways and bringing them back to God. Hereupon, we are told, God explained to the disappointed Warner the reasons for His Mercy. The Almighty retracted His Warning of total destruction not because the people of Nineveh had repented and atoned, but simply because of their great number:

> *{"And should I not spare Nineveh, the great city, wherein are more than six score thousand persons that cannot discern their right hand from their left hand; and also much cattle?"}* [Jon. IV: 11]

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The Koranic narrative concerning Jonah differs from the Biblical account summed up in the foregoing lines only in one most important point; God spared Nineveh only because its people, who were duly warned by Jonah, believed in him and repented. In this regard God, Glory be to Him, says:

{"Truly! Those, against whom the Word (Wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment. Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none,) except the people of Yünus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while(1)."}

[Kor. Yünus (Jonah): 96-98]

A Prophet chosen by God to bear the burden of the message to his people would not under any circumstances reject such unequalled Divine Honour or disobey God's Command, nor would he be in need for the whale's lesson to learn that there was literally no escape from God's All-Seizing Hand for him who ever ventured to flee from His face. The truth is that, having received the Divine Command, Jonah immediately went forth to his people proclaiming the Divine Sentence that the city would be overthrown in a few days. Overzealous to see the death-sentence fulfilled, he could not understand, however, how God had cancelled the sentence in the last moment. He thought he was belied, frustrated and wounded in his own prestige as a Prophet. So, filled with anger and disappointment, Jonah quitted the city determining to go as far as possible from the people to whom he was sent essentially to preach and sermon, not to inflict a Divine Punishment. Then, and only then, he was in a desperate need to be taught the whale's lesson, that sincere penitence is the only possible instrument by which humans could ward off God's Wrath. From inside the whale's belly, he cried out:

{"Lä iläha illä Anta [none has the right to be worshipped but You (O God)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrong-doers."}

[Kor. Al-Anbyä' (The Prophets): 87]

He had to be taught that he was unfair in deeming God's All-Embracing Mercy as being incapable of forgiving, through sincere penitence, such

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(1) Only for a while, for several years after Jonah, Nineveh rewent astray, whereupon the city was doomed to total destruction by the Babylonians in B.C. 607.

wicked corruptors as his folk who, just in time, declared themselves guilty of offending God, asked for forgiveness and penitently proclaimed their determination to never to do it again. This precisely was Jonah's standing inside the whale's belly; He recognized his guilt, and implored God to release him and finally learned that only invoking God's Mercy pays.

Jonah's story in the Koran is summed up in the following Verses:

> ***{"And, verily, Yünus (Jonah) was one of the Messengers When he ran to the laden ship, He (agreed to) cast lots, and he was among the losers. Then a (big) fish swallowed him and he had done an act worthy of blame. Had he not been of them who glorify God, He would have indeed remained inside its belly (the fish) till the Day of Resurrection. But We cast him forth on the naked shore while he was sick, and We caused a plant of gourd to grow over him, and We sent him to a hundred thousand (people) or even more, and they believed; so We gave them enjoyment for a while."}*** [Kor. Aṣ-Ṣäffät (The Rangers): 139-148]

In this Koranic context, the last Verse ***'And We sent him to a hundred thousand folk or more'*** should not be taken in the strict sequence of events narrated. I mean, it should not be understood therefrom that Jonah was sent to the people of Nineveh, as in the Biblical account, after he was cast off on the dry land. It is rather an explicative of the first Verse in the order of the abovementioned Verses: If Jonah was among God's Messengers, unto whom was he sent? To a hundred thousand folk or more.

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Jonah's Hebrew name 'Yonä' means literally a 'dove', 'columb', 'pigeon', etc. Such bird's name, while belonging to the feminine gender in Biblical Hebrew, irregularly takes the masculine ending '-ïm' in the plural form, becoming 'Yonïm', i.e. 'doves', 'columbs', 'pigeons', etc., instead of the regular feminine plural 'Yonöt'.

Such Hebrew irregular plural from 'Yonïm', meaning 'doves', 'columbs', 'pigeons', etc., is also the regular plural form of the Hebrew 'Yonë', the singular masculine present participle from the Hebrew triliteral YNA,

which means to oppress, overwhelm, be unjust or unfair, and which is semantically identical to the Arabic triliteral ẒLM, from which is derived the Arabic masculine singular 'Ẓälem', oppressive, unjust or unfair (plural 'Ẓalimün/Ẓalimïn') which is semantically equivalent to the Hebrew 'Yonïm' meaning both 'doves', 'columbs', 'pigeons', etc., and unfair in the plural (i.e. those who 'misdid', those who did not do right).

Recognizing his fault (unfairness) towards God in the day he was displeased to see Him forgiving the atoners of Nineveh, Jonah (Hebrew 'Yonä' meaning 'dove' and also feminine 'unfair' [Hebrew plural 'Yonïm' and Arabic plural 'Ẓalimïn']), cried out from inside the whale's belly:

{"Truly, I have been of the wrong-doers."}

[Kor. Al-Anbyä' (The Prophets): 87]

This is literally pronounced in the original Arabic as 'Ennï kontu min Aẓ-Ẓalimïn', which would read in Biblical Hebrew as 'Ki mi-Yonïm Ani'. That is, I have been one of the male-pigeons, a 'Jonah', or 'one of the unfair', a misdoer!

This is indeed the subtlest of Koran's miraculous Onomastics that needed an unattainable degree of multi-linguistic scholarship.

In like manner of understanding the Hebrew name 'Yonä' as also meaning the 'misdoer' the Glorious Koran, commenting on Moses's horror when he was first shown the staff-snake demonstration saying:

> ***{"And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said), 'O Müsa (Moses)! Fear not, verily! The Messengers fear not in front of Me. Except him who has done wrong and afterwards has changed evil for good, then surely, I am Oft-Forgiving, Most Merciful'."}*** [Kor. An-Naml (The Ants): 10-11]

This is a subtle allusion to the yet unborn Jonah.

Glorified be He indeed, the Speaker in the Koran, the Almighty and the All-Knowing!

XLIX. Job

(Kor. 'Ayyüb')

Job (Koranic 'Ayyüb' and Hebrew 'Iyyöb') is in the book bearing his name in the Old Testament neither Prophet nor saint, not even a priest. Rather, he is:

> *{"a man in the land of Uz, whose name was Job, and that man was perfect and upright, and one that feared God, and eschewed evil"}* [Jb. I: 1]

Job begot seven sons and three daughters:

> *{"His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the men of the east"}* [Jb. I: 3]

Yet, Job's faith had to be tested.

In the long blasphemous tradition of Biblical scribes, the author of the book of Job narrates:

> *{"Now there was a day when the sons of God (a scribal blasphemous appellative for angels) came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan,*

Whence comest thou? Then Satan answered the Lord: From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan: Hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God, and escheweth evil? Then Satan answered the Lord: Doth Job fear God for nought? Hast not Thou made a hedge about him, and about his house, and about all he hath on every side? Thous hast blessed the work of his hands, and his substance is increased in the land. But put forth Thine hand now, and touch all that he hath, and he will curse Thee to Thy face. And the Lord said unto Satan: Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord."} [Jb. I: 6-12]

The consequences of such full powers given to Satan were catastrophic for Job as we may have expected. In only one single day he had to lose all he had, his cattle, his sons and his household except individual forerunners who came to tell him the news:

{"Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped."} [Jb. I: 20]

Yet, he would not blaspheme, he said:

{"... Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord"} [Jb. I: 21]

Yet, in spite of all this, the great Job held fast his integrity, and would not blaspheme against the Lord.

So, in a next hearing before the Lord, we are told, Satan obtained God's Permission to hit Job in his own bone and flesh, that he might curse the Lord to His face:

{"And the Lord said unto Satan: Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he (Job) took him a potsherd to scrape himself

withal; and he sat down among the ashes. Then said his wife unto him: Dost thou still retain thine integrity? Curse(1) God and die! But he said unto her: Thou speakest as one of the foolish woman speaketh. What? Shall we receive good at the hand of God, and shall we not receive evil?"}

[Jb. II: 6-10]

The remaining major part of the book of Job, thirty-nine chapters, from the third to the penultimate, covers Job's debates with three of his friends, Eliphaz, the Temanite; Bildad, the Shuhite and Zophar, the Naamathite, who came each from his own place to mourn with Job and to comfort him. The debates are written in a highly ornamented style, full of wisdom and insight, sublimating the merits of endurance, fortitude, steadfastness and unflinching belief in God's Wisdom, in a manner that very much recalls the principles of the Stoic, but also portraying certain fits of noble angry impatience for the Divine Justice implored by the human Job, who deems himself too innocent to deserve God's Wrath, which inflicted on him such humanly unbearable sufferings. But near the end, in Chapter XXXVIII, God Himself appears out of 'the whirlwind' to retort Job's unwise words and to fortify him, and finally comes the restoration:

{"And the Lord turned the captivity of Job, when he prayed for his friends; also the Lord gave Job twice as much as he had before."}

[Jb. XLII: 10]

Job was indeed a rare example of human endurance and steadfastness, thus, he was generously rewarded in this world by the Most Bountiful and the Most Compassionate.

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Notwithstanding Biblical total silence in respect of his Divine Office, Job counts among Prophets of the seed of Abraham mentioned by name in the Glorious Koran:

{"And We bestowed upon him (Abraham) Isḥäq (Isaac) and Ya'qüb (Jacob), each of them We guided, and before him,

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(1) Hebrew 'barëḳ', i.e. 'bless', not 'curse', so translated, however, deeming the former in euphemistic usage as supposed by Biblical scholars.

We guided Nüḥ (Noah), and among his progeny Däwüd (David), Solaymän (Solomon), Ayyüb (Job), Yüsuf (Joseph), Müsa (Moses), and Härün (Aaron). Thus do We reward the good-doers, and Zakariyya (Zachariya), and Yaḥya (John) and 'Iesa (Jesus) and Iliyäs (Elias), each one of them was of the righteous. And Isma'il (Ishmael) and Al-Yasa' (Elisha), and Yünus (Jonah) and Lüt (Lot), and each one of them We preferred above the 'Alamïn (mankind and Jinns) (of their times)."} [Kor. Al-An'äm (Cattle): 84-86]

Job was an Abrahamian Prophet all right. But, was he an Abrahamian through Israel, i.e. and an Israelite Prophet too, or was he descend from Abraham through another branch of Abraham dynasty like Koranic Prophet 'Śo'ayb', for example?

Indeed, we read in his book that:

{"he was the greatest of all the men of the east"} [Jb. I: 3]

This might suggest that he lived on the east side of the river Jordan, i.e. a Trans-jordanian person, but nothing, either in the Glorious Koran or in the Jewish Bible, proves such hypothesis on a solid basis. But, at all events, he could not be an Arab Prophet, inasmuch as 'lingual' Arabity is concerned, as stated earlier in our onomastic note on 'Ḍul-Kefl' (q.v.).

Nevertheless, not a few of former Koran exegetes thought of Job as an Arab person, taking his Koranic name 'Ayyüb' from the Arabic triliteral 'WB, meaning 'to turn' (unto God penitently), which was modelled on the emphatic adjectival noun 'ayyüb' which is semantically identical to 'awwäb' from 'WB. Wrongly building on the Koranic Verse in respect of Job, those exegetes construed 'Ayyüb' in terms of 'Awwäb':

{"Truly! We found him patient. How excellent (a) slave! Verily, he was 'awwäb' (ever oft-returning in repentance to God)!"}

[Kor. Ṣäd: 44]

This is quite lamentable of such high-standard Arabists who ought to have known better. The Koranic name 'Ayyüb' is thoroughly treated as a non-

Arab name that does not accept 'Nunation'(1) in the whole Glorious Koran. such 'unnunatability' (i.e. rejection of Nunation) in respect of 'ayyüb' model is a flagrant grammatical sign of non-Arabity. Moreover, had they been acquainted with Biblical Hebrew, they would have Know that Koranic 'Ayyüb' was a mere Arabicization, but not a translation, of the original Hebrew 'Iyyöb' since the Arabic 'Ayyüb' means 'He who ever turns unto God penitently', while the Hebrew 'Iyyöb' literally means 'the afflicted proper'.

In fact, the Biblical 'Iyyöb' could not be a 'birth name' but rather a 'surname' which was posteriorly given to Job, as a descriptive of his long-standing painful state of affairs before the 'restoration'. It should be remembered at this stage that Job's distress proper was not at all the sudden loss of fortune or sons; a hit, however being horrible, he could remarkably withstand:

> *{"Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord"}* [Jb. I: 21]

The real test of Job's unflinching faith and total surrender unto God's Purpose was indeed his long-standing incurable 'Satanic' sore boils because of which he would have cursed God as suggested by his wife, and for his long patience thereupon he deservedly earned his surname 'the afflicted proper'.

Hebrew 'Iyyöb' is indeed the emphatic passive adjectival noun from the Hebrew triliteral ʾYB in the 'puʿal' form. Such triliteral ʾYB is identical in semantic denotation to the Hebrew triliteral ṢRR, which is equivalent to the Arabic triliteral ḌRR, meaning to straiten, distress, afflict, etc. But the Hebrew ʾYB starts from the notion of 'enmity', 'hostility', etc., suggesting to hit with an 'adversity', 'misfortune'. Since 'Satan' (Hebrew, 'the enemy') was Biblically the author of Job's 'adversities', the Hebrew 'Iyyöb' is taken by English Biblical scholars to mean 'the persecuted', i.e. the one persecuted by the enemy. This is not only bad because of doing Satan too much 'credit', but principally because the stress in such surname 'Iyyöb' is not to be laid

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(1) Nunation is, as stated earlier, the augmented unwritten final 'n' sound, as in 'Moḥammad' uttered 'Moḥammad-un'.

on Satan's fiendish pursuit of Job, but rather on the result thereof for the distressed Prophet, i.e. not the 'persecuted', 'harassed', but rather 'badly afflicted', or the 'afflicted proper', which is derived directly from the second notion in the Hebrew 'YB, meaning to afflict.

Such was indeed the Koran's erudite onomastic explanation by Onomastic Synonymy of the Hebrew 'Iyyöb' in the following Koranic Verses:

> ***{"And (remember, O Moḥammad!) Ayyüb (Job), when he cried to his Lord, 'Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.' So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost), and the like thereof along with them, as a mercy from Ourselves and a Reminder for all who worship Us."}*** [Kor. Al-Anbyä': 83-84]

Amazing as it is, the Koranic phrase 'I am afflicted', translating the precise meaning of the Hebrew name 'Iyyöb', i.e. Koranic 'Ayyüb', can very well be compensated for by the Hebrew phrase 'Iyyöb anï', i.e. I am Iyyöb (afflicted).

Glorified be He, indeed, the Speaker in the Koran, the Almighty and the All-Knowing!

L. Ezra

(Kor. ‘Ozayr)

Ezra (Koranic [‘ozayr] and Biblical Hebrew [‘ezra]) occurs only once in the whole Koran, within the context of decrying the 'son of God' apostasy:

> ***{"And the Jews said, (‘Uzair (Ezra) is the son of God), and the Christians said, ‘Messiah is the son of God’. That is a saying from their mouths. They imitate the saying of the disbelievers of old. God's Curse be on them, how they are deluded away from the truth! They (Jews and Christians) took their rabbis and their monks to be their lords besides God (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by God), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in Torah and Gospel] to worship none but One God Lä iläha illä Huwä (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)."}*** [Kor. At-Tawbah (Repentance): 30-31]

In the forgoing Koranic Verses, the son of God worship is decried as being polytheistic, since such sons of God are taken for 'Lords' beside the Only One God. Such false worship is also accused of being an imitation by Jews and Christians of identical practices of the old disbelievers,

which testifies to Koran miraculous erudition. Former Koran exegetes understood the statement ***"They imitate the saying of the disbelievers of old"*** as referring to Meccan pagans who worshipped idols such as Al-Lät, Al-'ozza and Manät as the daughters of God, and who also said that angels were the daughters of God. But this is bad, because Arab pagans did not invent such apostate son-God worship. In fact, the Jews referred to in the foregoing Koranic Verses were not imitating Arab pagans nor were the Trinitarian Christians. The real forerunners of both, first the Jews and then the Christians were Old Egyptians. Christian Trinitarian theology tapped indeed on Old Egyptian polytheistic mythology, especially on the myth of Isis, which was reshaped in line with Alexandrian New-Platonism, of which the most brilliant representative was a native of Egypt, i.e. Plotinus (205-270 A.D.), who was born near Asyut, Central Egypt. In this context, it should also be considered that the threads of the Nicene creed were first spun in Alexandria, by its bishop Athanasius who entered theology by way of philosophy. Indeed, if such Greek or Graecizing theologizers could have legitimate excuse in their onerous heritage of Greek polytheistic mythology, which was full of legends about Zeus, the son of Cronus and Rhea and the husband of Hera, and their divine family of petty gods living on the slopes of Mount Olympus, nothing warrants such grave slip into the son-god heresy by bearers of Divine Revelations on Abraham and Moses, which culminated in Jesus's vociferous and unequivocal statement of strict monotheism addressing the Lord:

> *{"And this is eternal life, that they know Thee the only True God, and Jesus Christ whom Thou hast sent"}* [John. XVII: 3]

This statement reserves eternal bliss in the Hereafter to those who believe in the One True God, and recognize Jesus as one of God's Messengers who have been sent by Him. In this respect, the foregoing Koranic Verses remind Judeo-Christians that they are enjoined to 'worship only one God and no God but Him', and that their rabbis and monks, such as Ezra the scribe, were born from human parents of their own selves, let alone the 'Messiah son of Mary', who has never claimed to be the son of God.

The Koranic Verse ***{"They (Jews and Christians) took their rabbis and their monks to be their lords besides God"}*** illustrates that ('ozayr) (Hebrew

['ezrä]) should be identified among Jewish rabbis and monks, indeed among the most famous of Jewish rabbis and monks. Hence, 'Ezra son of Saraiah' is the priest and scribe who, according to the book bearing his name in the Jewish Bible, led a colony of Jews back from Babylon around the last quarter of the 5th century B.C.. This priest and scribe is especially reputed to have rewritten from memory the 'lost' original text of Moses's Torah, which was amazingly found typical of a copy of the Torah written by Moses himself which was allegedly found by chance among the ruins of the destroyed Temple. Ezra's version has become the only legitimate source of all accepted versions of the 'modern' Torah available now. In such manner, Ezra, the priest and scribe, earned his claim to sanctity, which most probably availed him the 'honorific' title of son of God referred to in the Koran, although being unrecorded anywhere in the Jewish Bible available now in respect of any Biblical figure, be it Ezra or else.

At all events, the question of such alleged Godly sonship will be treated in full in its most appropriate place, i.e. within the context of our onomastic note on the name of 'Jesus', who came to be the son of God par excellence.

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The name of 'Ezra' (Koranic ['ozayr] and Biblical ['ezrä]) is merely explained in the Koran by Onomastic Arabicization. In fact both the Koranic ('ozayr) and the Biblical ('ezrä) are derived from the Semitic triliteral 'ZR, which is common in both Arabic and Hebrew, meaning to succour, help, aid, etc.

The verbal noun from such triliteral, i.e. succouring, succour and succourer or helper is ('azr) in the Arabic and ('ezer) as well as ('ezrä), with appended aleph (not appended feeble 'h' as usual in the Hebrew), in the Hebrew. Hence, the Hebrew name is ('ezrä). Such appended aleph is an Aramaic noun-ending standing for the Aramaic appended definite article, as usual in Aramaic proper names. Under the dominant influence of the Aramaic language within the Babylonian empire since, and after, the Babylonian captivity, such Aramaicisms, as normally expected, were not infrequent.

Having seen that the Hebrew ('ezrä) is equal in both meaning and etymology to the Arabic ('azr), and not to he Koranic ('ozayr), which is the Arabic diminutive of the Arabic ('azr), unrelenting Koran opponents such

as late Mr. Joseph Horovitz(1) sarcastically attempted to find excuses for such Koranic 'lapsus' by alleging that the Arabs were so fond of the diminutive that they could even say 'Furayy' for 'Fir'awn', i.e. Pharaoh. But such hardly serious criticism is not at all a 'happy solution', since the diminutive, which originally indicates 'smallness', also serves in all languages, as stated earlier, to express either 'despise' or 'endearment', which are possibly needed by the Koran either to belittle the man so named, as well as any 'human', as related to God through such alleged sonship, or to express Jewish exaggerated endearment of their priest and scribe, who is so madly admired by some of them who raised him up to the unattainable rank of 'son of God', unaware that such awkwardly loose language could inveigle their Christian descendants into such apostate son-God worship.

Yet, for our foregoing analysis to be correct, we should concede, improperly, that the Koran, by saying ('ozayr) instead of ('azr), was 'commenting' on the blasphemy, not really onomastically Arabicizing the Hebrew name, which is inadmissible according to our methodology adopted in the present research.

In fact, our own 'solution' of the problem is the following:

1) According to Hebrew scholars themselves as stated earlier, the name ('ezrä) could be taken, in the concrete, to mean not succour, help, etc., but succourer, helper, the equivalent of the Hebrew ('ozër), the present participle of the Hebrew 'ZR(2).

2) The Hebrew present participle ('ozër) is the equivalent of the Aramaic ('azër) (Arabic ['äzer]).

3) Understanding the Hebrew ('ezer) in terms of the Hebrew ('ozër), meaning helper or succorer, which is the equivalent of the Aramaic ('azër), readily leads, in the Aramaic-speaking region where the Biblical Ezra passed his captivity, to Aramaicize his Hebrew name into the Aramaic ('azerä) (originally ['azër] but with appended aleph).

4) With such Aramaicized name ('azerä), the Biblical priest and scribe returned back to Jerusalem from his Babylonian captivity.

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(1) Nun, Joseph Horovitz, op. cit., P. 25.

(2) See, under triliteral 'ZR, the Analytical Hebrew & Chaldee Lexicon, op. cit., P. 595.

5) In the consonantly written Hebrew-Aramaic script, both the Hebrew (‘ozër) and its Aramaic equivalent (‘azër), are identically spelt: ‘-z–r.

6) The Massorites, to whom the only 'dotted' version of the Jewish Bible available now is owed, found the Aramaicized pronunciation (‘azerä) impossible in terms of the Biblical Hebrew: so they could but approximate it to its corresponding purely Hebrew proper name (‘ezrä) (with appended feeble 'h') meaning help, succour, etc., conceding all the same that the latter form could be taken in the concrete to mean 'helper', succourer', etc., which is identical to the original semantic denotation of such Aramaicized (‘azerä).

7) The miraculous Koran was not translating the Aramaicized (‘ezrä) but rather the original Hebrew (‘ozër).

8) Since the model 'po‘ël' on which the Hebrew (‘ozër) is built, is lacked in Arabic phonology, the erudite Koran had to approximate it to its nearest Arabic model 'fo‘ayl, i.e. Koranic (‘ozayer), which seems indeed as the diminutive of the Arabic (‘azr). However, this is not necessary, since the Arabic is already possessed of few words modelled on 'fo‘ayl' without implying diminutiveness, such as the Arabic 'lojayn', i.e. silver.

To be true, thoroughgoing Koran critics who were contemporary to the Prophet (PBUH), i.e. Yathriban Jews, knew well that the Hebrew (‘ezrä) should be construed in terms of the Hebrew (‘ozër); thus, Koranic (‘ozayr), is the only possible Arabicization of the former. Consequently, they could not raise the question of unwarranted diminutiveness. They only contended the Koranic accusation that they paid false worship to a rabbi or monks of theirs, upon which, as recorded in the hadith in which the Prophet (PBUH) said:

> *“Yes, ye did; weren’t they (rabbis and monks) decreeing for you (unconforming to the Divine Revelation) the lawful and the unlawful? Such, then, was your cult of the clergy”*
>
> [Related by At-ṭabaränï]

God bless thee, truthful truth-telling, the seal of all God’s Prophets and Messengers!

LI. Loqmän

Unappealing anywhere in Biblical literature, 'Loqmän' is a purely Koranic figure that occurred only twice in the whole Koran, in one surah bearing his name [Kor. Loqmän (The Sage)]. This is a real honour indeed, since having one Koranic surah in his own name, is a privilege for the non-Prophet 'Loqmän', which is unshared by any other non-Prophet person, save Mary, mother of Jesus.

In the Glorious Koran, as well as in the pre-Koranic Arab legendry, Loqmän appears as a 'sage', who is Divinely endowed with an exemplar wisdom:

> ***{"And indeed We bestowed upon Luqmän Ḥikmah (wisdom and religious understanding, etc.), saying, 'Give thanks to God', and whoever gives thanks, he gives thanks for (the good of) his own self. And whoever is unthankful, then verily, God is All-Rich (Free of all wants), Worthy of all praise."}***
>
> [Kor. Loqmän (The Sage): 12]

Being well-known to the pre-Koranic Arabs, albeit through legends, the person of Loqmän needed no qualifying adjectives or descriptive epithets to identify him for the Arabs more than mere reference to his wisdom:

> ***{"...We bestowed upon Luqmän Ḥikmah (wisdom and religious understanding, etc.)..."}*** [Kor. Loqmän (The Sage): 12]

This is a Koranic Verse which will prove to be a magnificent onomastic explanation of the very name 'Loqmän', 'the most-wise', as we soon shall see.

The people of ʿÄd, the ʿÄdians, Hud's folk, were held by the Arabs, long before the Koran, as a symbol of ancientry. Indeed, they were so ancient that the Modern Arabic word coined for 'antiques', i.e. relics of the ancient, even Old Egyptian ones, came to be (ʿÄdiyyät), i.e. relics of ʿÄd'. This is to say that, in Arab legendry, Loqmän counts among the very ancient Arabs who preceded the extermination of the ʿÄdians in Hud's time, since he is reputed to have been 'Loqmän son of ʿÄd', i.e. son of the man ʿÄd', founder of that ancient Arab tribe, which ocurres second to 'Noah' in the Koranic order.

Apparently Arabic, 'Loqmän' is modelled on the active emphatic adjectival noun from the Arabic triliteral LQM which means to take by the mouth or to fill the mouth (with food). Hence, 'Loqma(t)' means a mouthful and, figuratively, to block (a way, etc.). This latter meaning, i.e. to block, etc., is the only acceptation remaining from the Semitic triliteral LQM in Biblical Hebrew which is present in the proper name 'Laqqüm', meaning a fortress, designating a town so named in the tribe of Naphtali [Jos. XIX: 33]. According to the Biblical lexicographers(1), such Hebrew name 'Laqqüm' is recognized in the emphatic agentive from the Arabic triliteral LQM, meaning to stop the way, i.e. a stopper. Indeed, the Arabic descriptive 'Laqim', which is derived from the same LQM, qualifies a speaker who excels over all opponents in a debate reducing them to speechlessness, whose 'wisdom' overwhelms his audience, as if by stuffing their mouths with a large glutting mouthful, i.e. a dumb-founder. In mechanics, from the same LQM, Arabic 'Loqma(t)', i.e. mouthful, is the technical term for a 'plug' used to stop a hole or an opening.

Reviewing the above acceptations of the triliteral LQM, especially 'Loqma(t)', i.e. a mouthful, we should admit that the primary essential meaning in such triliteral must have been in older times as ancient as Loqmän, to stuff, to fill, to surfeit, to glut, from which to fill the mouth with a mouthful, prior to swallowing. It also figuratively means to suckle, i.e. picking the nipple between the lips, in which case the mother's nipple is the child's mouthful, not a swallow. After that, some secondary meanings

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(1) See, the under Hebrew 'Laqqüm', the Analytical Hebrew & Chaldee Lexicon, op. cit., P. 449.

appeared through usage such as to obstruct, to dumb-found, to take a mouthful into the mouth, as in eating, etc.

Undoubtedly influenced by their unlearned Judeo-Christian contemporaries, all former Koran exegetes thought of the Koranic Loqmän as identifiable with the Biblical Bela' ben Be'ör [Gen. XXXVI: 32], or Bel'äm ben Be'ör [Num. XXII: 5], whose first names (Bela') and 'Bel'äm', are both derived from the common triliteral BL', meaning to swallow, which is mistaken to be akin to the Arabic LQM, meaning to take a mouthful into the mouth. Such unwarranted likening is too bad, not only because there is nothing in common between the Koranic figure and the Biblical (Bela') or 'Bel'äm' but also and in particular because it is grammatically incorrect since a 'mouthful' is not a 'swallow' as stated earlier. Yet, an illustrious Arab scholar as great as Ibn Isḥäq awkwardly stresses the allusion to the alleged Biblical origins of the Koranic Loqmän, by naming the latter (Loqmän Ibn Ba'urä'), i.e. ben Be'ör, taking 'Loqmän' as standing for either Biblical (Bela') or (Bel'äm), meaning swallower or swallowing.

Such unwarranted understanding of the triliteral LQM in terms of the triliteral BL', with the emphatic augmentive (-än) in 'Loqmän', i.e. the great swallower or the large-mouthfulled, readily made enough room for silly israelisms, such as imaging Loqmän with a large mouth and fleshy large lips, as a 'negro' or even a black-skinned slave, since such physical traits are common to the black race. Also, some said that Loqmän was a Nubian from Upper-Egypt, which is absurd since the sound 'l', which is initial in 'Loqmän', was lacking in Old Egyptian(1), for which either 'r' or 'n' were substituted in common Semitic roots. Others, including Ibn 'abbäs, even said that the 'negro' 'Loqmän' was a judge in Israel!

Such contradictory statements and many others as narrated by modern Orientalists(2) cannot of course stand on their feet in face of any scientific analysis. Yet, our chief concern in the present research is not to identify the Koranic Loqmän in terms of his nationality or birth-place, but in terms of the language from which his name is coined, i.e. undoubtedly from the Arabic LQM. A bearer of such purely Arabic name should have been

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(1) A. Gardiner, Egyptian Grammar, op. cit., P. 27.

(2) Joseph Horovitz, op. cit., pp. 29-31.

himself a genuine Arab, albeit of old times, as finally admitted by late Mr. Joseph Horovitz concluding his comments on the name 'Loqmän'(1).

In spite of the fact that 'Loqmän' is a purely Arabic name of a genuinely Arab person, so that there is no need to explain it by the Koran according to the methodology adopted in this work, we did on purpose include it on our list, first to reject silly israelisms narrated on his behalf, and second, and most important, to explain his name as understood by the Koran, not as misunderstood by former Koran exegetes. 'Loqmän' is not the 'swallower', but the 'dumb-founder', he who overwhelms his audience with his 'wisdoms', i.e. 'the most-wise'.

This indeed was the Koranic magnificent onomastic explanation of the name 'Loqmän' by Synonymy:

> ***{"And indeed We bestowed upon Luqmän Ḥikmah (wisdom and religious understanding, etc.), saying, 'Give thanks to God', and whoever gives thanks, he gives thanks for (the good of) his own self. And whoever is unthankful, then verily, God is All-Rich (Free of all wants), Worthy of all praise."}***
>
> [Kor. Loqmän (The Sage): 12]

That is, Loqmän was the Wisdom itself, the most-wise.

Unlike the English 'wisdom' which has its ultimate etymology in the notion of 'knowledge', the Arabic equivalent 'ḥekma(t)' is derived from the Arabic triliteral ḤKM, meaning to govern, rule over, decide on, settle, etc.. Thus, the Arabic 'Ḥakam' means an arbiter, and the Arabic 'Ḥakïm' means a wise man or full of wisdom. Accordingly, wisdom for the Arabs is particularly the wisdom of saying insightful statements that, by their truthfulness and piercing expertness, remain forever valid. Hence, Loqmän, means the dumb-founder.

Such was indeed Loqmän's wisdom displayed in 'Loqmän's exhortations toward his son as conserved in [Kor. Loqmän (The Sage): 13] beginning with the most important of his exhortations:

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(1) () Ibid.

{"O sonnie! Join not in worship others with God. Verily! Joining others in worship with God is a great ẓulm (wrong) indeed."}

[Kor. Loqmän (The Sage): 13]

Blessed indeed be the wise 'Loqmän', and glorified be Thou, the Speaker in the Koran, the Almighty and the All-Knowing!

Chapter VII

The Witness & the Herald

The present seventh chapter, by which we conclude our research, deals with the following last ten names. All these names have connection with Christianity to a large or small degree. I intend to tackle them in the following sequence:

Zachariah, John, 'Emrän, Mary, Jesus, The Evangel (Gospel), Christians, Sabians, Zoroastrians and Romans.

Zachariah is the father of John the Baptist, Mary's maternal cousin. Mary, daughter of 'Emrän, is the mother of Jesus. The Evangel, or, more commonly, the 'Gospel', is the basic document forming the backbone of the Christian Faith. It consists of four equally authoritative books. It encompasses Jesus's biography, from the day on which his mother conceived him without any father, through a miraculous breath from the Archangel Gabriel, until the day of his ascension, alive, to Heaven. All originally written in Greek by four men (Matthew, Mark, Luke, John), based on hearsays and reminiscences gathered during six decades, at least, after the time of Jesus by his disciples or even simple narrators. Jesus's miracles, as recorded by these four Evangelists, were of course done by God Himself through the medium of His Angels who were commanded to act accordingly, particularly Gabriel. These miracles were unwarrantedly discussed in the Nicene Council (A.D. 325) to avail Jesus of Godly sonship with the entitlement to be worshipped equally along with the 'Father' and the 'Holy Spirit' as a part of the post-Nicene Christian Trinitarianism, as professed by present 'Christians', followers of Jesus Christ according to the Nicene Creed. The appellative 'Christians' needed not to be used in our research due to the fact that the Koran uses 'Nazarenes' (An-Naṣära), instead of 'Christians', so 'Nazarenes' will be the object of our analysis.

The last three appellatives 'the Sabians', 'the Zoroastrians' and 'the Romans', are also included in the present chapter, due to two distinct reasons. First, all of them have origins in Christendom. The Sabians, coined from the Hebrew 'ṣabä' meaning both 'star' and 'angel', are a small sect still existing in South Iraq, professing a mixture of angelolatrous Astrolatry(1) and some Judeo-Christian teachings. Some said also that the Sabians were remote followers of John the Baptist. The Zoroastrians are pre-Islamic Persians, or self-declared followers of Zoroaster, a religious teacher of the sixth or seventh century BC, and the claimed founder of the dualistic Good / Evil, or Light / Darkness creed. According to this creed, the Magi, or wise men, came from the East bearing gifts to the infant Jesus, saying:

> *"Where is he who has been born king of the Jews? For we have seen his star in the East and have come to worship him."*
>
> [Matt. II: 2]

Finally, the Romans, in the Koranic sense, are the Byzantines and their emperor Heraclius (610 – 641 A.D.), contemporaries with Koranic Revelation (609 – 632 A.D.). Those were the people unto whom had moved, since Constantine's conversion to Christianity, the scepter of Christendom, a good reason to include them in the present chapter together with other Christian appellatives. The second distinct reason for the inclusion of the three appellatives in the present chapter is the fact that all three belong more or less to the same historic cycle and that, at least for the Sabians and the Zoroastrians, both occur along with the Christians, in the Koranic Verse summarizing all types of worship that will be present until the Day of Resurrection in a descending order from the religion of pure monotheists, i.e. Muslims, to abject idolaters. God says:

> ***{Verily, those who believe (in God and in His Messenger Moḥammad), and those who are Jews, and the Sabians, and the Christians, and the Magi, and those who worship others besides God, truly, God will judge between them on the Day of Resurrection. verily, God is over all things a Witness}***
>
> [Kor. Al-Ḥajj (The Pilgrimage): 17]

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(1) A sect worshipping both the stars and angels.

In view of these ten appellatives, each to be dealt with under its proper onomastic note, two other apparently Arabic Koranic appellatives will be tackled:

(1) under the title 'Christians': The Koranic appellative 'Al-Ḥawariyyün', the Koranic name for Jesus's disciples, Arabic form of the original Aramaic word 'Ḥavarïn', i.e. associates; male-friends; and

(2) under the title 'Romans': The Koranic Arabic 'Adnal-Ard', lit., 'the Lower Land', designating the battle place where the Persians conquered the Byzantines in late 614 A.D., and where the Roman Byzantines would take their revenge in less than ten years [Kor. Ar-Rüm (The Romans): 1-4], coinciding with the first Muslim victory over the Meccans in the second year of the Hegira (early 624 A.D.). Both refer to two magnificent, fully-realized Koranic prophecies, one concerning the victory of the Romans over the Persians and the other concerning the outcome of the battle of Badr in favor of the Muslims at least eight years before the history-making Muslim victory, which was, by no means, predictable by any man in Mecca, where the same Muslims were leading a miserable life under the strong hand of their pagan persecutors, leaving them with no better dream than to survive Meccan oppression.

Out of unconfessed, yet legitimate, total ignorance of the Hebrew-Aramaic and of Biblical literature, left uncorrected by their contemporary Biblical scholars, former Koranic exegetes, followed by all subsequent Arab linguists until the publication of the present work, failed to pierce the precise meaning of both the Koranic 'Al-Ḥawariyyün' and 'Adnal-Ard'. They only guessingly construed the former as meaning 'white-dressed', 'clean-hearted', 'zealous advocates', etc., and misconstrued the latter as 'the Nearer-Land' not 'the Lower-Land'. They are excusedly unaware that, by the latter, the erudite Koran refers to 'Palestine', using its former Hebrew name 'Ereṣ-Kena'än', where Hebrew 'ereṣ' means 'land' and Hebrew 'kena'än' is adjectivally used to mean 'low'.

Miraculous as it is, however, such particular shortcomings by scholars of Koran, left (most fortunately, indeed) uncorrected by any Biblical scholar up to the present day, marvelously works in favor of the

onomastic miracle herein presented, testifying by itself to the Divine Creditability of the Koran, which represents the ultimate proof of the Last Divine Message's absolute preeminence over all religions. This is because:

(1) had the real meaning of both the Koranic terms 'Al-Ḥawariyyün' and 'Adnal-Ard' been current among Arabs, then the Koran exegetes would have not come short thereof; and

(2) had Biblical scholars, on the other hand, been able to remedy such a shortcoming, then the 'human' author of the Koran, as alleged, could have been accused of having tapped Biblical sources, as often done by unlearned opponents of the Koran.

The truth is, however, that the Koran scholars up to the present day are still unable to decipher the very meaning of either of the two Koranic terms, and that Biblical scholars in Modern Hebrew translations of the Greek Gospel still translate the Greek 'mathetai' (disciples), not into the Hebrew 'Ḥaverïm', originally Aramaic 'Ḥavarïn' (Kor. 'Al-Ḥawariyyün'), but into the Hebrew 'Talmiḏïm' (pupils). They still believe, undoubtedly under the obnoxious influence of their highly imaginative Biblical scribes, in the man called 'Kena'än' (Canaan), fictitious grandson of Noah, who gave his name to a certain 'Land of Canaan', thus making it impossible to construe the Hebrew 'kena'än' in the Biblical 'ereṣ Kena'än' as an adjective (low), qualifying a 'low-leveled' region called 'Kena'än', the former Hebrew name for Modern 'Palestine'.

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Before entering on the subject-matter of the present seventh chapter which deals with such ten Christian or Christendom-related names, our readers, particularly the Christian readership, are kindly warned that they should naturally anticipate under our forthcoming onomastic notes on both 'Jesus' and 'The Evangel' an elaborate discussion, at a purely linguistic level, of post-Nicene Christian dogmas concerning Jesus, son of God, who came to announce the 'good news' of his actual death on the cross to 're-deem' mankind, culminating in the gross blasphemy of recognizing three deities (Father / Son / Holy-Ghost) hypostatically united in one Godhead.

Sonship, if 'physical', is a bad joke, and, if 'spiritual', is bad language, but it is mostly based on mistranslations into Greek of Jesus's original words uttered in the Hebrew-Aramaic, such as (I) Abba, meaning 'the Lord', not 'the Father'; (II) Bar, meaning 'chosen', not 'son', whence 'Bar-Abba' means 'chosen by God', not 'son of God'; (III) Jesus, Greek 'Iesoûs', originally Hebrew 'Yeśüa", contracted from 'Yehośüa" lit., 'salvation by God', not 'the Savior' or 'Redeemer'; and (IV) The Evangel, Greek 'eúaggélion', misconstrued in English as 'Gospel', from Middle English 'Godspell', to mean 'good news' (good spell). The word 'Evangel' will prove to be – as we soon shall see in its appropriate place – an obscured Graecization of the inevitable original Hebrew 'haggelyön', i.e., the Clear-Warrant, as miraculously explained in the Koran.

Our chief concern in the present research is to clearly demonstrate the 'onomastic miracle' herein presented. It testifies to the Divine Credibility of the Koran, indicating the Omniscient Speaker in the Koran, which is the ultimate proof of the last Divine Message's antecedence over all religions including, of course, the Christian faith. Such a demonstration, by the very nature of our research, should be based on purely linguistic arguments, independent of theology or religious philosophy. However, incidental criticisms of any existing religion, whenever necessary to elucidate our discussion, are also legitimate, at least from a purely scientific point of view.

Such a truth-seeking debate should not be appalling to a non-Muslim reader. In our present multi-religious world, where each religion claims to be the sole bearer of ultimate truth, and where freedom of belief is universal as an integral part of the rights of humans, it becomes now more than ever individually incumbent upon any one believing in God and the Last Day to reexamine, for one's own salvation in the Hereafter, the truth about the religion in which one was only accidentally born, and not to be driven away by any frustrating claim that one's views are unquestionable or by the authority of one's forefathers, which is obviously of no avail in the Hereafter. Freedom of religion does not mean that religion is a matter left to personal temperament. Indifferentism in this regard is too dangerous to be

taken seriously: It is only Eternal Bliss or Eternal Torment, for every one to decide for one's own self. Multiplicity of religion in this world does not mean that all different faiths are equally good options for one to choose. Indeed, all are false but one, because truth, particularly if revealed by God, is neither divisible nor manifold. No human, Angel or devil is able or entitled to tell any truth about God which is not told by God Himself, for the only truth about God which is binding on mankind is the truth revealed by God as uttered by an attested Prophet of His, not introduced, reshaped or annotated by any disciple or priesthood. Any untruth about God found in any religion is a sufficient proof that it is unauthentic since God, the Truth itself, cannot imply any untruth, antilogy or self-contradiction. Of these most glaring antilogies, the queerest is the 'trinitarian monotheism', the backbone of post-Nicene Christianity, and it is too self-contradictory to need any comment since it is self-refutable: Either God is One or a triad, not both. But such antilogies –neither found in, nor inferable from, any statement by Jesus in the four adopted Greek Gospels, and so impossibly imputable to God– are evidently the exclusive invention of sophisticated Christian clergy three centuries after Jesus's ascension.

It should also be remembered in this regard that, among all three books –the Torah, the Gospel and the Koran– each held as Divine by its respective followers (the Jews for the Torah; Christians for both the Torah and the Gospel; Muslims for the Koran), only the contents of the latter are unanimously agreed to have been uttered totally, to the letter, by the Prophet, a historic person named Moḥammad, across 23 years (609-632 A.D.). It is uttered in the Prophet's own language, Arabic, and still conserves its standards of expression, as well as semantic denotations of its vocabulary as used in the time of the Prophet. Compared to any other Arabic written material, the Koranic text remains, up to the present day, the most readily-intelligible material by any ordinary Arab.

By contrast, both Moses's Torah and Jesus's Gospel are neither Moses's nor Jesus's, i.e. the respective Prophets. Although written down in Biblical Hebrew (now extinct), admittedly nearer to Moses's own ver-

nacular, the five books of Moses's Pentateuch are agreed to have been compiled by unhistorical, nameless scribes, without excluding possible changes or adaptations to suit new beliefs current in the scribe's own time several centuries after Moses. The same applies unfortunately to Jesus's Gospels, with an added disadvantage: The whole New Testament is written down in Ecclesiastic Greek, not in the Hebrew-Aramaic, Jesus's and his disciples' own vernacular, with the direct result that Jesus's words quoted in the Greek Gospels are not Jesus's own Hebrew-Aramaic words at all, but rather an acceptable Greek translation thereof, non-amenable to subsequent revision by any Hebrew-Greek scholar through judicious consultation of the Hebrew-Aramaic original, if any, as such original, unfortunately enough, never existed.

Another most important, distinctive feature of the Koran, giving it absolute antecedence over all former holy books that are held Divine, is that –unlike Moses's Torah or Jesus's Gospel which are wholly narrated from 'a' to 'z', without excepting quotations being attributed to God or to the Prophet, by human scribes, neither Prophets nor even saints– the Koran, to the letter, is God's Own Speech. In the Koran, the speaker, the narrator and even the one who quotes is God Himself, and this is the case for every letter, not making room for any interposed human medium, even in the person of the Prophet. Unlike the Torah, the unhistorical biography of the Jews from Adam to Moses, or the Gospel, a selected biography of the Master by disputing disciples, the Koran is not an autobiography of Moḥammad told by the Prophet or by the Prophets' companions, as it is the case with both the Torah and the Gospel, but the Koran is wholly God's Word, preaching the Divine Message.

Such is not only an Islamic belief, but, in the first place, a fact repeatedly asserted in the Koran, challenging all nonbelievers to prove the contrary:

> ***{"Verily, it is We Who have sent down the Koran to you by stages."}*** [Kor. Al-Ensän (Man): 23]

Indeed, a proper believer in God and the Last Day desires no better: To take God's Own Words in the Koran, which is attested as the bearer

of God's Signet, for the sole criterion of the ultimate truth, overruling all other unattested pseudo-Divine Revelations. Such pursuit of the Koranic word is the safest way to the Hereafter, traced out and guaranteed by God Himself:

> ***{"And verily, this (i.e., God's Commandments) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become pious."}*** [Kor. Al-An'äm (Cattle): 153]

Fortunately enough, the miraculous Koran bears its own testification of Divine Credibility: The miracle of Divine Omniscience displayed in the whole Koran, of which the onomastic miracle is herein presented, is only one among numberless examples. The Koranic miracle of Divine Omniscience is not only a Supreme Divine Testification of the Prophethood of Moḥammad, unto whom the Glorious Koran was revealed, but also that of all preceding Prophets whose testification of Prophethood – the miracle of Omnipotence only binding on their respective attending audience – died with them, but they have been confirmed in the Koran.

As a direct consequence thereof, and by virtue of the fact that the Koran is the only remaining Divine Authority of the religious truth in former holy books, any truth remaining in former Judeo-Christian revelations is only binding on mankind if confirmed in the Koran. Also, every Biblical or Evangelic statement is wholly untrue if denied in the Koran, such as God's Words:

> ***{Surely, they have disbelieved who say: "God is the Messiah (Jesus), son of Maryam (Mary)." But the Messiah said, "O Children of Israel! Worship God, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with God, then God has forbidden Paradise to him, and the Fire will be his abode. And for the wrongdoers there are no helpers. Surely, disbelievers are those who said, "God is the third of the three (in a Trinity)." But there is no god but One God. And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.}***
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> [Kor. Al-Mä'edah (The Table): 72-73]

And:

{"The Messiah (Jesus), son of Maryam (Mary), was no more than a Messenger; many were the Messengers who passed away before him. His mother was a saintly woman (i.e., she believed in the Words of God and His Books). They both used to eat food (as any other human being, while God does not eat). Look how We make Ayät (proofs, evidences, Verses, revelations, etc.) clear to them; yet look how they are deluded away (from the truth)."} [Kor. Al-Mä'edah (The Table): 75]

There is no harm, indeed, for a possible Christian reader to know from the mouth of a Muslim, such as myself, the real Muslim attitude in respect of the Messiah as being the reverent Jesus, a man, a Prophet and Messenger of God, revering him without falling into the baseless pagan practice of raising heroes to the rank of worshipped gods. On the contrary, I deem such knowledge by present Christians most profitable to any honest believer in God and the Last Day when he realizes from our onomastic notes on 'Jesus' and 'the Evangel' hereunder that the whole post-Nicene Christian creed is totally based on glaring linguistic errors.

LII. Zachariah
(Kor. 'Zakariyya')

Zachariah, Koranic 'Zakariyya', Hebrew 'Zeḳaryä', is built from two distinct parts in Hebrew: 'zaḳar' (i.e., he remembered) and 'yä' (an abbreviated form of 'Yehwa', the Lord, i.e. God). But in the initial 'zaḳar', being constructed with 'yä' following it, the initial open vowel 'a' is shortened into a half-heard short 'e', and thus it is pronounced 'zeḳar', i.e. 'Zeḳaryä', John's father in both the Gospel and the Koran.

Although counting among the accredited Prophets in the Koran, Zachariah, also written 'Zechariah', is mentioned in the Gospel only as a priest:

> *"In the days of Herod, king of Judea, there was a priest named Zechariah, of the division of Abiah, and he had a wife of the daughters of Aaron*(1)*, and her name was Elizabeth, and they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. But they had no child, because Elizabeth was barren, and both were advanced in years."*
>
> [Luke I: 5-7]

Luke's Zechariah was by no means the first bearer of such a Hebrew name, but was therein preceded by many Hebrew persons, such as 'Zechariah son of Berechiah', author of the book entitled 'Zechariah' in the Old Testament. Speaking in terms of Hebrew grammar, the first part in such

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(1) A saintly woman; member of an Aaronic order.

a bimorphemic name, 'zeḳar + yä', i.e. 'zeḳar', is a verb from the Hebrew ZḲR in the 3rd person masculine singular in the past tense, while the second part, i.e. 'yä', is an abbreviated form from the Hebrew 'Yehwa', God, or the Lord. Unlike English, the rule in Hebrew syntax is that the subject often follows its verb, but may also come first, exactly as in English. Hereupon, God's Name in this construction, i.e. 'yä', may be either the subject of the verb 'zeḳar', or even its direct object. Since the Hebrew ZḲR means "to remember", "be careful not to forget", "have present in the mind", etc., then the Hebrew 'Zeḳaryä' literally means:

1) He whom God remembered; or

2) He who remembered God.

In the tradition of the Biblical scribes' Onomastics in taking personal names as surnames or descriptive epithets, not just birth-names, Christian Hebrew scholars(1) – undoubtedly influenced by Zechariah's story in the temple where an Angel appeared to Zechariah and told him that his prayer for a baby of his own (John) was 'heard' by the Lord [Luke. I: 8-13] – stuck to the first explanation, i.e. 'he whom God remembered' or 'he unto whose prayer God listened'. This is apparently artificial, because Evangelic 'Zechariah' was not the first bearer of the name so as to imagine that the name 'Zechariah' was first coined to suit the Evangelic Zechariah's own experience in the temple, excluding any former 'Zechariah'. We also know from Luke [Luke. I: 5-13] that Evangelic Zechariah was already so named before entering into the temple. It is also artificial because it is the opposite of the experience narrated. That is, it was Zachariah himself who first 'remembered' God in his prayer in the temple for a baby, upon which God 'remembered' him, by favorably listening to his prayer. This is the normal order that suits God's Divine Majesty: God remembers him who first remembers God, not the reverse. So it is said by God Himself in the Koran, addressing mankind:

> ***{"Therefore, remember Me (by praying, glorifying, etc.) that I may remember you!"}*** [Kor. Al-Baqarah (The Cow): 152]

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(1) Analytical Hebrew & Chaldee Lexicon, op. cit.

Thus, the most erudite Koran rather adopts Zachariah's second, equally good, onomastic explanation: 'Zachariah' means 'he who remembered the Lord', unto whose prayer in the temple for a baby in his childless old age with a barren old wife, God favorably listened.

Zachariah's experience is magnificently narrated in the following highly eloquent Koranic Verses:

{"Käf-Hä-Yä-'Ayn-Ṣäd.[1] (This is) a mention of the mercy of your Lord to His slave Zakariyya (Zachariah). When he called out to his Lord (God) a call in secret, saying: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, and I have never been unblessed in my invocation to You, O my Lord! And Verily! I fear my relatives after me, since my wife is barren, so give me from Yourself an heir who shall inherit me, and inherit (also) the posterity of Ya'qüb (Jacob) (the inheritance of religious knowledge and Prophethood, not wealth, etc.). And make him, my Lord, one with whom You are Well-pleased!" (God said,) "O Zakariyya! Verily, We give you the glad tidings of a son whose name will be Yaḥya (John). We have given that name to none before (him)." He said: "My Lord! How can I have a son, while my wife is barren, and I have reached an extreme old age." He (the Angel quoting the Words of God) said: "So (it will be). Your Lord says: It is easy for Me. Certainly I have created you before, when you were nothing!" [Zakariya (Zachariah)] said: "My Lord! Appoint for me a sign.[2]" He said: "Your sign

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(1) These letters are of the miracles of the Koran, and none but God knows their meanings. These are five letters of the Arabic alphabet respectively corresponding to English (k, h, y, ', and ṣ sounds), to be uttered separately. Although introducing so many Suras in the Koran, such and other letters of the alphabet remain unintelligible as to their semantic denotation but, functionally, as I am ready to concede, are a call for order and attention before starting the Divine Speech.

(2) By which to ascertain the occurrence of the forthcoming happy event. We know from the next Verses that the sign was given to Zachariah the moment he came forth from the temple, whereupon he found himself speechless; he remained so for three days during which, and only during this time, he miraculously recovered his male procreating powers and became able to impregnate his wife.

is that you shall not speak unto mankind for three nights, though having no bodily defect." Then he came out to his people from Al-Miḥräb (a praying place or a private room, etc.), and he told them by signs to glorify God's Praises in the morning and in the afternoon. (It was said to his son): "O Yaḥya (John)! Hold fast the Scripture (the Torah)." And We gave him wisdom while yet a baby. And (made him) sympathetic to men as a mercy (or a endowment) from Us(1), and pure from sins [i.e. Yaḥya] and he was righteous, and dutiful towards his parents, and he was neither an arrogant one nor disobedient (to God or to his parents). And Salam (i.e., peace) be on him the day he was born, the day he dies, and the day he will be raised up to life (again)!"}

[Kor. Maryam (Mary): 1-15]

Let us shed light on the second Verse in the above Koranic Verses, whose translation cannot be compared with the majestic grandeur of the original. The second Verse states: "(This is) a mention (i.e., remembrance) of the mercy of your Lord to His bondman Zakariyya (Zachariah)." In original Arabic, it reads: 'ḍikru raḥmati rabbika ʿabdahu zakariyya', where the Arabic 'ḍikru', i.e. remembrance, assonantly corresponds to 'zakar' in Zakariah's Hebrew name, or 'zeḳar' in the original Hebrew 'zeḳar + yä', while the next two words 'raḥmati rabbika', i.e. "The mercy of your Lord" is akin to the second 'yä', i.e. the Lord, in the Hebrew name, which by all means entitles us, remembering that God is the author of the Koran, to construe the whole Koranic sentence as follows: "Compassionately did 'We remember' Our bondman 'who remembered the Lord' ", onomastically explained by understanding the name Zachariah as the one who remembered God.

But the Koran also explains the name 'Zachariah' using a direct synonym. In another Koranic Verse relating Zachariah's experience in the temple, where he asks for a sign from God by which to ascertain the forthcoming of John, we read:

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(1) This is a marvelous explanation, in passing, of the name which comes just before it, 'John', unanimously misconceived, until the publication of the present work, to be the Aramaic 'Yoḥanna', i.e. mercy from the Lord, as we soon shall see in our onomastic note that follows on the name 'John'.

{"He (Zachariah) said: "O my Lord! Make a sign for me." God said: "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning."}

[Kor. Äl-'Emrän (The Household of 'Emrän): 41]

Here, 'remember your Lord', confronted with Zachariah, 'the one who remembered the Lord', is a plain onomastic explanation using a direct synonym, needing no further comment.

LIII. John

(Kor. 'Yaḥya')

Greek, the language in which Jesus's Gospels were originally written, is an 'inflectional' language where, unlike English, nouns in the simple form often add a distinctive ending, or a 'case-ending', showing the 'nominative', 'accusative', 'ablative', etc. case, in which the particular noun, or 'name', stands in relation to other elements forming the sentence. Generally speaking, masculine singular nouns normally add an appended 's' to the simple form when in the 'nominative', i.e. in the 'Subject Case', changing into 'n' when in the 'Accusative' or 'Direct Object Case'. For instance, the name 'Jesus', originally the Greek 'Iesoû' in the simple form, appears in Greek Gospels 'Iesoûs' in the nominative, 'Iesoûn' in the accusative, and simply 'Iesoû', which is the ground basic form, in other cases. Thus, the final 's' in the English 'Jesus' is not an integral part of the name, the basic form of which is 'Jesu'[1], but rather a case-ending marking the nominative, inherited from the Greek 'Iesoûs', where 's' indicating the nominative case is added to the Greek basic form 'Iesoû'.

The same applies to the name 'John', forerunner and baptizer of Jesus-Christ, originally written 'Ioannes' in the Greek Gospels, the marvelous son Divinely given to Zachariah and Elizabeth in their advanced years by a miracle of God, indeed a fully fledged miracle whose occurrence is

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(1) Obsolete archaic variable of 'Jesus'. As for the initial 'J' in names such as 'Jesus', 'John', 'Jacob', 'Julius', etc. after entering the English language through Greek or Latin, such an English 'j', up to the 17th century, was sounded -and still does in German- as 'y' in 'yellow', etc., whence, 'Jesu' sounded like 'Yesu', etc.

absolutely incredible in terms of medical science: Restoring in the elderly, decrepit Zachariah, although for a limited period, his lost or weakened procreating powers, and reviving in the elderly, barren Elizabeth, although for only one childbirth, her female reproductive system. By the mere fact of their priestly vow [Luke. I: 5], both Zachariah and Elizabeth were Levites, i.e. members of the tribe of Levi if not direct descendants of Aaron, head of the Jewish priesthood since the time of Moses(1). Thus, their son's name, 'John', Greek 'Ioannes', is doubtless purely Hebrew in origin and, accordingly, its meaning should be sought through a judicious analysis in Hebrew terms, with due regard to possible changes introduced to suit Greek grammar and phonology.

Beginning by removing the inflectional final 's' from the Evangelic Greek 'Ioannes' (pronounced 'Yoannes'), we just remain with the basic form 'Ioanne' (pronounced 'Yoannë' with the final 'ë' half-stressed), which is indeed the original Hebrew name Graecized.

It is precisely Graecized 'Yoannë', which we should now proceed to reconstitute back into its original Hebrew form in order to pierce the real meaning of John's name. But before starting our analysis, we should recall that such a name, in its original Hebrew form, was 'brand-new' to the Hebrew ears, as told by the Koran:

{"We have given that name to none before (him)."}

[Kor. Maryam (Mary): 7](2)

This confirms Luke's statement:

"And on the eighth day they came to circumcise the child, and they would have named him Zechariah after his father, but his mother said: Not so; he shall be named John (Greek: 'Ioannes'). And they said unto her: None of your kindred is called by this name. And they made signs to his father, inquiring what he would have him called. And he asked for a writing tablet, and wrote 'His name is John'. And they all marveled."

[Luke. I: 59-63]

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(1) In the Book of Luke: Elizabeth is referred to as the 'daughter of Aaron'.

(2) Quoted earlier under our onomastic note on the name 'Zachariah'.

They marveled, of course, because such a name which was given to Zachariah in the temple prior to his wife's conception of John and about which both husband and wife were unanimous throughout the pregnancy's nine-month period, was a name brand-new, i.e. unheard of before among the Hebrews.

Consequently, any attempt by whomsoever to construe John's name in terms of a personal name already existing among Hebrews before John the Baptist, should be considered as artificial and futile.

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It is unanimously agreed that the first morpheme in the Graecized 'Yoannë', i.e. 'Yo', is Hebrew 'Yehwa', God, or the Lord, abbreviated, which indeed occurs initially in so many Hebrew proper names, such as 'Yonaṭän' (Jonathan) meaning Yehwa has given (understood: 'has given him', i.e. the person named), where 'Yo', God, is the subject preceding its verb NTN, conjugated 'natän', in the 3rd person masculine singular in the past tense, i.e. 'gave' or 'has given', identical in meaning to Greek 'Theodoros' (Theodore), literally 'God's Gift' or 'a gift from God'.

In line with the Hebrew 'Yonäṭän', we also have the Hebrew 'Yoḥanän' from the Hebrew 'Yo', God, plus the Hebrew triliteral ḤNN, to be gracious, compassionate, to give graciously, etc., conjugated in the 3rd person masculine singular 'ḥanän', meaning "Yehwa has been gracious, compassionate, or has given (him, the person named) graciously."

Now, for '-annë', the second part in the Graecized 'Yoannë', to be totally Hebrew – so as to reconstitute the Evangelic Ioannes back into its original Hebrew form before its Graecization by Evangelic scribes into 'Ioannes' – there must have been a missing initial 'ḥ' in the Greek '-annë', which should be pronounced '-ḥannë' in the Hebrew(1).

Hereupon, the name 'John', the Evangelic Greek 'Ioannes' (basic form 'Ioannë' or 'Yoannë'), must inevitably have sounded 'Yoḥannë' in the Hebrew and nothing else.

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(1) Such supposedly initial 'ḥ' sound had to be dropped from the Graecized 'Yo-annë' because this is impossible in terms of Greek Phonology, but it is conserved in the form of the silent 'h' in the English 'John', spelt 'h' in the German 'Johannes', such as M.L. Johannes.

Such self-imposed '-ḥannë' in the Hebrew 'Yoḥannë', John's original name, could only, strictly speaking, be derived from the Hebrew triliteral ḤNA, conjugated in the third person masculine singular past tense of the intensified causative 'Piel'(1) but Chaldizing it – under the immense Aramaic influence prevailing at the time – into the Aramaic 'Pael', whence we arrive at 'ḥannë' instead of paradigmatic 'ḥinnë' or even 'ḥinnä'(2), both excluded as they do not conform to the original name 'Yo-ḥannë'.

It may be rightly retorted, however, that the use of the Hebrew triliteral ḤNA in the 'Piel' form is not attested in Biblical Hebrew, but such objection is overruled by the fact that the name 'Yoḥannë' given to Zachariah in the temple was until then 'brand-new', as stated by God in the Koran:

{"We have given that name to none before (him)."}

[Kor. Maryam (Mary): 7]

This explains why it seemed unintelligible to Zachariah's folk who marveled at the very uttering of the name by Elizabeth, which Zachariah, however, confirmed in writing.

At all events, we only have the Evangelic Graecized 'Yoannë' that reconstitutes into the Hebrew 'Yoḥannë', and we have no other alternative to take.

We must also recognize the fact that there is no reason whatsoever to question the authority of the Evangelic 'Yoannë' as spelt and pronounced by the four Evangelists, Matthew, Mark, Luke and John, especially Matthew, one of Jesus's disciples, as they must have heard the name 'Yoḥannë' uttered by their master, have seen John himself who died only three years before Jesus's ascension and have called him by the name "O Yoḥannë!", or at least have heard his name uttered by his own disciples.

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(1) A stem class in Hebrew Grammar.

(2) See, under 'Tables of Paradigms', The Analytical Hebrew & Chaldee Lexicon, op. cit., tables M, N and Q, plus remarks.

It is 'Yoḥannë' all right, and should be construed as such in terms of the Hebrew ḤNA, in the 'Piel' model of the third person singular past tense, i.e. 'ḥannë' as stated earlier, as the Hebrew ḤNA means "to decline; to stop at; to dwell; to encamp (against); or to besiege (a town)." This is cognate to the Hebrew ṢWR, and akin to the Arabic ḤṢR, meaning "to straiten, tighten, etc."

But what could such a construction 'Yoḥannë' possibly mean after all?

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All Christian Hebrew scholars, even until the present day, have, without exception, misconstrued the name 'John' – Evangelic 'Ioannes', which is pronounced 'Yoannë' – in the Graecized basic form, in terms of the Hebrew 'Yoḥanän', literally "God is gracious or God has given graciously". This is undoubtedly in allusion to Zachariah's experience in the temple, whose prayer for a son was graciously heard and favorably answered.

Such universally adopted interpretation mistaking the Graecized 'Yoannë' for the original Hebrew 'Yoḥanän' is impossible because it: (I) does not conform in sound or writing to the only possible original Hebrew 'Yoḥannë'; and more importantly (II) construes the name 'John' in terms of 'Yoḥanän', current among Hebrews long before John the Baptist, and thus not explaining the Divine Statement, 'We have given that name to none before (him)", confirming Luke's account quoting Zachariah's folk who marveled when hearing this name from Elizabeth, expecting Zachariah to correct it but he, instead, confirmed his wife's suggestion in writing [Luke I: 59-63]. This would not have been the case had Elizabeth uttered 'Yoḥanän', not 'Yoḥannë', upon which Zachariah insisted, at that time totally unintelligible to Zachariah's folk.

To obviate the difficulty, such Christian Hebrew scholars must have thought of '-ḥannä', with the open final 'a' instead of 'e' in 'Yoḥannë', for which the Hebrew '-ḥannä' means 'grace or favor', a verbal noun from the same triliteral ḤNN. This is as if Zachariah effectively wrote 'Yoḥannä', a favor from God, which Evangelists miswrote 'Yoḥannë', unaware that, by so doing, they were creating any problem for future linguists.

Such latter interpretation, i.e. 'Yoḥannä', is no less unacceptable than the former 'Yoḥanän', for the following reasons:

1. 'Yoḥannä' still does not conform in either sound or writing to the only possible original Hebrew 'Yoḥannë' written by the Graecizing Evangelists(1);
2. 'Yoḥannä' is no different in meaning from 'Yoḥanän', which we already excluded: 'Yoḥannä' means 'a favor from God' while 'Yoḥanän' means 'God has favored'. Nothing warrants that Zachariah's folk – among whom the female name 'Ḥannä' was recognizable enough in the person of the Virgin Mary's mother – could have possibly misunderstood the meaning of '-ḥannä' in 'Yoḥannä' to explain their astonishment as narrated;
3. Hebrew translations of the Greek Gospels(2) never use the alleged 'Yoḥannä' in any reference to John the Baptist, but rather 'Yoḥanän', after which Zachariah's son has been unanimously 'baptized' by all non-Semitic Hebrew scholars. By so doing, such Hebrew translators of the New Testament leave their Hebrew reader (Luke I: 59-63) totally perplexed at the inexplicable attitude of Zachariah's folk marveling at hearing 'Yoḥanän' uttered by Elizabeth and confirmed in writing by Zachariah, while he himself, the modern reader of such Hebrew translations of the New Testament, already knows that such a name 'Yoḥanän' was current among Hebrews long before John the Baptist; and
4. It is true that the non-Hebrew Semites, such as the Christian Arabs, have always said and written 'Yoḥannä' never 'Yoḥanän', but this is not Hebrew at all; it is rather an Aramaicizing pronunciation of 'Yoḥanän' with an appended 'aleph' ('Yoḥanän + ä'), a sign of the Aramaic definite article, commonly added to proper names in Aramaic dialects, whence 'Yoḥananä' is readily contractible into 'Yoḥannä', as occurring in the

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(1) Speaking of the Greek language, there is no one phonological consideration to warrant abandoning the alleged 'Yoḥannä' for 'Yoḥannë'. As for the Hebrew 'Yonä' (Jonah), the same Evangelists wrote 'Ionâs', never 'Iones'.

(2) We should always recall that the whole New Testament was originally written in Greek; and therefore there was a need later for such Hebrew translations from the Greek original.

Arabic, for example. In this context, it should be noted that the whole Christian heritage in the East drew not on Hebrew or Hebraicizing literature, but rather on Greek or Graecizing sources including, in the first place, the Greek Gospels.

This is, in passing, only one concrete example depicting how obnoxious to the Christian faith has been the irreparable loss of Jesus's own words, originally uttered in Hebrew or Hebrew-Aramaic. They have been incapable by themselves of correcting the interposed translators, allowing for such post-Jesus muddle-headed theologies, almost all based on mistranslations.

Yet, all Christian misconceptions, errors and mistranslations were corrected later by the Magnificent Koran, the only remaining Authentic Divine Revelation.

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Scholarly correct is indeed the Koranic Arabicization of the name 'John', originally Graecized 'Ioannes', nominative of the basic form 'Ioanne', pronounced 'Yoannë', transliterating in terms of Greek phonology the inevitable original Hebrew 'Yoḥannë', Arabicized 'Yaḥya' in the Koran.

Such a Koranic 'Yaḥya' is evidently a finite verb conjugated in the third person masculine singular from the Arabic ḤYY (i.e., to live, be alive, but also to be decent, chaste; to forbear; refrain from; to blush; be bashful, modest, timid, etc.). Thus, the Koranic 'Yaḥya', used as an appellative, could mean either (I) the (long-) living-one; or (II) the abstinent. Yet, the Koran opts unambiguously for the second meaning, 'the abstinent', in the following Koranic Verse where the name 'Yaḥya' is explicitly explained using an onomastic synonym:

> ***{"Then the angels called him, while he was standing in prayer in Al-Miḥrab (a praying place or a private room), (saying): "God gives you glad tidings of Yaḥya (John), confirming (believing in) the Word from God [i.e. the creation of 'Esä (Jesus), the Word from God ("Be!" and he was!)], noble, abstinent (i.e., keeping away from sexual relations with women), a Prophet, from among the righteous."}***
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> [Kor. Äl-'Emrän (The Household of 'Emrän):39]

Amazing enough, the original Arabic of this Koranic 'abstinent' reads in the original text as 'ḥaṣür' from the Arabic ḤṢR (i.e., to straiten, restrain, besiege, etc.). It is cognate with the Hebrew ḤNA, from which Hebrew '-ḥannë' was derived in the 'Piel' form, integrated into John's original Hebrew name 'Yo-ḥannë', as transliterated into the Graecized Evangelic 'Ioannes', base form 'Ioanne', pronounced 'Yoannë', originally 'Yo-ḥannë' (i.e., he whom God has restrained, made abstinent, virtuous, chaste, etc.), which is precisely the very meaning of the Evangelic name 'Ioannes', Divinely given to John the Baptist before Elizabeth's conception of him as stated in Luke's Gospel and confirmed in the Koran. Yet, the subtlety of the name, intended to stress its novelty, obscured its meaning both for Zachariah's folk as well as for all subsequent Hebrew scholars, who failed to understand it and attempted instead to substitute it, unwarrantedly indeed, for another 'meaningful' name, 'Yoḥanän', commonly known to them, although current among Hebrews long before Zachariah's son, which is directly opposite to the Divine Statement ***{"We have given that name to none before (him)"}***, as stated earlier.

Indeed, John's life as narrated in the Greek Gospels highly testifies to John's chastity and abstinence, availing him, apart from all other Prophets, to be so named. A subtle allusion to this fact was made by Jesus, answering his disciples who found it difficult to follow his precept concerning indissoluble marriage, by his saying:

> *{"If such is the case of a man with his wife, it is not expedient to marry."}*

But Jesus replied:

> *{"Not all men can receive this precept, but only those to whom it is given. For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the Kingdom of Heaven. He who is able to receive this, let him receive it."}*
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> [Matt. XIX: 11 and 12]

It should be remembered that Jesus himself was equally 'abstinent' as John, but only with regard to sexual desires, not concerning other bodily pleasures such as good food, good drink and costly perfumes; John, by contrast, was strictly both.

It is true that absolute abstinence is not highly commendable in the last Divine Message, i.e. Islam, which calls for moderateness as one of the Muslim's highest virtues. Jesus's total celibacy might be taken by some Nicaean theorizers as evidence of godhood, not allowing for the 'son of God' to have a 'grandson of God', and so forth, ad infinitum. But the unquestionably 'human' John was already a perfect retort to such an argument. Their celibacy, first John then Jesus, was rather due to the fact that both cousins had a very short time to achieve their respective mission in this world, not allowing them to think of marriage or children, or perhaps that God has so willed, so as neither of them, both miraculously born, could leave behind any possible claimant to their title.

LIV. ‘Emrän

‘Emrän is the name given in the Koran to the Virgin Mary’s father, and husband of Anne (Mary's mother) whom delivered Mary after ‘Emrän’s death, as may be inferred from the following Koranic Verse narrating Mary’s birth:

{(Remember) when the wife of ‘Emrän said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this from me. Verily, You are the All-Hearer, the All-Knowing." Then when she delivered her [child Maryam (Mary)], she said: "O my Lord! I have delivered a female baby," and God knew better what she delivered, "And the male is not like the female, and I have named her Maryam, and I seek refuge with You (God) for her and for her offspring from Shaytän (Satan), the expelled from God’s Mercy." So her Lord (God) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyya (Zachariah). Every time he entered Al-Miḥrab (the prayer chamber) to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from God." Verily, God provides sustenance to whom He wills, without limit."} [Kor. Äl-‘Emrän (The Household of ‘Emrän): 35-37]

Compared to such and several other Koranic Verses to the honor of Mary, narrating her birth, naming her father, telling of her service in the sanctuary according to a prenatal vow by her mother(1), under Zachariah's care, etc., the Evangelic account in respect of Jesus's mother lags, indeed, far behind: The earliest mention of Mary in the Greek Gospels, introducing her on the stage of events, begins with Gabriel's visit 'to a virgin named Mary' in a city of Galilee named Nazareth, announcing to her that she will conceive in her womb and bear a fatherless son whom she shall name Jesus [cf. Luke. I: 26-31]. Nothing is told by any Evangelist of Mary's life or sheer existence before the miraculous conception. They did not relate anything of her birth, her parents or her prenatal vow to serve in the sanctuary, except that we are taught, in a passing reference, that Elizabeth, Zachariah's wife and John's future mother, is a 'kinswoman' of Mary [Luke. I: 36].

But with Luke's obvious stress on the miraculous birth of Jesus from a virgin, he would have not made any reference to his future mother, and could have started his Gospel with Jesus being fully grown up (just as Mark and John did) or contented himself with a passing reference to the effect that Jesus's mother was betrothed to a certain Joseph and that, before they would have united in wedlock, she was found to be with a baby of the Holy Ghost (as said by Matthew who was mostly preoccupied with recording the genealogy of Jesus from Abraham to "Joseph the husband of Mary, of whom Jesus was born, who is called Christ" [Matt. I: 16], and not bothering to insist any longer on the miraculous birth).

With this being Luke's account about Mary, the most 'extensive' account as compared to the writings of the other three Evangelists from whom Luke distinguished himself as the one who "has verified all things from their source" [cf. Luke. I: 3 – original Greek text], it is no wonder that all of the four Evangelists could not, or did not try to, identify Mary's father or even care to mention his name, just as they did with Mary's mother (Anne in extra-Evangelic sources). However, they took a different attitude towards Mary's sister, Eliza-

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(1) With the single exception of the Virgin Mary, whose name had inevitably to be cited at least in respect of the fatherless 'Jesus son of Mary', no female person is cited by name in the Koran, keeping with Arab traditions deeming a lady's name too intimate to be cited; otherwise Mary's mother could have been named.

beth, who was extensively spoken of within the context of her miraculously late pregnancy and birth of John the Baptist, and then her niece's fatherless Jesus-Christ six months later.

As far as our present onomastic note is concerned, however, the truth remains that "Emrän' is an exclusively Koranic name of Mary's father, who was not named in any of the four Greek Gospels as well as any other pre-Koranic Christian references. Only the Koran referred to the name of Mary's father.

This never-failing precision of the Koran, which testifies to its all-comprising Divine Knowledge as demonstrated by such a particular example of Mary's father, ought to impress any neutral scholar worthy of the title. Yet, out of sheer malice, some Judeo-Christian pseudo-scholars(1) who are faithful to their old tradition of foolishly accusing the Koran of outright or subtle reproduction of their Bible, managed instead to insinuate that the Koranic name "Emrän' was in fact modeled on "amräm', the name which the Bible gave to the father of Moses, Aaron and Miriam, and then the Koran would have come to confuse Miriam with Mary, the mother of Jesus, by calling her once "Mary, the sister of Aaron."(2)

But for the purpose of refuting such an unfounded claim, the name "Emrän', which was common among the pre-Koranic Arabs, could possibly be excluded from the present work which is solely concerned with the non-Arab Koranic names. The name "Ermän' is indeed a purely Arabic pre-Koranic name, and was not invented by the Koran.

Yet, how could an Israelite living in North Palestine several centuries before Prophet Moḥammad bear this purely Arabic name given to him by the Koran? Was it not more fitting for a Levite to be named after "amräm', the father of Aaron, his ultimate high-priest and the head of Jewish priesthood since Moses as told by the Pentateuch?

The answer is yes, indeed! There is no doubt that the bare fact, which I do not intend to question, is that Mary's father bore the Biblical name "amräm',

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(1) See, for example, Joseph Horovitz, op. cit., p.15.

(2) Already replied to in our onomastic note on 'Aaron' (q.v.).

not the Koranic name "Emrän' as uttered by the pre-Islam Arabs. But it is an equally solid fact that the pre-Koranic Jews of Yathrib (later Medina), in referring to their Prophet Moses, always said in Arabic 'Müsä Ibn 'Emrän', not 'Müsä Ibn 'amräm'. Moreover, among the Jewish communities living in Arabia since the Diaspora, there never was any single Jew named "amräm', but rather some were called "Emrän', in spite of the fact that most of these Jews bore originally Hebrew names in Arabicized forms.

This means either that "Emrän' is an Arabicized form of the original Hebrew "amräm', or that both the Hebrew "amräm' and Arabic "Emrän' are one and the same in meaning, each coined apart, in terms of its own respective language, from the Semitic triliteral 'MR, common to both.

Although the first alternative (i.e. that "Emrän' is a meaninglessly Arabicized form of the original Hebrew "amräm') is easier, it must be excluded at once by virtue of the fact that "Emrän' is a fully-fledged genuine Arabic name built on the 'fe'län' model from the Arabic triliteral 'MR, which has multiple acceptations all widely used in Arabic.

Accordingly, we have now to demonstrate that "Emrän' is the Arabic equivalent of the Biblical "amräm' in both etymology and semantic denotation.

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Owing to the fact that the scribe of the Exodus did not bother in his narrative to explain the name of the father of Moses, the Biblical Hebrew lexicographers ventured to suggest that "amräm' was not a uni-radical Hebrew word from the triliteral 'MR, but rather a combination of (I) the Hebrew "äm' (which means people, nation or kindred), derived from the Hebrew triliteral 'MM (which means to be common, in common, etc.); and (II) the Hebrew 'räm', (which means high or exalted), from the Hebrew triliteral RWM (which means to be high or exalted). Therefore, they hesitated between two possible explanations of the name "amräm': 'People of (Most) High' or 'Exalted People'[1].

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(1) See, for (a), Webster's Dictionary, Unabridged, op. cit., Supplements, Scripture Proper Names, p.87; and for (b), The Analytical Hebrew & Chaldee Lexicon, op. cit., p. 604.

This hesitation on the part of the Hebrew scholars is obviously due to the fact that there is no explanation for the name "amräm' which is traditionally received from the Pentateuchal scribes and binding as such on subsequent lexicographers.

However, we may take for granted that such a combination "äm+räm' is grammatically plausible. In this case the first syllable "äm' is essentially collective in meaning and thus it does not fit as a proper name of a single man, since no man could be called 'people', 'nation' or 'kindred' unless with a prepositive addition such as 'belonging to' or the preposition 'of'. This way, the syllable would mean 'the one who belongs to ...', or 'the one of ...', etc. But Hebrew is not short of funny names and even explanations for them. For example, the name "ammi'ël', which is explained as 'Kindred of God'(1) could be better explained as 'God is my Kindred'.

However, we should bear in mind that Moses's father, the first "amräm' in history, bore this name in Pharaonic Egypt where the Israelite community was heavily targeted by acts of persecution, deportation and genocide. Under such miserable conditions, one could hardly imagine any Israelite bearing a name like 'People of Most High' or 'Exalted People', or expect him to appear in public without being insulted or quarreled with.

It should also be highlighted that the Children of Israel or the 'house of Jacob' only came into being as a tribe after, not before, they settled in Egypt, benefiting from Joseph's hospitality under the auspices of the Egyptian Monarch. With their small number when they entered Egypt (about 700 persons [Gen. XLVI: 27]; by the end of their stay in Egypt for about 430 years, they allegedly grew into 600.000 [Ex. XII: 37]), they could form a distinct community over the course of time, especially with the fact that they were always looked upon by the natives as unwelcome foreigners. From the very beginning, they lived on a territory in North-East Egypt Biblically called 'Goshen' [Gen. XLV: 10], in isolation from the Egyptians – much like the Red-Indian reservations in North America. It was their first 'ghetto' in history. Obviously, they were distinguished from the natives not only by their monotheistic

(1) The Analytical Hebrew & Chaldee Lexicon, op. cit., p. 604.

faith which they inherited from Abraham, but also by their lower social status in post-Hyksos Egypt, where they had to seek refuge in self-imposed seclusion already implied deeply by their tribal nature – an inferiority complex from which they could not recover thereafter, but which they used to conceal under paranoid pretences such as the Super Race, the Children of the Prophets or the Chosen People. Such a "Chosen People" creed was born in the Jewish mind only several centuries after Moses, and could not be observed in the naming of "amräm', the father of Moses, during the years of their 'bondage' in Pharaonic Egypt when the Israelites could not, even by their own selves, be thought of as an 'Exulted People'.

The truth is that such unwarranted explanations given later on by the Hebrew lexicographers to the combination "äm+räm' were driven by their desire to magnify the name of Moses's father. They did the same with his mother's name, Jochebed, which they construed as 'the One Whom God Glorified', not 'the One Whose Heart Is Strengthened by God' according to the Koranic Onomastics.

Had such lexicographers known about the Koranic Onomastics in regard to the similarity between the name of the Virgin Mary's father and that of Moses's father, they would have regretted their hasty onomastic analysis of Moses's father "amräm' and realized that they ought to construe it in the 'paʿläm' model from the Hebrew triliteral ʿMR, which is equivalent in a sense to the Arabic triliteral ʿMR.

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The use of the Biblical Hebrew triliteral ʿMR in the simple 'qal' is only attested in the present participle form "omër', from which the proper name of an Israelite king was named "omri', contracted from "omër+Yehwa', first into "omriyyähu' and finally into "omriyyä'. Thus, "omri' is explained by the Hebrew lexicographers to literally mean 'Servant of the Lord'[1].

(1) See, under ʿMR, The Analytical Hebrew & Chaldee Lexicon, op. cit., p. 605.

This is to say that such a Biblical Hebrew root means originally to serve, as it also appears from its use in the 'hithpael', i.e. 'hiṯ'ammër' (which means to have oneself served by someone or to treat as a servant – as still existing in Modern Hebrew). With adding the suffixal augmentative '-än' to the root, we should have "amrän', precisely meaning 'the Servant'.

But we know that '-än' and '-äm' are interchangeable in Hebrew, as in 'Meryäm' (Arabic 'Miriam') for 'Meryän'. Thus, "amräm', the father of Moses, is a variant of "amrän', which means 'the Servant'.

This latter "amräm' (originally "amrän') corresponds with the Koranic name "Emrän' (from the Arabic triliteral 'MR) in certain common denotations, i.e. to serve, minister, wait on, look after, tend (particularly a sanctuary or a place of worship). This sense is demonstrated by the following Koranic Verses which reprove the Meccan idolaters who used to vaunt the privilege of undertaking the tending of the Inviolable Sanctuary at Mecca:

{"It is not (rightful) for the polytheists to maintain (Arabic transliteration: 'ya'murü') God's Mosqes (while they are) bearing witness against themselves of disbelief. As for such, their works are in vain and in Hellfire they shall abide eternally. He only shall tend (Arabic transliteration: 'ya'muru') God's Sanctuaries who believes in God and the Last Day, establishes prayer, pays Zakäh and fears none but God. Such are likely to be among the rightly guided. Do you consider the provision of a pilgrim with water (and food) and the tending (Arabic transliteration: "emärat') of the Inviolable Sanctuary as (equal to the worth of) him who believes in God and the Last Day and strives in the Cause of God? (Nay!) They are not equal in the sight of God. And God does not guide the wrongdoers."}

[Kor. At-Tawbah (Repentance): 17-19]

Again, the Koran onomastically explains the name "Emrän' synonymously as the 'One Vowed for Service in the Sanctuary', in the following Koranic Verse already quoted earlier:

{"(O Moḥammad! Remember) when 'Emrän's wife said, 'O my Lord! I have vowed to (dedicate to the worship of) You that (child) which is in my stomach, unconditioned; so, accept it from me! Indeed, You are the All-Hearer, the All-Knower!"}

[Kor. Äl 'Emrän (The Household of 'Emrän): 35]

This Verse explains the name "Emrän' as the one unconditionally vowed to the service in the temple, which is cognate with the Hebrew "amräm' i.e. 'the Servant'. This means that, if she had delivered a male baby, she would have named him after his father "Emrän'. But, having delivered a female baby, she chose for her name the nearest feminine equivalent: Mary, (Evangelic 'Mariam' and Koranic Arabic 'Maryam'). It corresponds ultimately to the Aramaic combination 'Märi+Ama' (literally 'Handmaid of the Lord', as we will see).

Such a close connection between the two names 'Maryam' and "Emrän' was another reason for including the latter, although genuinely Arabic, in our discussion.

LV. Mary

(Kor. 'Maryam')

The evangelic 'Mariam', which is the name given in Greek Gospels to the virgin mother of Jesus Christ, has always been misconstrued by Christian scholars as a Graecized form of the Hebrew 'Meryäm' (Anglicized 'Miriam') the Biblical sister of Moses and Aaron. Such construe is quite bad on the part of any scholar worthy of the name.

In a Pentateuch scene [Num. XII: 1 et seq.] we are told that Miriam and Aaron spoke against their brother Moses on account of his marriage with an Ethiopian woman, and rebelled against him disputing his claim to exclusive Prophethood and Messengership from God. As a quick Divine Chastisement, God hit Miriam with leprosy and she became white as snow. Besought by Aaron, who asked for forgiveness for Miriam's fault, and for his too, Moses cried unto God: Heal her now, O God, I beseech Thee! And God replied: If her father had but spit in her face, should she not be ashamed seven days? And Miriam had to be shut out from the camp seven days until she recovered.

Such fairy-tale imagined by the scribe to explain the name 'Miriam', Hebrew 'Meryäm', which is derived from the Hebrew triliteral MRY meaning to contend with or rebel against, denoting 'rebellion' in an allusion

to such an incident where Miriam 'rebelled' against her brother Moses, is completely faked and impossible to happen for the following reasons:

1) How could an Ethiopian woman be found in the desert of Sinai? How could Aaron, who is counted among the great Biblical Prophets, together with his sister Miriam, whom the scribe recognizes as a 'Prophetess' in the Biblical sense, misjudge Moses's choice of any wife whomsoever? How could they be stirred against Moses due to such marriage which they found repellent apparently just because of silly ethnical reasons? And, the worst of all, how could they, while being a Prophet and a 'Prophetess', begrudge Moses's undisputed Prophethood and Messengership? How could God single Miriam for His wrath and spare Aaron? We know from the scribe of the Exodus that it was Aaron himself who made the golden calf for the Israelites in the desert, and that the worshippers of the golden calf were condemned to kill themselves, while Aaron, the initiator of such ineffable sin, went unpunished. Moreover, the same author of the book of Numbers tells us that for a similar disputation by Korah and some 250 persons of his fellowmen, God literally exterminated Moses's challengers together with some other 14.700 Israelites on account of the mutiny.

2) Moses's sister, Hebrew 'Meryäm' which means a rebellion, was so named even before such incident. Hence, Miriam's fictitious mutiny against Moses was unnecessary for the explanation.

3) Granted that such incident serves the purpose of explaining the name of 'Miriam', what about the name of her accomplice, Aaron? Or, granted that Miriam, by virtue of her name of birth 'Meryäm', meaning rebellion, was naturally endowed with such rebellious mood so that she could 'rebel' against her own brother, even for a petty reason such as his marriage with an Ethiopian woman, how could Aaron rebel too?

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However all Hebrew scholars without exception follow the scribe of the book of Numbers in construing the name of 'Miriam' (originally Hebrew

'Meryäm') as a verbal noun denoting the action of repellence or the state of being repellent, from the Hebrew triliteral MRY which means to contend with or rebel against.

We do not have the slightest intention to challenge such Hebrew scholars' Onomastics in respect of the Hebrew name 'Meryäm', meaning rebellion, inasmuch as (I) it conforms to the Hebrew grammar in correctly deriving 'Meryäm' from the triliteral MRY, and (II) as long as it is restricted to the name of Moses's sister, without extending to the explanation of the name of Jesus's mother, the Virgin Mary.

In this particular respect, we should always remember that such name 'Meryäm', bears, as rightly construed, a pejorative meaning which no Christian or Muslim could accept for the Lady par excellence whom God calls in the Koran:

> ***{"O Maryam (Mary)! Verily, God has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'Älamïn (mankind and jinn)."}***
>
> [Kor. Äl 'Emrän (The Household of 'Emrän): 42]

It should also be noted that, in our discussion of Virgin Mary's name, we do not approve any binding authority concerning its orthography other than the four Greek Gospels; Matthew's, Mark's, Luke's and John's. These four Evangelists are the earliest biographers of Jesus Christ, whose testimony is by no means challengeable by any adherent to Christianity. They are the first authentic narrators of Christianity as received, among whom some, especially Matthew, must have heard Mary's name uttered by her close relatives if not from Jesus himself. In writing their respective Gospels, these four Evangelists were guided by the Holy Ghost and, so that, they were incapable of error as taught by the Church.

As we soon shall see, such Evangelic orthography of Virgin Mary's name unmistakably differs in both sound and script from the Biblical Hebrew 'Meryäm', Moses's sister, which proves that the two names are not originally the same.

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Paying no attention to possible Greek inflectional endings, such as '-s' and '-n', the spelling of Mary's name in the four Greek Gospels largely hesitates between (I) 'Maria', to be pronounced 'Marïa', whence the English 'Mary'; and (II) 'Mariam', to be pronounced 'Maryam', whence the unwarranted identification of the Evangelic name 'Mariam' with the Hebrew name 'Meryäm'.

How could the four Evangelists, particularly Matthew, who is undisputedly a Hebrew person, miswrite 'Maria' or 'Mariam' for the Hebrew 'Meryäm'? How could they, while writing separately and at different dates, be so unanimous on such misspelling? Could they not write 'Meria' or 'Meriam' instead of 'Maria' and 'Mariam'? Or, was there, on account of the Greek phonology, any need for them to substitute 'Mar-' for 'Mer-' the initial letters in the Hebrew 'Meryäm'? This means nothing of course, because Greek language does not lack such 'mer-'; there is in particular the Greek 'meria', which means 'place' or 'side'.

The truth is that the four Evangelists wrote 'Maria' and 'Mariam' on purpose, for the one good reason that they used to hear Mary's name so uttered.

Now, why did Mary's folk, including her son Jesus Christ, utter 'Maria' or 'Mariam' for the original 'Meryäm' if, as alleged, Jesus's mother and Moses's sister were homonymous?

Only one reason could warrant such utterance which is glaringly different from the Hebrew 'Meryäm': Mary's name and Miriam's are not the same name; each has its own etymology and denotation.

In this regard, it is curious enough to note that the Hebrew translations of the original Greek Gospels which are unable to recognize any Hebrew meaningful original form in the Evangelic 'Maria' and 'Mariam', which are only guessingly wrote 'Meryäm' by the Evangelic orthography 'Maria' and 'Mariam' different from their conjectured 'Meryäm' in sound and script, as they already did in respect of the Evangelic 'Geenna' and 'Ioannes' which they wrote respectively in Hebrew script 'Gë-Hinnom' and 'Yoḥanän'.

This is a sufficient proof that the Evangelic 'Maria' and 'Mariam' cannot be construed in terms of Biblical Hebrew as received. I mean, both 'Maria' and 'Mariam' are not intelligible original Hebrew words.

Yes, indeed! Evangelic 'Maria' and 'Mariam', Virgin Mary's name in original Greek Gospels, are not Hebrew words; rather, they are coined from the Aramaic dialect predominant in whole Palestine since the third century B.C. at least.

As we know, Virgin Mary was born in the late first century B.C. in North Palestine, precisely in a small town in Galilee named Nazareth. Except in prayers and lectures from the Holy Book in sanctuaries, Galileans, like most Palestinians of this epoch, widely spoke the Aramaic, or rather a Hebrew dialect which was heavily Aramaicized. The original Greek Gospels do not lack examples of such strong Aramaic influence, such as those Aramaic words attributed to Jesus: 'Talïṭä qumi' [Mark.V: 41], which literary mean 'arise, little girl', and such as persistent 'Abbä' in Jesus's speech in reference to 'the Lord', which was mistranslated all through into the Greek 'pater', whence English 'father' as conserved in Mark: 'Abbä o pater' [Mark. XIV: 36], etc.. Under such circumstances, as we have already seen in respect of the name 'John', Virgin Mary's name, 'Maria' or 'Mariam', which is not intelligible under such Evangelic form in terms of Biblical Hebrew, should unhesitatingly be sought within the Aramaic.

This is to say that, being a pure Israelite belonging to the tribe of Levi, traditional inheritors of Aaron's priesthood, and prenatally vowed by her mother to serve in the sanctuary(1), Virgin Mary could have borne a genuine Hebrew name. But since the hypothesized Hebrew 'Meryäm' appears impossible to be reconciled with the Evangelic 'Maria' and 'Mariam', which are both irreducible under such Evangelic form into any Hebrew speech, then her original name, which is transliterated 'Maria' and 'Mariam' in all original Greek Gospels, should, under such Aramaic predominance, have been one of the following:

(1) An original Aramaic name which is common among Aramaeans before Virgin Mary, which particularly is not the case.

(2) A new Aramaic name especially coined by her mother for the occasion.

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(1) figurative 'sister of Aaron' occurring on her behalf in the Koran, quoting her folk admonishing her when she came unto them bearing in his swaddling clothes her fatherless babe, as stated earlier.

It is precisely this second alternative, which is the only one remaining possible, that we now proceed to demonstrate.

Both Evangelic forms, 'Maria' and 'Mariam', are interchangeably used in all four Greek Gospels in respect of Jesus's mother. The former of the two forms, i.e. 'Maria', which is pronounced 'Marïa', is simply a contraction from the latter, i.e. 'Mariam', which is pronounced 'Maryam', the original name of Virgin Mary as transliterated by the four Evangelists, and as it occurs in the Glorious Koran.

Some lexicographers(1) had indeed insinuated that such Aramaic 'Maryam' could be the Aramaic pronunciation of the old Hebrew 'Meryäm', which the Aramaeophones of Palestine had to modify into 'Maryam' so as to suit their own Aramaicizing phonology.

This is quite bad because the model 'mef'äl', which conforms in sound to the Hebrew 'Meryäm', is by no means exotic to the Aramaic ear. Rather, it is too common, since it is the paradigmatic model for the infinitive of 'qal' of regular verbs in the Aramaic, which categorically excludes the need for any modification in the Hebrew 'Meryäm' to suit Aramaic phonology.

Again, the insinuation which states that the 'Aramaicized' form 'Maryam' is identical in Aramaic terms with the Hebrew 'Meryäm' in semantic denotation, i.e. contention, rebellion, etc.(2) is even worse for the following reasons:

1) In terms of Biblical Hebrew, Hebrew 'Meryäm' itself is nowhere attested as a meaningful verbal noun from the triliteral MRY, meaning to contend with, rebel against. The verbal noun in use from such root in Biblical Hebrew is 'merï' or 'merayä' and not 'Meryäm' which is used only as a proper name, as if it is especially coined, or rather affectedly explained, to designate Moses's sister who 'contended' with her brother in the desert. We have even no solid proof of the 'true Hebrewity' of such 'Meryäm' which is used only as a proper name in Biblical Hebrew. First coined in Egypt to designate Moses's sister, it might have been taken from the Old Egyptian MRY, which means

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(1) See, under 'Mary', Webster's New World Dictionary, op. cit., P. 831.

(2) Ibid., loc. cit.

to love, in the sense of 'the beloved-one', exactly like Moses's name which is built from the Old Egyptian MSY.

2) Yet, to accommodate Biblical Hebrew scholars, whom we have no intention to challenge, we concede with them that 'Meryäm' is a genuine Hebrew name from the Hebrew triliteral MRY, with 'äm' appended to the root instead of 'än' as usual in Hebrew, where such 'Meryän', for which 'Meryäm' would have been substituted, means 'rebellion'(1).

3) Even so, the substitution of the augmentative 'äm' for original 'än', which is possible in Hebrew, does not occur in the Aramaic. Hence, Evangelic 'Maryam' cannot be an Aramaic form of 'Meryäm', which equally denotes 'rebellion' in the Aramaic.

4) Granted that the root MRY is common to both Hebrew and Aramaic as being a hebraism derived from the original Aramaic MRA, then the normal paradigmatic Aramaic verbal noun therefrom would be 'memrë', 'memreyä' or 'memrä', but never 'Maryam' as written in the Greek Gospels.

At all events, nothing in the Aramaic language warrants modifying the initial 'Mer-' in the Biblical 'Meryäm', into the initial 'Mar-' in the Evangelic 'Maryam'.

In fact, there is no one single root in the Aramaic language from which the Evangelic 'Maryam' is correctly derived in isolation, i.e. uninfluenced by Biblical 'Meryäm'.

Equally, nothing warrants the Christian Hebrew scholars' insistence on their hasty hypothesis that the Evangelic 'Maryam', which is deemed Aramaic, is necessarily uni-radical word.

The truth is that the Evangelic 'Maryam' spells a duo-radical combination constructed from the Aramaic 'marï', meaning the Lord, and Aramaic 'amä', meaning handmaid. Hence, it means 'handmaid of the Lord'.

Had indeed such Christian Hebrew scholars dwelt enough on Luke's words spoken by Virgin Mary expressing her total resignation to the will of

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(1) See modernly coined Hebrew 'maryän', rebel, etc.

God that she would, without a man, carry a baby in her womb, they would have inevitably understood the very meaning of the Evangelic 'Maryam' as construed by Virgin Mary herself:

> *{"And Mary said, behold I am the handmaid of the Lord; let it be to me according to your word."}* [Luke. I: 38]

Actually, I did understand such meaning profiting from the Glorious Koran's miraculous Onomastics in respect of the name 'Mary', which is identical to Mary's own explanation: 'Handmaid of the Lord', as couched in her own words quoted above from Luke's Gospel.

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By contrast with Luke the Evangelist who, unlike his other three co-Evangelists, kept total silence about Mary's parents, birth and religious life before the miraculous conception, which represent the starting point in the Evangelic biography of Jesus and the subject-matter of the Greek Gospels, the Magnificent Koran begins Jesus's story with an illustrious reference to the House of ʿemrän, the maternal grandfather of Jesus, in a Koranic surah precisely named 'Al-ʿermän' (i.e. the Household of ʿemrän), introducing its narrative with such exalting statement:

> ***{"God chose Adam, Nüḥ (Noah), the family of Ibrähïm (Abraham) and the family of ʿImrän above the ʿÄlamïn (mankind and jinn)(1)."}*** [Kor. Äl ʿEmrän (The Household of ʿEmrän): 33]

By virtue of his name, the servant proper, i.e. the servant of God or God's Sanctuary, ʿemrän and his wife Anne, who were not named for the reasons stated earlier, were virtuous and deeply religious persons. Most evidently, ʿemrän died when their daughter Mary was still in the womb of her mother, who prenatally vowed her to sanctuary-service, in memory of her father, the servant proper. Mary (Maryam) was put under the care

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(1) That is, mankind within each one's Prophetic cycle. Moses and Aaron, who are the descendants of first ʿemrän, i.e. Biblical "amräm', are implied in the reference to Abraham, while the reference to ʿemrän's family mentioned here is aimed at the last ʿemrän, who is the grandfather of Jesus, introducing the latter's miraculous birth from Virgin Mary.

of the Prophet Zechariah, the husband of her maternal aunt, Elizabeth, John's mother. Grown up among such Noble company, the Handmaid of the Lord spent most of her time in the sanctuary, praying and serving. She was miraculously served with food and drink from the Lord:

{"...Every time Zakariyya (Zachariya) entered Al-Miḥräb (the sanctuary) to (visit) her, he found her supplied with sustenance. He said, 'O Maryam (Mary)! From where have you got this?' She said, 'This is from God.' Verily, God provides sustenance to whom He wills, without limit."}

[Kor. Äl 'Emrän (The Household of 'Emrän): 37]

Thereupon, Zachariah was encouraged to seek himself favor from the Almighty:

{"At that time Zakariyya (Zachariya) invoked his Lord, saying, 'O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation'."}

[Kor. Äl 'Emrän (The Household of 'Emrän): 38]

This prayer was favourably answered, in the person of John the Baptist, who was miraculously born from the decrepit Zachariah and the old barren Elizabeth. Thus, the Koran carefully depicts the saintly traits of Mary's character, the one whom God has chosen, made pure and preferred above all women of mankind and Jinn [cf. Kor. Äl 'Emrän (The Household of 'Emrän): 42], as worthy of being chosen from among all women to bear the miraculous fatherless child, Jesus Christ, whom God held in honor both in this world as well as in the Hereafter:

{"(Remember) when the angels said, 'O Maryam (Mary)! Verily, God gives you the glad tidings of a Word ["Be!", and he was! i.e. 'Ïesä (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Ïesä (Jesus), the son of Maryam (Mary), held in honor in this world and in the Hereafter, and will be one of those who are near to God. He will speak to the people in the cradle and in manhood, and he will be one of the

righteous."} [Kor. Äl 'Emrän (The Household of 'Emrän): 45-46][1]

As stated earlier, Mary's mother wished during her pregnancy to be delivered of a male infant whom she would name "emrän', the servant proper, after his late father to succeed him in sanctuary service. So, she prayed unto God: My Lord! I vowed unto Thee that which is in my belly, unconditioned. But, to her disappointment, she was delivered of a female (Mary). Fearing that her prenatal vow of consecrating her offspring as a male-servant of God in the sanctuary could not hold good with a female baby, she exclaimed: My Lord! I am delivered but of a female! As if she had said in her Aramaic dialect: Marï, Ama!, which literally means, Lord! A female-servant!, and so she named her babe: 'Marï-Ama', which was later contracted into 'Marï-Am', i.e. 'Maryam', i.e. 'Lord's Handmaid', or 'handmaid of the Lord'[2].

Mary's name is also onomastically explained in the Koran within so many Verses, among which is the following:

{"O Maryam (Mary)! 'Submit yourself with obedience to your Lord (God, by worshipping none but Him Alone) and prostrate yourself, and bow down along with Ar-Raki'ïn (those who bow down etc.)'."} [Kor. Äl 'Emrän (The Household of 'Emrän): 43]

O Ama(t)-Marï, Marï-Amä, or rather Maryam, handmaid of the Lord, the self-submitting proper!

Blessed be thou in Heaven among Prophets, Saints and Martyrs, and glorified be Thou, the Speaker in the Koran, the Almighty and the All-Knowing!

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(1) This overwhelming miracle of Jesus speaking in his cradle to absolve his mother from the calumnious charge of adultery when she came to her folk bearing her miraculous child, was indeed Jesus's first miracle. Yet, it is unfortunately unspoken of in Greek Gospels.

(2) According to Semitic grammar, the object in such genitival construction, 'the Lord', should come second, i.e. 'Ama(t)-Marï', not 'Marï-Ama', but strictly speaking of the Supreme Being, the name of the Lord had to be uttered first.

LVI. Jesus

(Kor. `'Ïsä')

Against thesis and antithesis represented in the real Prophet Jesus son of man, and the Nicene deified Jesus son of God, the Muslim conception of Jesus dignifies the former than the latter of the post-Nicene Christian creed.

Indeed, those earlier bishops of Christianity were all non-Israelite by blood and culture. Thus, they were intruders on true monotheism who entered religion by way of philosophy, such as Neoplatonic Athanasius, the patriarch of Alexandria (328-373 A.D.) and minority-leader in Nicene Council (325 A.D.) who managed by fraud to establish the grossest blasphemy in the history of the true faith and did a harm beyond repair to the genuine Christian religion preached by Jesus Christ.

Contrary to Moses's first commandment: "Śemä' Yesraʾël! Yehwa Elohënu Yehwa Eḥäd.", literally meaning, "Hear O Israel! Our Lord God is One God." [Deut. VI: 4], which was explicitly confirmed by Jesus in answering the questioning scribe who then commented: "You are right, Teacher; you have truly said that He is One, and there is no other but He", the comment on which the true believing scribe received Jesus's benediction: "You are not far from the kingdom of God." [cf. Mark. XII: 28-34][1], the Nicene Council, which was sanctioned by the pagan Byzantine emperor, Constantine I, who proclaimed the Prophet Jesus as the unique son of God and the uncreated

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(1) 'And after that no one dared to ask him (Jesus) any question', commented Mark, ibid. loc. cit.

being of the same Divine Nature as the 'Father'. Hence, he considered Jesus as a God beside God who is entitled to equal worship with the One God of Moses. As to the opposing and overwhelming majority headed by Arius (250-336 A.D.) who taught that Jesus was not of the same substance as God but he was created by God, I mean those earlier Unitarians who were supported by the public opinion and who, by fraud and force, were shut off from the first Nicene Council (325 A.D.) lest their declaration of faith be catastrophic to the adoption of the Athanasian Creed, they had since then to suffer official persecution under the dreadful impact of the imperial sword. Few decades later, they disappeared from history dying away accursed with their monotheistic 'heresy'.

A ruinous turning, indeed, in Jesus's monotheistic religion, and a sarcastic retort to later self-consoling Christian allegations attributing the remarkably rapid spread of the last Divine Message, Islam, the first institutor of the principle of religious freedom in history, to the efficacy of the unrelenting Muslim sword.

Such lamentable turning in Christianity as enshrined in the Nicene Creed, which was officially introduced, and then generally imposed, by certain state-supported heads of church only three centuries after Jesus's ascension, could not at all take place, however, without the following:

1) Distorting certain essential facts concerning the person of Jesus, namely:
   (a) His miraculously fatherless birth from Virgin Mary.
   (b) His astonishing miracle-playing endowment.
   (c) His inexplainable recovery from physical death on the cross.
   (d) His live ascension into Heaven
2) Profiting from Greek ambiguous or mistranslated statements in four adopted Gospels.

These points, which draw our special attention inasmuch as their discussion elucidates the foundations of the Nicene Creed theology responsible for the false Christian Onomastics in respect of the name 'Jesus', shall now receive further elaboration.

Points from (a) to (d) under '1)' mentioned above fall obviously within the realm of 'miracles'. Although being similar, or rather pseudo-similar, in producing the same bewildering effect on the audience, miracles and witchcraft are distinctly different in nature and authorship. In the religious sense, any miracle, be it great or small, is exclusively a superphysical act of God challenging the laws of science. Miracles are performed through the agency of one or more of God's Angels, either to certify the Prophethood of any of His Prophets, or to introduce Himself as the Absolute Sovereign of the universe and the Sole Worthy of true worship. Logically, scientific laws governing the universe are absolutely unchallengeable from within, but rather from without, i.e. they are not controlled by those for whom such laws are made, but only by the Legislator Who acted such laws and, consequently, He is the Sole Capable of modifying their course at any given moment to suit His own purposes. By contrast, any instance of magic, sorcery or witchcraft, even when physically ascertained, is ultimately explainable in terms of scientific laws, since it can be produced within the limits of the 'humanly possible' factors which admit of scientific explorations. The author of such instance, i.e. the magician, sorcerer, warlock or wizard, is always a visible human being, known by name and parents and reputed for his magical powers. Yet, he can always be challenged by any abler person capable of exorcizing his magic.

Thus, the borderline between miracles and magic is the following: A miracle is a superphysical act which is exclusively attributed to God, and is absolutely unchallengeable. Magic is an act hat can be performed within established laws by a certain human person who possesses magical powers and never exceeds the realm of the 'scientifically possible' by means under his control. Additionally, such magician can always be challenged by any person who is possibly abler in such domain.

As a direct consequence, we should inevitably conclude the following:

1) 'Admiring' God as the Ultimate Author of such miracle, however being huge, is totally absurd: The All-Creating is Himself the All-Powerful. Nothing is impossible for God, as stated by Luke quoting the Angel Gabriel in retort to Virgin Mary's wonder at her forthcoming fatherless conception of Jesus:

{"For with God nothing will be impossible."} [Luke. I: 37]

In fact, a Divine Miracle is simply a Divine Reminder to mankind.

2) Taking any miracle, be it great or small in the sense defined, to the credit of any Prophet, being Jesus or not, is not only sheer nonsense, since the Author of such miracle is ultimately the Almighty Himself, but it is also a degradation of the Prophet, who would be then considered a magician, wizard or sorcerer, who is always denied by his folk, but not a dignified Messenger of God who may be followed. Such accusation of sorcery was often used by all disbelievers denying their respective Prophet, unsparing Jesus who used to retort with such words:

{"I can do nothing on my own authority."} [John. V: 30]

Miracles he 'worked' not, but 'invoked' from the Lord(1), as written in respect of his most impressive recorded miracle represented in raising Lazarus from the dead:

{"And Jesus lifted up his eyes and said: Father, I thank Thee that Thou hast heard me: I knew that Thou hearest me always, but I have said this on account of the people standing by, that they may believe that Thou didst send me."} [John. XI: 41-42]

3) Performing miracles is not a special prerogative of one Prophet. Every Prophet has indeed to certify his Prophethood through, at least, one miracle of God to prove by Whom he is sent. Multiplying or overdosing miracles in favor of any Prophet is not in itself a sign of a special honor to his credit, rather; it is an indication of morbid obstinacy on the part of his people obstructing his mission. Such was the case with Moses, first in Egypt before Pharaoh and then with his own folk in the desert.

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Except for the first miracle related to Jesus's story as recorded in the Gospels and confirmed in the Koran (i.e. his mother's fatherless conception

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(1) Aramaic 'Abbä', the Lord, mistranslated into Greek 'pater', English 'father', which is senseless.

of him through a breath by the Angel Gabriel into Virgin mary)[1], all other miracles recorded in the Gospels to the credit of Jesus have had their equivalents, or even greater, with his predecessors as recorded in the Jewish Bible. That is, turning water into wine [John. II: 6 et seq.] is nothing compared with Moses's turning the water of the river Nile into blood [Ex. VII: 20]. Feeding about five-thousand men with five loaves of bread and two fishes [Mark. VI: 41-44] is absolutely nothing greater than feeding with manna and quails some six-hundred-thousand Israelites day in day out all along forty years in the desert [Ex. XVI: 4 et seq.]. Bringing life back to the sleeping little girl [Mark. V: 39-43] is just similar to Elisha raising from the dead the child of the Shunammite woman [II Kings. IV: 32 et seq.]. Even Jesus's live ascension into Heaven as recorded in all four Gospels and confirmed in the Koran, recalls Elijah's ascension in the chariot of fire into Heaven [II Kings. II: 11-12], but no Israelite dared to deify Moses, Elijah or Elisha, or even to raise any Prophet above his normal human status, because the true monotheists worshipped the Real Author of the miracle and not its object or visible player. In other words, they worshipped God Himself, not His Prophet who perform the miracle.

No stronger proof of imposture on the part of a claiming Prophet than proclaiming, or even insinuating, that he himself is his own self-sender, God or God incarnated. This is not only preposterous, but it is also an outright theft, a high-treason deserving capital punishment, and above all an announcement destroying one's own claim to Messengership from God. No god, Angel or devil could reveal against his own self or entrust his own traitor with any message. Had Jesus, God forbid, so did, which is not recorded anywhere in the Gospels, then he would have been deservedly stoned or crucified on the spot. It is true that there are many pretenders to Godhood in the history of religions, but all of them have been proved to be either insane or suicidal adventurers[2].

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(1) A supreme miraculous demonstration, indeed, to the honor of Mary herself, but it is unattributable to the Prophet Jesus, who was evidently not yet brought into being.

(2) The reason behind Jesus's recorded crucifixion was not his impossible claim to Godhood or divine sonship, but his unceasing attacks on the established priesthood which allied with the established authority who, having refused Jesus, accused him of stirring the people against the Roman occupier.

Another aspect of a miracle proper is to be worked in public, before a witnessing audience whom such miracle is worked to convince and overwhelm. In this particular context, neither Jesus's fatherless birth from Virgin Mary as narrated by Luke, nor Jesus's rise from the dead in the third day of his burial crucified as recorded in the four Gospels, was a miracle in sense proper.

Gabriel's miraculous breathing in Virgin Mary starting self-fertilization in the chosen ovule, took place in intimate privacy unattended by any human beyond herself. When symptoms of pregnancy began to be evident, she was looked down upon as expected in respect of a virgin reputed for her chastity. Even Joseph, her fiancé, could think ill of her and abandon her, except for a dream he had in which Angel Gabriel disclosed to him the secret of Mary's miraculous conception. Even in the Koran where there is no reference to such fiancé, Mary had to seclude herself afar from her people during her conception of Jesus:

{"So she conceived him, and she withdrew with him to a far place"} [Kor. Maryam (Mary): 22]

Similar reference is found in 'Luke', where we are told that Mary sought refuge for sometime with her aunt, Elizabeth, who was then pregnant with John by a similar miracle of God, and thus ready to believe Mary's story [Luke. I: 39-56]. From the day she delivered Jesus until the day he began his mission thirty years later, we are told that Joseph, who was then the husband of Mary and the adoptive father of Jesus, was himself held to be Jesus's 'real' father [Luke. III: 23]. In fact, earlier churches did not dwell much on Mary's virgin conception of Jesus and did not consider it essential in the Christian declaration of faith. Queer enough, we find no word by Jesus in the four adopted Gospels in reference to his mother's miraculous conception of him and, even queerer, there is no Evangelic mention of any word by Jesus's enemies, let alone hostile sanctimonious Jewish clergy, calumniating him on account of his mother as having sinned with her 'fiancé'. How could such 'scandal' pass unnoticed, or, how could Mary's folk and Jewish Pharisees in particular have so calmly closed their eyes thereupon? We receive the answer in the Koran, and nowhere else. Mary's virgin conception of Jesus was no miracle at all in the eyes of her folk, rather; it was the normal result

of committing fornication. When she delivered her baby, she came unto her folk bearing him in his swaddling clothes. As if they thought that she was challenging them, they said:

{"Then she brought him (the baby) to her people, carrying him. They said, 'O Mary! Indeed you have brought a thing Fariyya (an unheard mighty thing). O sister of Härün (Aaron)! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman'."} [Kor. Maryam (Mary): 27-28][1]

Thereupon, the future Prophet Jesus worked his absolutely first miracle absolving his mother: He spoke up in his swaddling clothes vehemently and distinctly announcing himself:

{"He (Jesus) said, 'Verily! I am a slave of God, He has given me the Scripture and made me a Prophet. And He has made me blessed wheresoever I be, and has enjoined on me ṣalät (prayer), and Zakat, as long as I live. And dutiful to my mother, and made me not arrogant, unblest. And Saläm (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"} [Kor. Maryam (Mary): 30-33]

This is the miracle proper! Jesus's speech in his swaddling clothes! Through which God challenged in public those among Mary's folk who contested her absolute chastity or doubted her miraculous fatherless conception of Jesus. This unchallengeable miracle worked in public was indeed the only possible confirmation of the former one worked in total privacy between Mary and the Archangel, which fully explains calumniators' total silence, at least for the time being. Such great miracle of Jesus to the honor of his mother unfortunately remained unspoken of by the four Evangelists, even by him who had 'investigated closely everything from the beginning'. The above mentioned Koranic Verses are the only proof of the greatest miracle related to Jesus, i.e. his miraculous fatherless birth from Virgin Mary. Curious enough, such hugely miraculous fatherlessness apparently did not appeal to Athanasius and his followers who, in Nicene council (325 A.D.),

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(1) As stated earlier, 'sister of Aaron' was a direct most erudite reference to Mary's service in the sanctuary.

declared Jesus as the 'son of his own Father', that is, the 'son of the Lord'.

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According to the four Gospels, but against the Glorious Koran, Jesus was condemned to die on the cross, and so he did. After being buried, Jesus, we are told, rose from the dead in the third day after having spent two nights -but only ONE SINGLE day- real dead in his grave (buried in Friday evening and leaving his grave in the dawn of Sunday).

The miracle in such Evangelic account was not, of course, Jesus's effective death on the cross, since all humans without exception are deadly crucifiable, but rather his rise from the dead in the third day of his burial real dead in his grave.

Leaving aside, for a little moment, the Koranic categoric denial of the whole story, we should note that such 'resurrection' which is held in Nicene Creed to be the greatest of Jesus's miracles and the one by itself entitling him to Godhood or Divine sonship, could not, granted that it had taken place in real terms, be considered any 'miracle' at all because:

(1) It is unattributable to Jesus himself who evidently ceased 'being alive' the very moment he yielded up his spirit on the cross as told by Matthew [Matt. XXVII: 50].

(2) It was done in total secrecy inside a closed up grave, thus; it is unwitnessed by any human beyond the 'resurrected' person.

(3) It is far less great than Lazarus' whom Jesus raised from the dead before a crowded audience after having spent a longer period -four days- dead and buried [John. XI: 39].

Hence, such rise from the dead in respect of Jesus who himself had brought back Lazarus and many others to life, ought not to have frightened or at least surprised those of his followers who saw him perfectly alive after having seen him deadly crucified and buried, as recorded by all four Evangelists, not to mention the openly doubtful attitude of his own disciple Thomas who, at hearing the news, could not easily believe it and said:

{"Unless I see in his hands the print of the nails, and place my finger in his side, I will not believe."} [John. XX: 25]

Moreover, 'real death', at least in the sense of all believers in God and Last Judgment, only occurs the moment when a human soul quits its earthly body instantly initiating therein an irreversible process of total decay. A soul so separated from its earthly body is believed to continue a life of its own until the Day of Judgment when it shall be ordered to reenter its old bodily mate it once left behind, and then such body is wholly recreated and even rejuvenated for the purpose. However, such 'reincarnation' is only possible on the Day of Resurrection. It has never happened before that a soul could reincarnate its dead body, simply because such body does no more exist in a livable state. This is evident in cases of extremely violent death, such as 'decapitation', where no soul could inhabit any more a headless body or a trunkless head, but it is equally evident for any physician inspecting a dead body few hours after real death, or for any curious person or tomb-thief who reopens coffin very few days after burial. 'Real death' for believers is one-way journey of no return: For the person concerned, this world ends with one's own individual death.

It follows, for true believers, that mortals die only once, to be resurrected only once, but strictly speaking on the Last Day, never before.

How, then, could a true believer conceive of such instances, duly certified in both the Old and New Testaments, and in the Koran, of humans who are miraculously raised from the dead to suffer their 'real death' again? Above all, did not Lazarus himself, whom Jesus miraculously raised from the dead, 'suffered' his real death sometime afterwards?

The answer is found in Jesus's own speech prior to working the 'reviving' miracle, in reference to those whom he intended to 'raise':

{"Why do you make a tumult and weep? The child is not dead but sleeping."} [Mark. V: 39]

Also in his speech:

{"Our friend Lazarus has fallen asleep, but I go to awake him out of sleep."} [John. XI: 11]

Cases of deathlike dormancy, it is true, are not lacking in the history of medicine. Some of such cases last for weeks. Up to the present moment, causes behind such queer phenomenon are not yet determined on a scientific basis; but, the most important, is that our modern, highly developed medical science is completely unable to intervene in order to 'revive' the deadlike patient. Yet, this is the miracle of the reviving Prophet. At all events, the borderline between 'real death' and 'seeming death' is that, in the latter, the decay process, beginning by the stiffening of muscles or 'rigor mortis', is never initiated at any given moment of such deathliness, which is sufficient proof that the 'soul' did not 'quit' the body. But ancient medicine was not so developed as to distinguish such decisive symptoms before committing the 'body' to the grave.

This is to say that in cases of 'real death' which mortals suffer only once, the person concerned is no more revivable even by any miracle. This is not because God, the Ultimate Author of all miracles, the Lord of life and death and the Omnipotent, would come up short thereto, but simply because He has decided that we mortals should die only once in this world, and then be resurrected only once on the Last Day and never before. In this regard God, Glory be to Him, says:

{"Everyone shall taste death..."}

[Kor. Äl 'Emrän (The Household of 'Emrän): 185]

Also, He, Exalted be He, says in respect of the righteous in the Hereafter:

{"They will never taste death therein except the first death (of this world)..."} [Kor. The Smoke (Ad-Doḳän): 56]

Moreover, He, the Most Great, says, quoting disbelievers denying the Last Judgment:

{"There is nothing but our first death, and we shall not be resurrected"} [Kor. The Smoke (Ad-Doḳän): 56]

Being among God's Great Prophets, however being mortal among mortals as we shall demonstrate, Evangelic Jesus could not have died on the cross a 'real death' to ascend a few days later into Heaven with body

and soul. He could not either have experienced 'seeming death', since crucifixion is glaringly a 'violent death', to revive himself from it in two nights and one single day as recorded, let alone the fact that a dead man or even a deathlikely dormant person is in no position to perform any such miracle by his own no-more-existent self.

It remains, of course, to argue that it was done from without, i.e. by Angel Gabriel through God's Command. This completely denies Jesus's alleged Godhood, which was unworkable during the two nights and one day period.

Such miracle of revival from death on the cross in two nights and one day was recorded as the final work of Jesus ending his Prophethood on earth, but it never happened indeed. The last miracle proper related to Jesus was the last moment Divine Intervention delivering 'the one-by-God-delivered' (Jesus Hebrew name) from the lethal scheme of his enemies the moment they failed to lay hands on him, and then lifting him up with body and soul to Heaven as stated by the Koran.

Contrary to such dignifying Koranic image of Jesus's end, the Nicene Council conspirers preferred a degrading image of a 'god' who was arrested, tried, whipped and dragged from the neck unto his 'death' on the cross.

But for doing so, they had to make use of the gross mistranslations and looseness of style of their own Evangels, originally written in Greek, as we soon shall see, first to justify designating Jesus as the uncreated son of God, and then to solve the antilogies arising therefrom.

From that time and up to the present day, post-Nicene Christianity had to embark upon the vicious circle of unending false arguments and counterarguments.

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There is no doubt that the grossest and most evident Evangelic error of translation is mistranslating the Jesus-uttered Aramaic 'Abbä' (Hebrew 'Ha-Äb') into the Greek 'Pater' which literary means the English 'Father'. This is because such 'Abbä' or 'Ha-Äb', when referring to God, only means 'the Lord God', nothing else. Since neither the Greek 'Pater' nor the English

'Father' has not such 'Godlike' connotations, and since a person is called 'father' because of having begotten a 'son' of his own, then a 'son' had to be sought for the 'Father' and immediately found in the person of 'fatherless' Jesus son of Mary, the Virgin reputed for having seedlessly conceived him through a 'miracle' worked by the Angel Gabriel, as recorded in the Gospels and confirmed by the Koran.

Being happy enough for the founders of the Nicene Creed, it was found that Jesus himself addressed the Lord God in terms such as "O Father!" (Aramaic 'Abbä'), or "My Father!" (Hebrew and Aramaic 'Äbi') referring to himself as being the "Son" (either Hebrew-Aramaic 'bën' or 'bär'). He was spoken to by God or by the Holy Ghost, i.e. Angel Gabriel, in terms of "My son", the unambiguously Evangelic 'Yios' (pronounce: 'yös') meaning a begotten son and nothing else in Greek(1).

Equally happy for them, it was found that such Jesus-uttered 'Father', had unequivocally designated 'God' Himself, not a 'procreating' father, such as in the following sentence by Jesus:

> *{"I am ascending to my Father and your Father, to my God and your God."}* [John. XX: 17]

In spite of the glaring precision in such Jesus-uttered sentence that He, God, is the Father-God of all mankind including Jesus, it was hastily concluded that Jesus alone was the 'unique son of God', contradicting, for example, Luke [Luke. III: 38] who referred to Adam as being himself the 'son of God' too.

Such concrete 'father-son' relationship imposed upon Nicene theologizers to teach that 'Son' and 'Father' were of the same divine substance, concluding that the man Jesus was uncreated, eternal, immortal and worthy of equal worship with his Father, etc.

Having noticed, however, that such 'dualism' glaringly counters the first principle of monotheism that 'All, apart of God, is created by Him', and that 'God, our Lord, is One God' as uttered by Moses and confirmed by

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(1) An evident mistranslation. It will be shown later that the Hebrew-Aramaic 'bar-abbä' means 'chosen of the Lord' not 'son of the father', which is senseless.

Jesus, and that such perfect monotheism as taught by Moses in the Torah is equally binding, until the end of time, on Jesus himself as well as on all Christians following Jesus's teachings, by the mere fact that Jesus himself confirmed, to the letter, the whole of Moses's Torah [cf. Matt. V: 17-30], the founders of the Nicene Creed managed to find a happy compromise borrowed, and not essentially modified, from the neoplatonic philosophy, matured in Athanasius's own compatriot, Alexandrian Plotinus, the most muddleheaded of philosophers, stating that it was not multiplying Gods for any Christian to pay the 'Son' equal worship with the 'Father', since both were one 'entity'. This is because the former (i.e. the Son) is eternally a 'reflection upon Himself' by the latter (i.e. the Father), just like one's own image viewed by oneself in a mirror. Under such miserably poetic expressions and unavailing play on words, they thought that they succeeded in solving the dilemma they had created for themselves. I mean here such incompatibly dualistic monotheism deriding the Supreme One God of Moses by recognizing Him as two distinct persons: Father and Son, or 'God' and 'God Incarnated', i.e. God proper and God in disguise.

But a second dilemma, born from the first, had inevitably to come up: If the man Jesus had to be designated son of God and equal of God, because of his miraculously fatherless birth from Virgin Mary, which was followed during his brief lifetime on earth by series of unchallengeable miracles culminating in his post-Crucifixion and post-Burial rise from the dead, and his live Ascension into Heaven, then, what about Angel Gabriel who himself initiated in Virgin Mary her seedless conception of Jesus, and who supported Jesus in working all his huge unchallengeable miracles or rather was the real unseen performer of such miracles? Was he to remain an Angel or even an Archangel? But , here, Gabriel, an Angel of God, would be superior to his own Lord, God Himself, present in deified Jesus. Is not he, Gabriel, the one who 'breathed' Jesus into Mary's womb? Is not he, Gabriel, the one who brought life back into deadly buried Jesus in his grave? Isn't he, Gabriel, the one who, after all, lifted up Jesus on his live ascension into Heaven? If Gabriel remained Angel, he who was Jesus's own initiator, then blasphemers and heretics would not fail to recognize in Angel Gabriel the 'real' father of fatherless Jesus. After all, is it not written in Moses's Torah

that angels of old took wives from among 'daughters of men', whom they impregnated with a mix of angel-man mighty offspring:

> *{"There were giants in the earth in those days and also after that, when sons of God came in unto daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown."}*
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> [Gen. VI: 4][(1)]

Enormous as it was, the second dilemma, connected with the one who initiated Virgin Mary's seedless conception of Jesus, and born from the problem of designating the latter God within God, was a dilemma of 'initiating one's own Lord', and thus it had to be rapidly solved at the highest level of Church authority in the face of imminent 'heresies' threatening the Father-Son formula. Accordingly, there was a need to convene a second council specifically to decide on the nature of Angel Gabriel, also named 'Holy Ghost', 'Holy Spirit' or even 'Spirit of God'[(2)]. The second council, which was later named Constantinople I, effectively met at Constantinople in 381 A.D. and, as expected, was attended in comfortable majority by heads of church already tamed[(3)] to swallow and confess, at least in public, the Son-God cult officially introduced fifty-six years earlier in 325 A.D. Nicene Council. Consequently, attendants of this second council were at ease to follow their Nicaean predecessors's approach in solving the Son-God dilemma fifty-six years ago who, based on their own invented antilogical Hypostatic Union theory, designated Jesus God within God, consubstantially united, without risking, so they believed, to harm Moses's monotheism, binding indeed on both Jesus himself as well as on all

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(1) This is the first mention in the Biblical text as received of any one creature entitled son of God. It is here restricted to angels, sons of God, as all Hebrew commentators agree; nonetheless, it was apostatic enough to introduce subsequent heresies of divine sonship.

(2) The Hebrew-Aramaic 'rüaḥ', i.e. spirit, when designating a person such as Gabriel, strictly means 'Angel', or Messenger (implied: of God) ultimately from the Arabic RWḤ, meaning to go (e.g. on a mission),which is not existent in Hebrew and Aramaic. Hence, much ado for nothing.

(3) When Macedonius, patriarch of Constantinople (351-360 A.D.) dared to show Arianistic tendencies, he was dismissed by the emperor. His 'heresy' denying Gabriel as Divine hastened the convening of Constantinople I where Macedonius was naturally anathematized.

Christians following him, since, thanks to the Hypostatic Union theory, both Father and Son remained in a sense One God. In like manner, to obviate the 'initiating one's Lord' dilemma, Constantinople I attendants, thought, rightly of course, that they would do no more harm to Moses's monotheism than the harm already done fifty-six years earlier if they included Angel Gabriel within the Father-Son formula, to make 'three' instead of 'two' Gods within God, consubstantially united. After all, had not Moses's monotheism been already blemished in Nicaea, but 'saved' through the Hypostatic Union theory allowing for Jesus to be designated God within God? And, most important, isn't having only one God within God equal, in logical consequences, to having as many Gods as needed within God?

And so it worked: Of all God's Angels, Gabriel alone was raised in 381 A.D. from 'Angelic' to 'Divine' Status, consubstantially united within both Father and Son in today Trinitarian, but Monotheistic, Christianity, professing a holy triad forming One God, or three equal facets of the One Supreme Being.

Such holy 'triad' risked, some time later, to expand into a 'tetrad' when Virgin Mary herself was deified by the same ascending logic unadmitting for the 'mother of God' to be inferior in rank to her own son. But fortunately enough, the cult of Mary, decried in the Koran [cf. Kor. Al-Mä'edah (The Table): 116], had to be soon abandoned, obviously lest the same logic be conducive to deifying Mary's parents as well, and so forth, ad infinitum. An argument to which we may add that, by deifying Jesus and Gabriel within the One God, Trinitarian Christianity, acting in perfect egalitarianism, had already succeeded in equally representing 'gods', 'humans' and 'angels' in the Divine Self.

However, by the mere fact that the Christian faith had developed several centuries after Jesus into today Trinitarianism, such faith is categorically not ascribable to the Prophet Jesus.

Was not Jesus himself the one who addressed the Lord just before quitting this world in the following precise terms:

> *{"And this is eternal life, that they know Thee, the Only True God, and (to know) Jesus-Christ whom Thou hast sent."}* [John. XVII: 3]

Before going further, it should be recalled that Moses's perfect monotheism, preached indeed by all Prophets before and after him including Jesus, let alone the seal of all Prophet, Moḥammad (PBUH), is not a 'theory' opened for discussions that are improvable by degrees or admitting of subtle retouches to suit the needs of theologizers in Nicaea, Constantinople, or elsewhere. Perfect monotheism as preached by all Prophets is the first obvious fact presented to the human mind, the sine qua non argument against atheism: Either God is One, or Nothing. Multiplying gods within the Divine Self, however subtly presented, is glaringly equal to idolistic polytheism, let alone the antilogy admitting of three perfectly equal gods within the Divine Self since, speaking pure logic, 'perfect' identity precludes multiplicity. There are not two 'identical' A's in logic: an 'A' is only identical to its own self, different at least in one respect from all not-A's. There is equally no such thing as 'hypostatic union' or 'consubstantiality' except in regard to 'individuals' under the same species, but differentiable by each one individual's own respective attributes, such as 'size', 'color' and space-time relations, while the notion 'God', uncreated, is by definition formless, spaceless and timeless, so as to form an individualizable species of His own. Presuming, as later alleged, that the same Will and same Action by all three 'gods' are logically redundant, since, in such case, only one of all three would be sufficiently performer. Merging Jesus, which is ineffably blasphemous as it is, in the One God, literally nullifies 'historic' Jesus-Christ son of Mary, whose lifetime on earth is the only concrete tangible fact in the whole mysterious clergy-made edifice of theological muddles. Conversely, distinguishing three equal 'gods' within the Divine Self merely by various appellatives, i.e. 'Father', 'Son' and the 'Holy Ghost', as insisted upon in the Trinitarian declaration of faith, is no more than outright nonsense: How could a 'son', Jesus, be his own 'father', or, how could a 'Messenger', the Holy Ghost, literally, Holy Angel, i.e. Holy Messenger(1), be his own 'sender'? How could all three be perfect equals whereas, as uttered by Jesus himself, Divine Omniscience is strictly reserved for the 'Father', avowedly declared 'greater' than the 'Son' in Jesus's own words recorded in those Evangels? Referring to 'Doomsday', Jesus said:

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(1) In the Hebrew-Aramaic, 'rüaḥ', lit., ghost, spirit, etc., is synonymous to Hebrew-Aramaic 'mal'äḳ', i.e. angel, originally meaning 'Messenger'.

{"But of that day or that hour no one knows, not even angels(1) in Heaven, nor the Son(2), but only the Father."} [Mark. XIII: 32]

Also, referring to his live ascension into Heaven, he, Jesus (PBUH), said:

{"If you loved me, you would have rejoiced, because I go to the Father, for the Father is greater than I."} [John. XIV: 28]

To what extent, then, did those Trinitarian dogmatizers deem themselves unbound by logic, or even by common sense? Was logic, as often said, not at all binding in religious thought?

Despite the uncontested fact that no one takes his faith from a logician's mouth, but rather from an attested Prophet sent by God, I say that, to assert by direct inference therefrom that there is no room for logic in religious matters, is a false untenable consequentiality. This is because sound faith is it self sound logic: Is not it only because humans' freewill is guided by intelligence that they have been selected to receive the Divine Address through God's Prophets and Messengers?

It is also true that knowledge about God is only learnable from attestedly Authentic Divine Revelation. On what authority, then, could such Nicene dogmatizers have contradicted Moses's own statement that God is One and that there is no other God but He, as affirmed by all God's Prophets and Messengers, and forcibly confirmed by Jesus himself?

In the face of unitarian opposers who, based both on common sense as well as on Authentic Divine Revelation, condemned such heresies, Nicene dogmatizers had to seek refuge for their monstrous, boldly apostate assertions, largely influenced by their own Greek mythology equally appealing to Byzantine established authority, which was not yet Christianized: Any glaring untruth they preached was a 'mystery'(3) challenging the human mind, a real test of man's believing-capability, of the kind 'take it or leave it', and:

{"Blessed are those who have not seen and yet believe."}

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(1) Whence, Angel Gabriel, the Holy Ghost.
(2) Referring to himself, the man Jesus.
(3) A specifically Greek notion.

[John, XX: 29]

This is bad enough, indeed, since any indefensible crooked argument can be advanced under such disguise. A truth is possibly a truth only if it does not contradict the rules of pre-Aristotelian natural logic present in every sound human mind, never otherwise. Idiots and mentally troubled people, at least as for as religious dogmas are concerned, are strictly excluded. Proceeding from one sophisticated 'mystery' to even a clumsier one, often to accommodate the former, Trinitarian Christianity is now the most mystery-based of all today religions. The oddest, and absolutely not amenable to reason of Christian 'mysteries', is, at least as far as our present research is strictly concerned, the one connected with Jesus's death on the cross to redeem mankind from the so-called 'original sin', i.e. the sin of disobedience committed by Adam and Eve and viewed as transmitted in its essential guilt and consequent penalties from Adam as head of the human race to all 'unredeemed' mankind, i.e. to all human nonbelievers in Jesus's death on the cross for their own salvation. Such mysterious doctrine of 'Redemption' was apparently fashioned to achieve two distinctive purposes:

(1) To justify why a Son-God or Incarnate God had to let Himself be crucified.

(2) To intimidate Christian opponents of the Nicene Creed who, under such circumstances, would risk the fate of the unredeemed and doomed to hell.

Being a central point in post-Nicene Christian faith, such Jesus's death on the cross, forcibly denied in the Koran, brings us to the discussion of the Muslim conception of the Prophet Jesus-Christ, son of Virgin Mary.

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The following facts about Jesus are unambiguously confirmed in the Koran, and are binding on all Muslims, namely:

1) His mother's seedless conception of him was through a miraculous breathing into her -just as recorded in Luke- by Angel Gabriel, who is occasionally referred to as 'Spirit of Holiness', not 'Holy Spirit' as

occurring in the Evangels.

2) He is the like of Adam whom God created from the earth and said unto him: Be! And it is. Hence, Jesus is a 'word' from God, not 'the word' in the absolute, or 'the Word of God', as loosely spoken of even by some Muslims.

3) Jesus is a mortal human, no more or less. His miraculous fatherless birth, initiated by God, does not give him any title whatsoever to Godhood or uncreatedness.

4) His death on the cross is vehemently denied, but his live ascension into Heaven is confirmed. In the last moment, Jesus was miraculously delivered from the hands of his enemies to be lifted up, with soul and body, into Heaven. His 'second coming' near the end of time is also confirmed, not 'to judge the twelve tribes of Israel' as narrated in the Evangels, but to die his own humanly inescapable death which is deferred until then by his live ascension into Heaven, and also to witness against those among his followers who falsified his teachings.

5) Jesus was a fully-fledged Prophet among the righteous, described in the Koran as 'illustrious both in this world and the Hereafter and one of those brought nigh' as quoted earlier. He is an Israelite who was the last Prophet and Messenger of God sent with a Divine Address exclusively concerning the Children of Israel, and not 'gentiles' or other nations around, as stated by Jesus himself in those Greek Gospels when he dismissed the Canaanite woman:

{"I was only sent to the lost sheep of the house of Israel."}

[Matt. XV: 21 et seq.]

6) He was in particular the last but one of God's Prophets and Messengers, who heralded the advent of Moḥammad (PBUH), the seal of God's Prophets and Messengers, and the one whom God sent with the last Divine Message to all mankind until the end of time. Jesus (PBUH) called Prophet Moḥammad (PBUH) the 'spirit of truth' and also the Paraclete (Evangelic: Parakletos) in John's Gospel, which we shall

analyze in our forthcoming onomastic note on 'the Evangel'.

To Summarize, we may conclude that the essential points of difference between the Muslim Creed as preached by the Koran, and the Nicene Creed as professed by today post-Nicene Christians, are precisely the following three points:

(1) Koran's total denial of Jesus's crucifixion recorded in the Gospels.

(2) Koran's total rejection of Christian Trinitarianism enshrined in the Nicene Creed. That is, Koran has denied any claim to Jesus's superhumanity, let alone Godhood or Divine Sonship. The same matter applies to Angel Gabriel, who is not entitled to any rank above Angelhood. God is the Absolute One, all apart of Him are His creation. Both Jesus and Gabriel are bound, as all other creatures, to pay God alone the true worship:

{"...For God is (the only) One God, Glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And God is All-Sufficient as a Disposer of affairs. The Messiah will never be proud to reject to be a slave to God, nor the Angels who are near (to God, i.e. Favoured Angels)..."}

[Kor. An-Nesä' (Women): 171-172]

(3) Affirmation in the Koran of Moḥammad's Messengership from God to all mankind until the end of time as proclaimed in the following Koranic Verse already quoted:

{"Say (O Moḥammad): 'O mankind! Verily, I am sent to you all as the Messenger of God, to Whom belongs the dominion of the heavens and the earth. None has the right to be worshipped but He. It is He Who gives life and causes death. So believe in God and His Messenger (Moḥammad), the gentile Prophet (i.e. Moḥammad) who believes in God and His Words (i.e. Koran, Torah and Gospel) and follow him so that you may be guided."}

[Kor. Al-A'räf (The Battlements): 158]

Christians, of course, deny any claim to Moḥammad's mere Prophethood,

unaware that by Jesus's own words recorded fortunately enough in John's Gospel, Moḥammad is himself the 'Paraclete' and the 'Spirit of Truth' whom Jesus heralded. Consequent to such Christian denial of Moḥammad's Messengership form God, Koran's Divine Credibility certifying the seal of all God's Prophets and Messengers is, by those Christians, equally and ipso facto denied.

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For a still Christian reader, unbelieving as he is in Koran's absolute credibility as universally binding unquestionable Divine Speech, all the above-mentioned three points from (a) to (c) could be subject to a debate, except the first. How, and on what authority could the Koran deny Jesus's crucifixion witnessed by a crowded audience, an undeniable historic fact transmitted from generation to generation, let alone Jesus's assertions in this respect foretelling, at an early date, his death on the cross in fulfillment of the Scripture(1), as well as his repeatedly confidence to his own disciples his forthcoming dramatic end?

Indeed, the Koran unambiguously affirms:

> ***{"...They killed him not, nor crucified him, but the resemblance of 'Ïsä (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not, but God lifted him ['Ïsä (Jesus)] up (with his body and soul) unto Himself (and he is in the heavens), and Good is Ever All-Powerful, All-Wise."}***
>
> [Kor. An-Nesä' (Women): 157-158]

Here, we learn from the Koran that 'Crucifixion' as a 'historic event' witnessed by a crowded audience and attended by both followers and enemies of Jesus-Christ, did in fact take place. Yet, only the 'person' on the cross was not himself Jesus, but 'another' disguised in Jesus's person. So, it was ' resembled' for them that the man arrested, tried, whipped and brought by the neck to meet his death on the cross was himself Jesus.

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(1) To be discussed later.

This is indeed one aspect of Divine All-Comprising knowledge displayed in the whole Koran. At the time when the Koran was revealed in the early 7th century A.D., there remained no living human, Christian or non-Christian, testifying to such Koran categoric denial ***{"They killed him not, nor crucified him"}*** although, surprising enough, it is evident through their own quoted Gospels, as we soon shall demonstrate.

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In Luke's as well as in the other three Gospels, we read that Jesus foretold his death on the cross but, when the hour came near, he was so terrified that he prayed God earnestly to remove this cup from him:

> *{"And he withdrew from them about a stone's throw, and knelt down and prayed: Father, if Thou art willing, remove this cup from me, nevertheless not my will, but Thine, be done. And there appeared to him an Angel from Heaven strengthening him. And being in an agony he prayed more earnestly; and his sweat became like great drops of blood falling down upon the ground. And when he rose from prayer, he came to disciples and found them sleeping for sorrow, and he said: Why do you sleep? Rise and pray that you may not enter into temptation."}* [Luke. XXII: 41-46]

Such fright which suddenly overtook him when the hour came near was in fact explained in Mark:

> *{"The spirit indeed is willing, but the flesh is weak."}*
>
> [Mark. XIV: 38]

Such statement was later used to maintain that there were two independent persons in Jesus, one human and one Divine. But the most important in the above passage quoted from Luke's are three points recorded in all four Gospels except the last but one, mentioned only in Luke's:

1- Jesus earnestly prayed God to pass the cup (death on the cross) from him. He did it just before he was arrested by his enemies and he did it earnestly and repeatedly leaving God to do His will.

2- An Angel from Heaven came upon him during this prayer to strengthen him.

3- We are not told God's Reaction to Jesus's prayers, but we are told that Jesus 'ceased' praying, as if he had received God's Answer, logically either in the affirmative or in the negative.

Did God refuse Jesus's prayers, which were indeed his last prayers on earth, while he was the one who God always used to hear as quoted earlier from John's in connection with the miracle of raising Lazarus from the dead? I mean, that Jesus, notwithstanding his earnest prayers for his own rescue, was told by the Angel sent to strengthen him that he should nevertheless die on the cross in fulfillment of the Scripture, i.e. of the Jewish Bible. Was it, instead, that the Angel confided to him that God heard his prayers and decreed that crucifixion should take its course as written in the scripture, but he himself, Jesus, was to be spared therefrom? Which situation, indeed, explains what is recorded in Mark's that when Jesus rose from his third and last prayer, he came unto his disciples no more troubled [cf. Mark. XIV: 32-42].

Before giving our categorical answer to this question, we should recall Luke's reference to what is really prewritten in the Scripture concerning Jesus's dramatic end quoted by the devil tempting Jesus when he took him to Jerusalem and set him on the pinnacle of the temple and said to him:

> *{"If you are the son of God, throw yourself down from here, for it is written: 'He will give His Angels charge of you, to guard you, and on their hands they will bear you up, lest you strike your foot against a stone'. And Jesus answered him: 'It is said, you shall not tempt the Lord your God'."}* [Luke. IV: 9-12]

Now, it is clear that these words of Satan are quoted from David's Book of Psalms [PS. XCI: 11-12], and that Luke himself recognizes that this Psalm XCI of David bore specifically on the person of Jesus-Christ. Indeed, the whole Psalm XCI runs as follows:

> *{"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord He is my refuge and my fortress, my God, in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and*

under his wings shalt thou trust; his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night, nor for the terror of the arrow that flieth by day. Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation, there shall no evil befall thee, neither any plague come nigh thy dwelling. 'For He shall give His Angels charge over thee, to keep thee in all ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone'(1). Thou shalt tread upon lion and adder; the young lion and dragon shalt thou trample under feet. Because he hath set his love upon Me, therefore I will deliver him; I will set him on high, because he hath known My name. He shall call upon Me, and I shall answer him; I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and show him My salvation."}

[PS. XCI: 1-16]

Thus ends David's Psalm XCI whose English version is reproduced here above in full. There is no doubt that its integrity bears on Jesus-Christ from 'a' to 'z'. It is categoric as to what was indeed God's Answer to Jesus's prayers just before he risked 'to be arrested, tried, whipped, dragged by the neck, derided upon and dishonored before being finally raised on the cross'. It narrates astonishingly in details, step by step, how Jesus (Hebrew 'Yehuśüa", literally, the one whom God saves) evaded crucifixion, the cornerstone of the Trinitarian creed: 'He shall call upon Me and I will answer him', 'I will deliver him and honor him', 'He will behold and see the reward of the wicked', see with his own eyes, before ascending into Heaven, his own betrayer, Judas Iscariot, drink to the dregs the very cup he prepared for him, the cup which God, accepting His Prophet Jesus's prayers, will let pass from Jesus to Judas, honoring His Prophet by raising him alive into Heaven

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(1) Words between commas are Devil's quotation in Luke's here above, therein lightly modified but essentially the same.

after having seen with his own eyes the dramatic end of his betrayer, while Jesus will enjoy long life in Heaven until near the end of time. Amazing enough, the words 'My salvation' (Hebrew 'yeśu'atī'), which end the Psalm, are equal in meaning to Jesus (Hebrew 'Yeśüa'', literally, 'Salvation by God'), as if to insert a subtle allusion to the person of whom David speaks, i.e. Jesus. The Psalm also depicts the manner in which God intends to save His Prophet: Not by force or through a violent intervention, but rather subtly and gently. In the aforementioned English version of Psalm XCI, we read the verbal form 'deliver' occurring thrice:

(1) Surely He shall deliver thee.

(2) Therefore will I deliver him.

(3) I will deliver him.

In the three respective places, the original Hebrew triliterals used are:

(1) NṢL, meaning to snatch away.

(2) PLT, meaning to slip away.

(3) ḤLṢ, meaning to disentangle.

Hence, the man arrested, tried, degraded, derided upon, dragged by the neck bearing his cross to be raised upon, die thereon and be buried in his grave without being resurrected until Doomsday, was not Jesus, but his betrayer, Judas Iscariot.

This, indeed, is what the Scripture foretold about Jesus's salvation, the man whom God saved as if in fulfillment of the name given to him by Gabriel announcing him to Mary the moment she received Gabriel's breathing-in initiating conception in her womb of the infant Jesus (Hebrew 'Yehośüa'', contracted to 'Yeśüa'', Evangelic 'Iesoûs', Anglicized 'Jesus').

This, indeed, is the Miracle of Salvation performed on 'Maundy Thursday', the Thursday before Easter, the night of which Judas was arrested instead of Jesus. In fact, it is the Miracle of Substitution, not the Last Supper, that should be celebrated on such Thursday. Good Friday should not be observed in commemoration of Jesus's crucifixion that never occurred, but in commemoration of the Divine Retaliation

inflected on Judas, his betrayer. Moreover, Easter Sunday celebrating Jesus's resurrection should not be observed at all since nobody rose from the dead on such day.

Had only Luke and his co-evangelists, instead of hastily quoting Satan's words tempting Jesus in the wilderness, read David's Psalm XCI in full, all of them would no doubt have unanimously concluded that Jesus's crucifixion, the cornerstone of clergy-made Trinitarianism, never happened. Jesus was not deified because of his fatherless conception by Mary, nor on account of his live ascension into Heaven preceded by Elijah, but because he is falsely believed to have been deadly crucified, buried really dead in his grave where he conquered death through 'self-resurrection'.

Just before he entered with his disciples the garden in the Kidron valley where he was to be arrested, Jesus prayed:

{"Father, the hour has come; glorify Thy son!"} [John. XVII: 1]

The hour was that of his forthcoming schemed arrest. Surely God would not glorify him in that hour by letting him be arrested, but by subtly making him evade such arrest, substituting Judas for Jesus so that the former may drink to the dregs the cup he wickedly and treacherously prepared for his master.

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As to how such Miracle of Substitution took place and when it did happen, we may infer the answer from Mark's account on the facts or circumstances relating to the arrest of the person who will be tried and eventually crucified. In his Gospel, Mark narrates:

> *{"And immediately, while he (Jesus) was still speaking, Judas came, one of the twelve, and with him a crowd with swords and clubs, from the chief priests and scribes and elders. Now the betrayer (Judas) had given them a sign, saying, 'The one I shall kiss is the man; seize him and lead him away safely'. And when he (Jesus) came, he (Judas) went up to him at once, and said, 'Master!' And he kissed him. And they laid hands on him and seized him. But one of those who stood by (Jesus' disciples) drew*

his sword, and struck the slave of the high priest, and cut off his ear. And Jesus said to them, 'Have you come out as against a robber, with swords and clubs to capture me? Day after day I was with you in the temple teaching, and you did not seize me. But let the Scriptures be fulfilled'. And they all (Jesus' disciples) forsook him and fled. And a young man followed him (the arrestee), with nothing but a linen cloth on his body; and they (the arrestors) seized him (the young man in linen cloth), but he left the linen cloth and ran away naked."} [Mark. XIV: 43-52]

Who indeed was such young man with nothing on his body but a linen cloth, whom the arrestors tried to seize by his linen cloth which he left in their hands to run away naked? Was he one of Jesus's disciples? Was he in particular disciple John, the beloved of Jesus, as indeed asserted in Christian tradition recorded nowhere in four Gospels? How could it be so, when we are told in all four Gospels that all Jesus's disciples forsook him the moment he was seen arrested and fled, except that Peter alone followed him afar off as recorded in Mark's [Mark. XIV: 54]. Yet only in the fourth Gospel written by a certain John (allegedly same Jesus's beloved John but categorically not so as we shall prove later) we are told that Peter was not the only disciple following Jesus:

{"Simon Peter followed Jesus, and so did another disciple(1). As this disciple was known to the high priest, he entered the court of the high priest along with Jesus, while Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door, and brought Peter in."} [John. XVIII: 15-16]

This fourth Gospel flagrantly counters the all three other Gospels' narratives of such event. Even if we believe the fourth Evangelist's account, such invented 'other disciple' accompanying Peter could not have been the same young man in linen cloth who 'ran away naked' spoken of in Mark's account, at least for the following reasons:

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(1) A poor camouflage artificially used by the unknown scribe for self-disguise, as if too shy to name himself!

(1) He could not run away naked from the arrestors just to follow them again naked without being seized by them.

(2) Being naked, he could neither follow the arrestors' procession, nor face the high priest to whom he was known.

(3) He could not either regain his dwelling to redress himself decently and 'follow the arrestors' without completely loosing sight of the procession, let alone that he could, as we are told, enter the courtyard of the high priest along with Jesus. But the author of the fourth Gospel no doubt had simply to invent such 'other disciple' just to provide 'two' eyewitnesses, John plus Peter, to authenticate his own account of the arrestee's trial.

Now, if the 'young man in linen cloth' could not, as we have just demonstrated, be one of Jesus's disciples, who then was he?

Passing, for the debate's sake, over the fact that no one could show himself in public naked except for a linen cloth on his body, some questions are urgently proposed:

(1) Was the young man in linen cloth a member of the arresting band? Incredible, for how could the arresting band seek to seize one of its members?

(2) Was he Judas Iscariot standing by the side of the arrestee whom Judas just kissed? Impossible, for how could the arresting band think of arresting its own guide?

(3) Was he a simple passer-by of the kind used to follow, by mere curiosity, any such procession of arrestors and arrestees? How, then, could he have placed himself in the front of the procession, side by side with the arrestee[1]? Granted that he was just an innocent passer-by, what could have aroused the arresting band's suspicion in him so as to try to seize him half-naked? Even more curious, why was he so afraid

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(1) In original Mark's 'Greek' terms, the young man in linen cloth did not 'follow' the arrestee, but in fact accompanied him. See original Greek version [Mark. XIV: 51] in: The RSV Interlinear Greek-English New Testament by Alfred Marshall, Regency Reference Library, Zondervan Publishing House, Grand Rapids, Michigan, USA.

of the arresting band, so that he ran away from them naked? Was it not that the arresting band had thought ill of the half-naked young person's queer behavior, keeping step with the arrestee? Why would such half-naked young man be so eager to stand by him all along the way from that garden in Kidron valley down to the courtyard of the high priest?

After all, who was the young man in linen cloth?

The only befitting answer, although never thought of, is that the 'young man in linen cloth', was himself JESUS, who as David prophesied in his Psalm XCI just quoted had to be delivered by a miracle of God from the snare of the fowler, in a manner that the fowler be entrapped in his own snare. At the very moment of the kissing-sign, Judas had to be substituted for the master. In no time, his physiognomy, his voice, tone, manner of speech, and even his clothes, all turned to be identically Jesus's. Left naked but for a linen cloth offered by the Angel who performed the miracle, Jesus had to draw near from his betrayer, who was taken by the soldiers, to hear him murmur between the teeth a Verse from David's Psalm XX:

{"'atta yaḍa'ti ki hośïa' Yehwa meśiḥo."} [Ps. XX: 6]

This literally means 'Now I know that God saveth his anointed'. But sticking half-naked to the arrestee, Jesus provoked suspicion, so the arresting band tried to lay hands on him, dropping the linen cloth. For a moment, the queer young man appeared wholly naked, but Gabriel soon disguised him under a beam of his angel-light, allowing Jesus to disappear completely from human sight.

The huge miracle literally stunned the suicidal betrayer who, apart from Jesus, had to be the only human witness of the miracle of substitution. From the outstart, he was not a firm believer in Jesus's Prophethood, and thought of him instead as a remarkable wonder-player, endowed with huge unexplainable powers which, if geared toward world-seeking aspirations, would make of Jesus undisputed king of Israel and, why not, of the whole world. It was precisely for such hope that he, Judas, decided to follow the master, and Jesus, unto whom such Judas's earthly preoccupations were not concealed, masterly appointed him in charge of the 'purse'. Day in

day out, he learned to love, and not only admire, the charming master, but his dreams for power and earthly gains never ceased to haunt him day and night, until at last he ceased dreaming. This is because Jesus, to his total disappointment, unambiguously confided to his closest disciples, and even avowedly declared in public, that his kingdom was not of this world. How could a man endowed with such tested enormous powers give up so sharply, however virtuous he might be and he was certain of Jesus's exemplar virtuousness, any claim to such earthly gains? Was he a subtly disguised impostor or rather a lofty-principled real Prophet? His own devil tempted him to put the whole matter to a critical test: Either the man was a fake, then the impostor ought to pay of his life, or, he was a Prophet, then God should intervene and save His Messenger. In the former case, he would have spared himself the unpaid policy of serving an unambitious impostor and gained the lucrative sympathy of a powerful clergy enraged against Jesus. In the latter case, however, he would be conscience-free to follow him literally until the end of the world. But in both cases, his tormented spirit should at last find peace. Over the price set on his master's head he would not bargain. Had money been his first worry he could have bargained for hundred times the thirty pieces of silver he obtained for handing Jesus over to his enemies. What really mattered for him was to see the experiment achieved. In his own inveigled eyes, he thought himself a tester, not a traitor.

But 'you shall not tempt the Lord your God', retorted Jesus to Satan's temptation as quoted earlier. He who tempts the Lord God avowedly declares himself an outright disbeliever. Seized in the act, the wretched disciple soon realized that he was caught in his own trap. Here, God, in this particular instance certified the Prophethood of His Messenger Jesus all right, but with a miracle especially intended for the skeptic disciple. God saved his anointed as foretold by David, and he, Judas, had to suffer all the consequences of his skepticism, a third alternative he did not think of in his muddle-headed calculations. In a second he realized the horrible sin he committed, and tried to redeem himself which was now the only thing that really counted: He would not escape or identify himself to his arrestors as being their own guide. After all, none would believe him now. By his

own betraying kiss, hadn't he just identified to them the person of Jesus in whom he was now perfectly disguised? Satan's plot in which he largely participated was now a real fiasco, and Jesus free. So, let him, Judas, play the role appointed to him in the irreversible Divine Scheme:

{" And they (disbelievers) plotted [to kill (Jesus)], and God planned too. And God is the Best of the planners."}

[Kor. Äl 'Emrän (The Household of 'Emrän): 54]

Let Jesus be lost of human sight under Gabriel's 'feathers and wings' as foretold by David in [Ps. XCI], and let him, Judas, by his total silence or ambiguous answers, as recorded in all Gospels(1), add more camouflage to the subtle substitution miracle:

{"I adjure you by the living God, tell us if you are the Christ? Asked the high priest, and the arrestee answered: You have said so."}

[Matt. XXVI: 63-64]

The same statement is mentioned in [Luke. XXII: 70]

{"If I tell you, you will not believe, and if I ask you, you will not answer. But from now on the son of man shall be seated at the right hand of the power of God."} [Luke. XXII: 67-69]

Because, adjured by the name of the living God, he would not now perjure: You said I am the Christ, not I. But he (implied: not I) shall from now be seated at the right hand of the power of God (i.e. with Gabriel), as he Judas, had seen by his own eyes. But Mark, as well as John, found it improper of the arrestee to deny himself, so they both modified such quotations to read: Are you the Christ, the Son of the Blessed? And the arrestee answered: I am; and you will see the son of man sitting at the right hand of Power, and coming with the clouds of heaven [Mark. XIV: 61-62], etc. He would forbear all sorts of degradation: hurling, hooting, spitting and even flogging. All this was part of the deal, a 'sip' from the cup he should now drink to the dregs in atonement for the horrible sin he committed. He would even bear his own cross to the site where the arrestee should be

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(1) Except for the fourth Evangel where its author preferred to put in the arrestee's mouth words carefully chosen by John to justify his own creed about Jesus, son of God!

crucified, passing among the maddened crowd blaspheming against their own Prophet, but he murmured:

{"Father, forgive them, for they know not what they do!"}

[Luke. XXIII: 34]

Yes, they knew not what they were doing. Had they known that they were hooting not Jesus, but rather the anti-Christ, the betrayer of his own master, they would have been ashamed of themselves, or rather spread about to seek the real Christ, the very target of their maddened wrath, whom God saved by a miracle. So, let him keep silent, and forbear his sufferings. He would not groan when they started to nail him on the wood, nor would he be terrified when they raised him on the cross bleeding, and death approaching. Let him calmly forbear it, that God may mitigate His Sentence in compensation for his voluntary self-sacrifice to cover Jesus's escape. May the Almighty, the Most Merciful, accept his prayers for rescue. Until near the end, he cherished the hope that God might limit his punishment to the horrible sufferings he just passed by and intervene in the last moment to set him free from death on the cross. But his hopes passed in vain. Death approached, and the Angel of Death drew near. So he cried up out of mortal despair:

{"My God, My God, why hast Thou forsaken me!"}

[Matt. XXVII: 46]

The same statement is mentioned in [Mark. XV: 34]

But Luke, inveigled by his firm belief in Jesus's Divine Sonship, could not swallow it: How could the arrestee mistaken for Jesus, implore 'his' God? How could a 'God', Jesus so deemed, have a 'God'? Or, how could he implore God to rescue him from a crucifixion he taught he came only to suffer and achieve? So, in his narrative, he modified the quotation to read:

{"Father, into Thy hands I commit my spirit!"} [Luke. XXIII: 46]

John, even more careful than Luke, could only drop the quotation altogether to substitute for it a solemn statement by the dying person:

{"It is finished", and he bowed his head and gave up his spirit."}

[John. XIX: 30]

This brings us up to the thorny question: Could such four adopted Gospels admit and accommodate such divergences, not to say flagrant impossible untruths? The answer is: Yes, largely indeed! But we reserve our analysis thereof for our forthcoming onomastic note on the name 'Evangel'. The four adopted Gospels were not written to record events just as they were; rather, they were written, or more precisely 'amended' to explain events in the sense of those who took the Prophet Jesus for God beside God.

As to the man crucified, his master's betrayer Judas Iscariot who was buried under the name of Jesus-Christ, he did not rise in the third day as told by all four Gospels, but as proposed by Matthew his dead body, retrieving Judas's identity immediately after burial, was deterred by the guard appointed to secure the sepulchre lest the disciples steal it and pretend that the master did rise as foretold. Discovering the 'bad joke' of which they were victims, they did not hesitate, in their wrath, to throw it headlong from a high place where it burst open in the middle with all bowels gushing out, as narrated by Peter [See, Matt. XXVII: 64 et seq. & Acts. I: 18].

Jesus's Live Ascension into Heaven, however, had to take place few days later, after the effective burial of the crucified body, because:

(1) As prophesied by David in [Ps. XCI], Jesus had to see with his own eyes 'the reward of the wicked', Judas, drinking to the last drop the very cup he had prepared for the master.

(2) Jesus had to ascend alive into Heaven under the sight of all his own faithful disciples, these who saw him crucified and buried, to assure them that God saved His Messenger from the deadly scheme of the apostates.

Following him with their own eyes ascending into Heaven alive until he disappeared from their sight, all faithful disciples believed what they heard and seen, even Thomas, the most doubtful among the remaining eleven, and had since then to preach what they had heard and seen to all people around.

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It should be noted that Jesus and all his disciples were genuine Hebrew people, inheritors of Moses's Torah, for whom there was no chance to preach or believe that God could be both 'One' and 'Three', or even to miss the precise meaning of the Hebrew 'Äb' and the Hebrew-Aramaic 'Abbä', meaning the Lord, or to take the Hebrew-Aramaic 'Bar' in such 'Bar-Abbä'(1) for nothing else than the 'Chosen-of-the-Lord', which is absolutely unmistakable for such senseless meaning as the 'Son-of-the-Father', merged in God through such invented Hypostatic Union. We are often told in those Gospels, particularly John's, that Jews, particularly Pharisees, scribes and priests, bearer of Biblical Hebrew, accused Jesus of blaspheming on account of their 'misunderstanding' him uttering 'Bar-Abbä' in respect of himself, or 'Abbä' in respect of God, which is absolutely impossible for genuine Hebrews using such 'Bar-Abbä' in their proper names, and calling 'God' their own 'Father' [cf. John. VIII: 41].

Albeit, blasphemers against true faith, who corrupted Jesus's truly monotheistic Christianity, had to be found at an early date. From the day Jesus ascended alive into Heaven -and became no more present to suppress heresies on his behalf- believers in Jesus had to be divided into two main groups:

1) Those who could not deny their own eyes with which they had seen Jesus's crucified and buried, and who could but lend their ears to those philosophizers who tried to justify the dramatic end of their beloved master, the ablest wonder-player they had ever seen or heard of in the history of God's Prophets, who was by all means capable of parrying such death had he so willed. Then the only possible explanation would be that he 'let' himself be crucified, because he 'willed' it, which is against 'human' nature. Then the 'man' was 'Divine', son of God, or God Himself in disguise, the pure(2) unique

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(1) Evangelic 'Barabbas', a man thrown in prison for an insurrection started in the city and for murder [Luke. XXIII: 23] originally Hebrew-Aramaic 'Bar-Abbä', only 'Chosen of God', never thought for one moment to mean 'Son of God' as misconstrued in respect of Jesus! Yet, queer enough, we have also Evangelic 'eklektos', the Chosen One, in respect of Jesus [cf. Luke. XIII: 35].

(2) One glaring acceptation of Hebrew-Aramaic 'Bar' taken as epithet of Jesus.

son of God sent through self-sacrifice to redeem mankind. Redeem them of what? What inexpiable sin could have deserved such price? Then, Adam's original sin had to be advanced, because God so loved mankind as to sacrifice His own Son for their salvation! But deifying Jesus was impossible unless his initiator, Angel Gabriel, be equally deified, and so on.

2) Those who are firm in true faith who believed Jesus's own account, that God never forsook His own Messengers: Jesus was but a Prophet of God, mortal among mortals who was created by God, whom God saved from death on the cross as schemed by apostates, lifted him up with body and soul into Heaven until near the end of time, and whom He will bring to the world again to scold those of his 'so-called' followers who so devoutly distorted his image and then, die his own death:

{"And there is none of the people of the Scripture (Jews and Christians), but must believe in him (Jesus) before his [Jesus's or a Jew's or a Christian's] death, and on the Day of Resurrection, he (Jesus) will be a witness against them."}

[Kor. An-Nesä' (Women): 159]

The latter group, of course, embodied the true belief in the Messiah, Jesus son of Mary, as confirmed in the Koran. But Trinitarians' decisive triumph since 325 A.D. is responsible for the until now prevailing image of Jesus, Son of God, rather than son of Mary, the 'Redeemer' of mankind, against his own name 'Jesus', Hebrew 'Yeśüa", contracted from the Hebrew 'Yehośüa", as literally meaning 'whom God saves', resulted for the group of true believers in their gradual disappearance from history, until the advent of the Koran, the last Divine Rectifier of distorted former Divine Revelations.

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As recorded in the Gospels and confirmed in the Koran, Jesus got his birth name, 'Jesus-Christ', directly from God:

{"(Remember) when the angels said: 'O Maryam (Mary)! Verily, God gives you the glad tidings of a Word from Him,

his name will be the Messiah 'Ïsä (Jesus), the son of Maryam (Mary), held in honor in this world and in the Hereafter, and will be one of those who are near to God'."}

[Kor. Äl 'Emrän (The Household of 'Emrän): 45]

In fact, Jesus was not the first Hebrew person to be so named. Before and after him, there have been as many 'Jesus's' as one could imagine, the first of whom was categorically Joshua son of Nun, minister of Moses, for whom Moses specifically coined such name 'Joshua', Hebrew 'Yehośüa", later contracted into 'Yeśüa", Jesus's Hebrew name. We read in fact in the book of Numbers that Joshua's birth name initially was 'Oshea', Hebrew 'Hośëa", literally meaning 'salvation' [Num. XIII: 8], but Moses changed it into 'Joshua', Hebrew 'Yehośä", [Num. XIII: 16] pointing, no doubt, to the fact that 'salvation' proper is the work of God, not of man, whence the change of Joshua's name from the Hebrew 'Hośëa", i.e. salvation, into the Hebrew 'Yehośüa" ('Yeho' for Yehwa + 'śüa", from the Hebrew ŚW', meaning to save). It is true that the Hebrew triliteral ŚW' is replaced in verbal usages by the Hebrew YŚ', identical in meaning, from which Joshua's original name, 'Hośëa", i.e. salvation; however, this does not apply to proper names as stated earlier. Indeed, there exists in Biblical Hebrew the masculine proper name 'Śüa", paradigmatic infinitival form from the obsolete ŚW', i.e. salvation, terminal in 'Yehośüa". Whence, such 'Yehośüa", Jesus's ultimately original Hebrew name, should mean: God is salvation, or, taking 'śüa" exhortatively(1), Save, O God! In the course of time, long before Jesus, such 'Yehośüa" had to be contracted into 'Yeśüa", Jesus's actual Hebrew name, Graecized into 'Iesoû' in Greek Evangels; from which the English 'Jesus', meaning God is salvation, or, Save, O God!(2) is derived.

Joshua, Moses's minister, was not of course a 'Redeemer of mankind' to be so named by Moses, nor were all Hebrew persons so named after him until the advent of Jesus-Christ. Also, there was not any special mystery

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(1) Hebrew 'śüa" is paradigmatic both infinitival and masculine singular imperative forms from the Hebrew ŚW', meaning to save.

(2) For the change from 'Hośëa" to 'Yehośüa", see, under YŚ', The Analytical Hebrew & Chaldee Lexicon, op. cit., p.358, and, for 'Yeśüa" standing for 'Yehośüa", see, under 'Yeśüa", Ibid., p.354.

about the adjectival noun 'messiah', Hebrew 'maśïaḥ', lit., 'annointed'. Such 'Messiah' is no more than the Hebrew adjectival for 'holy' or 'hallowed', 'saint' or 'sanctified'. In the history of the Israelites, there have been as many 'Messiahs' as one could imagine. But, exotic as they are in the ears of non-Hebrews, both 'Yeśüa‟' and 'Maśïaḥ' acquire unwarranted mystified notions(1). Translated into plain English, however, 'Jesus-Christ' would simply mean 'the Saint-Rescued'. The real prestige of Jesus-Christ is not derived from his personal name, but from his Prophethood and Messengership from God, the same as Moses, whose name meaning 'child' conveys no dignifying notions.

Noticing, however, that explaining the name 'Jesus' in terms of his first homonym 'Joshua', minister of Moses, i.e. Hebrew 'Yehośüa‟', i.e. 'God is Salvation' or 'Save, O God!', would be disastrous to their own understanding of Jesus's function as the 'Redeemer of Mankind', not 'the One whom God saves' (from being crucified). Christian Hebrew scholars managed to maintain, illogically, that Jesus's own Hebrew name 'Yeśüa‟' is not contracted from the Hebrew 'Yehośüa‟', meaning God is Salvation, or Save O God!, but from 'Yehi-Yehi-Śüa‟'(2), i.e. 'He (Jesus) is Salvation', i.e. Savior, Deliverer, Redeemer, etc., which is too bad indeed.

Nay, the name 'Jesus' (Evangelic 'lesoûs', Hebrew 'Yehośüa‟', and Koranic '‟ïsa') means: 'he whom God saves', no more no less, identically as explained in the miraculous Koran.

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Indeed, Koran Onomastics in respect of the name 'Jesus', the Messiah son of Mary, is one of the subtlest examples of onomastic erudition.

Before the Koran, Christian Arabophones used to Arabicize the name 'Jesus', originally the Evangelic unaugmented 'lesoû' (pronounce: 'Yesü'), into the Arabicized form 'Yasü‟', supplying the missing final '‟' which is impossible in terms of Greek phonology, and conserving, for reasons purely

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(1) Uneducated in the Hebrew Language, Comparative Religion researchers, including Westernized Arabophones, are frequently mystified by English 'Messiah' and French 'Messie'.

(2) See, under 'Yeśüa‟', The Analytical Hebrew & Chaldee Lexicon, op. cit., p.354.

nostalgic(1) the middle Evangelic 's' sound substituted for the original 'ś' in the Hebrew 'Yeśüa‟', which is foreign to Greek phonology.

At this stage, we should remember that the prime condition in 'Arabicization' is that the Arabicized form must conform to one word-model ('wazn') used in the Arabic language. This explains the mutation of the vowel 'e' in theEvangelic 'Iesoû' into 'a' in the Arabicized 'Yasü‟', which conforms to the Arabic word-model 'fa‘ül', common in the Arabic.

The erudite Koran adds another prime condition to the one above: The Arabicized form should at first sight be meaningless in the Arabic, unless the meaning it conveys for a genuine Arabophone is identical to its original meaning in its original language, such as the 'onomastic arabicization' in the name 'Michael', Arabicized 'Mikäl'. Inobservance of such Koranic requirement may result in oddly Arabicizing a given foreign proper name into the direct opposite of its original meaning in the original language.

But such formerly Arabicized 'Yasü‟ does not fulfill the above-going requirement:

(1) It is not meaningless in the Arabic

(2) It conveys the direct opposite of the original meaning of the original Hebrew 'Yehośüa‟ (he whom God saves).

Read as an originally Arabic word, such Arabicized 'Yasü‟ literally means in the Arabic 'he shall perish'! Indeed, Arabic 'yasü‟, also 'yasï‟, derived from the respective perfectly synonymous Arabic SW‘ and SY‘, unequivocally denotes 'he shall be lost, wasted (in vain), perish', etc.

Firm maintainer, as stated earlier, of the thesis that God, through the magnificent substitution miracle, spared His Prophet the fate of the crucified person, and did not let Jesus die on the cross, the erudite Koran could not adopt such awkward Arabicized 'Yasü‟ meaning 'he shall perish' which is already found with Christian Arabophones and had to seek

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(1) Christians unfortunately believe that the four Evangelists wrote their Greek Gospels under the guidance of the Holy Ghost, who dictated the wording and spelling! This is unfortunate because such hallowed Gospels as received still contain so many unforgivable inconsistencies and errors.

another Arabicized form fulfilling the two requirements: being conform to a common Arabic word-model ('wazn') and being conform or nearest identical to the original meaning of the Hebrew 'Yeśüa", i.e. 'he whom God saves'. So, scholarly enough, the erudite Koran decided to read the originally Arabicized 'Yasü" inversed, i.e. "üsay' to denote the inverse of 'he shall perish', i.e. 'he shall be saved'. But such inversed "üsay' does not conform to any common Arabic noun-model, so the magnificent Koran did not inverse the originally Arabicized 'Yasü" but its perfectly homonymously synonymous 'Yasï" already mentioned which, inversed, would read "ïsay' (pronounce: "ïsa') Jesus's name in the Koran.

He is the one who shall be saved, not the one who shall perish, as unthoughtfully Arabicized by pre-Koranic Christian Arabophones, which the Koran corrected into "ïsa', the subtlest of Koran onomastic Arabicization.

Yet, such "ïsa', which is absolutely underivable from any possible Arabic triliteral, had to be also explained in the Koran by onomastic Synonymy.

As if quoting God's Answer to Jesus's prayers narrated in Luke's, the Koran narrates:

> ***{"And (remember) when God said: "O ‘ïsa (Jesus)! I am recuperating you and raise you to Myself and clear you of those who disbelieve, and setting those who follow you above those who disbelieve until the Day of Resurrection. Then you (all) will return to Me and I will judge between you in the matters in which you used to dispute."}***
>
> [Kor. Äl ‘Emrän (The Household of ‘Emrän): 55]

The original Arabic sentence 'I am recuperating you' explaining the name 'Jesus' (he whom God shall save) is 'Enni Motawaffïka', meaning originally 'I am retaking the whole of you', from the Arabic triliteral WFY, of which the basic notion is to accomplish, a promise, etc., used in the doubled reflexive 'tafa"al' (enni motawaffïka). It means 'I am getting back the whole of you', i.e. 'redeeming you'.

Thus was Koran magnificent Onomastics of the name 'Jesus', the one whom God saved from his enemies.

Interceding before God for those among the misguided of his followers until the Day of Judgment, those blasphemous Trinitarians who claim to be true 'Christians', Jesus will be answering God in the day He will gather all His Messengers to interrogate them how their respective people have been reacting to their call:

> ***{"And (remember) when God will say (on the Day of Resurrection): 'O "ïsa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides God?' 'He will say: 'Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours, truly, You, only You, are the All-Knower of all that is hidden and unseen. Never did I say to them aught except what You (God) did command me to say: 'Worship God, my Lord and yours.' And I was a witness over them while I dwelt amongst them, (but) when You took me up, You were the Watcher over them, and You are a Witness to all things. If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All-Mighty, the All-Wise ."}*** [Kor. Al-Mä'edah (The Table): 116-118]

Here, the great Prophet Jesus utters, or is rather made to utter, the subtlest, most marvelous intercession ever possible in favor of the misguided Trinitarian among his followers: He wouldn't say 'they are Your slaves' (Arabic: "abïdok'), 'so, do whatever You want with Your Own creatures', but he says; 'they are Your worshippers' (Arabic: "ebädok'), as if insinuating that although they blasphemed against Your Oneness, they ere seeking Your Face. So madly had they been infatuated by my person that they dared raise my humble being unto Your unattainable Self, Omnipotent are You. Would You forgive it, O My God, surely You can!

What was the answer of the Almighty, the Most Wise? He commended Jesus's truthfulness, withholding His Answer to his intervention:

> ***{"God will say: 'This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow***

(in Paradise), they shall abide therein forever. God is pleased with them and they with Him. That is the great success."}

[Kor. Al-Mä'edah (The Table): 119]

Such reward is reserved for you, Jesus, and for those who believed in what you verily has preached, but leave the judgment unto the Ultimate Sovereign, continues the same Koranic Verse:

{"To God belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things."}

[Kor. Al-Mä'edah (The Table): 120]

O God, Speaker in the Koran! What precision, what eloquence, what grandeur of speech! Glorified, indeed, be He, the Ultimate Sovereign, Forgiver of sin, Accepter of repentance. Stern in punishment are You, although the Most Bountiful! Praise be to You, Lord of the Worlds!

LVII. The Evangel

(Kor. 'Al-Injïl')

Koranic 'Al-Injïl', the Gospel, is directly Arabicized from Ecclesiastic Greek 'Eůaggélion', pronounced 'Evangelion', from which comes 'The Evangel'. Reasons for such pronunciation are the following:

(1) Old pronounced as French 'u' in 'rue', Greek letter 'u', better transliterated 'y', normally sounds 'i'. But when preceded by a vowel, undiphthongized, such as in the Greek prefix 'eu', meaning 'good', 'proper', 'sweetened', etc. (compare English: eulogy, euphemize, etc.), Greek letter 'u' sounds 'v', whence 'ev-' in above 'evangelion'; and

(2) Greek doubled 'gg' sounds 'ng' throughout, whence 'evangelion' for 'eůaggélion'.

Another feature of Greek alphabet which shall prove important in our present onomastic note is that Greek alphabet does not possess any character for the 'h' sound. In Greek, aspiration, i.e. the 'h' sound, is only possible when initial, never middle nor final; whence, Evangelic 'Abraam' for Hebrew 'Abrahäm'. The usual sign for spelling such initial aspiration in a Greek word such as 'hairesis', English 'heresy', is normally a diacritical mark (‘) placed over the aspirated initial vowel. As a result, initial aspiration in an initially aspirated Greek word is totally lost, however, when a prefix is added to the word in question, such as 'ev-' in above 'evangelion'.

Such Greek commendatory intensifier 'ev-' added to original 'angelion' in above 'evangelion' entitles us to understand the latter in terms of 'the good angelion', or 'the angelion proper', no more no less. This means that our analytical research should concentrate on Ecclesiastic Greek 'angelion', rather than 'evangelion'.

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Inasmuch as 'The Torah' is the Holy Book of Jews, and 'The Koran' is the Holy Book of Muslims, 'The Evangel', or, more commonly, 'The Gospel' for Anglophones, is the Holy Book of Christians. As a proper name, such 'Evangel' is conserved in almost all languages nearest to its Greek original, i.e. Ecclesiastic 'Evangelion'. It is 'Evangelium' in Latin and German, 'Evangile' in French, 'Evangelo' in Italian, 'Injïl' in the Arabic, etc. As to English 'Gospel', contracted from 'Good Spell', Old English 'God + Spel', Middle English 'God + Spell', in the sense of 'good saying', 'good tale', 'good story', etc.(1), it corresponds to earlier Christian attempts to understand original Greek 'evangelion' in terms of 'good tidings' or 'good news' (French 'la Bonne Nouvelle'), where Greek prefix 'ev-' means 'good', and Greek stem 'angelion' means 'news' (in the singular sense); whence English 'Gospel', or French -merely explicative- 'la Bonne Nouvelle'. In the same logic, modern Hebrew translations of Jesus's Book, necessarily based on European church authorities, read Hebrew 'Besorä', i.e. 'good news'. It will be shown, however, that those who conserved the proper name nearest to its Evangelic original, such as German 'Evangelium', French 'Evangile', Italian 'Evangelo' and Arabic 'Injïl', have proved less hazardous than those who missed the real meaning of the name by hastily translating it into English 'Gospel' or Hebrew 'Besorä', i.e. 'good news'. In fact, both English and Hebrew translators spelt their own conception of the name, not the proper linguistic meaning of the original, 'Evangelion'.

I do not intend, of course, to dispute their understanding of the Greek prefix 'ev-', meaning 'good' or 'proper', which is indeed a perfect translation. What I do really intend to disprove is their understanding of the stem 'angelion', which in no case means 'news', 'tidings' or the like.

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(1) Also playfully taken for 'God's Story', i.e. the story of the God Jesus.

Since Nicene Council (325 A.D.), until the publication of the present work, hundred millions of Christians, commoners and scholars alike, indeed died unknowing the real meaning of their Holy Book's original name as uttered by Jesus himself, i.e. Hebrew 'Haggelyön', the Clear-Warrant!

But for the Glorious Koran which deciphered such a name about thirteen centuries ago but kept hidden until, by Divine Grace, it is now disclosed for the benefit of demonstrating the onomastic miracle herein presented, all future Christians unacquainted with the results of this present research would have continued to die in such ignorance.

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The Nicene Creed, together with its inevitable theorizational complications, was largely, if not completely, responsible for the false understanding of originally Evangelic 'Evangelion' in terms of 'Good News' or 'Gospel'.

Indeed, to support the impossible thesis that Jesus, after all a fully-fledged human being or at least so known all along his brief lifetime on earth, chose in full serenity to redeem mankind by his premeditated death on the cross by the hands of those very humans whom he was specifically sent to redeem, an equally muddleheaded theory had to be advanced. Dismissed from Heaven for having disobeyed the Lord by eating from the 'prohibited tree', the fallen Adam was descended on earth unabsolved(1). Wrongly proceeding from the preposterous belief that a nonremitted sin remains forever inheritable(2), the theory-makers argued that Adam as head of the human race helplessly continued to bequeath such a guilt with all its consequences of Divine Wrath to all 'Adamites' (i.e. seeds of Adam) descended or to be descended from him until the Last Day, all doomed to be born and die bearing such sin; to be outcast. There was no way for any human to escape from or expiate for

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(1) Against the Noble Koran absolving Adam after the fall: ***{Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.}*** [Kor. Al-Baqarah (The Cow): 37]

(2) Overruled by the Noble Koran: ***{No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).}*** [Kor. Al-Esrä' (The Night Journey): 15]

such 'Original Sin' even for his own individual salvation because, affirmed the theorizers, such 'Original Sin' was, by definition, not 'committed' but 'inherited'. As a direct consequence thereof, all humans without exception continued, until Jesus's self-immolation on the cross, to die accursed. Yet the Most Merciful, continued the authors of the theory, so loved mankind that He, at last, took the decision to absolve those wretched humans from the awful sin(1) of their forefather. But here came up a dilemma for the theory-makers: Divine Justice and Divine Mercy are equally 'dosed' within the Supreme Being; He could not freely absolve mankind from the Original Sin they inherited from their forefather without forgoing in some sense His Eternal Justice. Divine Justice could not be so lightly waived just to accommodate for such generous -although retarded- tale of Divine Mercifulness. For humans to be absolved, they had to pay for it of their own blood. In fact, every human had to immolate himself in order to obtain one's own individual salvation, which meant the end of the human species altogether. Conversely, no single human, or even any multitude of humans, could immolate themselves for the whole race; let alone the dismal fact that all such sons of sinners bore in their veins the unclean blood of their sinful forefather, unlawful for any acceptable immolation. To solve the dilemma, so believed the authors of the theory, God (implied: the Holy Trinity composed of the Father, His only Son and His Spirit hypostatically united) thought imperative on His Justice-Mercy formula to send the 'Son' incarnated in the flesh and blood of Jesus to proclaim the 'Good News' to mankind that he, Jesus, was sent by the Father specifically to die on the cross for their own global salvation. They would have to shed his Divinely pure, innocent blood with their own hands on the cross, eating his flesh and drinking his blood for their own redemption(2).

Such self-immolation theory, the backbone of Trinitarian Christianity – invented to apologize for a 'god' letting himself, or rather his own only

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(1) There is nothing particularly 'awful' indeed about such sin of eating from the prohibited tree, being overshadowed for example by post-Christ legalization of pork prohibited for Jews including Jesus himself.

(2) Later commemorated in the Eucharist with bread and wine for the sake of convenience but miraculously transubstantiated into the flesh and blood of Jesus for Catholics and Eastern Orthodoxies.

son, be overwhelmed, ridiculed, degraded, spitted on, whipped and dragged by the neck bearing his cross to the site where he had to be crucified by some of his wretched creatures, only to justify his wish for their absolution from the sin of their forefather, while it was much easier for such 'god' to absolve Adam himself before he could procreate any of his damned offspring – is totally untenable. This is not only because of the Koranic affirmation that Adam had been already absolved in his own lifetime, that Jesus's crucifixion never happened, and that 'No one laden with burdens can bear another's burden' on the Day of Judgment, where no father will answer for his offspring nor a son for his father, nor even Jesus will answer for his deviated followers, but particularly and primarily because such 'Original Sin' inheritance had not been spoken of or even referred to either by Jesus in any of his so-called four adopted Gospels, or by any of his predecessors, especially Moses, whose Torah Jesus confirmed to the letter. In this respect, Moses preached Eternal Bliss for the righteous believing in the One True God, observing good and avoiding evil according to the Divine Command, not including of course that in such pursuit they had first of all to slay their own God with their own hands for their own salvation. A diabolic enterprise, indeed, not preachable by any attested Prophet, let alone by God Himself or God Incarnated. How could such extreme nonsense be the cornerstone of Jesus's message and the backbone of the Christian faith thought to have been preached by Jesus? Granted, however, only for the debate's sake, that such was indeed the cornerstone of the message of Jesus to mankind, why had he concealed it from his audience confiding the 'Good News' to some of his disciples -so to say- entrusting them to proclaim it so forcibly after his departure? Was he not the Prophet, or were they? Why did not he cry it out as loud as he could making it unmistakably clear that he himself was God Incarnated coming from Heaven on a specific Divine Mission to absolve from Original Sin His wretched human creatures who had guiltlessly inherited it from their forefather? Why had he to insinuate it, camouflage it, under intricate parables, allegories and disguised speech admitting of all sorts of interpretations? Was it so embarrassing a truth to be told neatly and distinctly, or was it indeed an extremely boldfaced unspeakable allegation?

Albeit, such hastily formulated theory had to be 'retouched' in the course of time, at least to solve antilogies arising inevitably therefrom. How

could all mankind before Jesus, including the righteous, let alone God's Prophets and Messengers, unexcepting Adam himself, the doer of such hereditary sin, have died in their sin, accursed and unabsolved? They did not. That is, Adam and the righteous after him including God's Prophets and Messengers were preinformed of the advent of Jesus to save mankind and believers. Saved are those who believe in the Messiah, and blessed are those who believed without having seen: *"Your father Abraham rejoiced that he was to see my day; he saw it and was glad. The Jews then said to him, 'You are not yet fifty years old, and have you seen Abraham?' Jesus said to them, 'Truly, truly I say to you before Abraham was, I am.'* " [John. VIII: 56-58] Was not Mary herself born in the Original Sin? How could Jesus himself have taken his flesh and blood from an originally sinful person? How could he have absolved his own mother before he himself came into being? It was done through the sub-theory of the 'Immaculate Conception'; she was absolved by a miraculous touch from Gabriel the moment she conceived Jesus. And so on. Such solutions had of course to be based on favorable insinuations carefully disguised and carefully 'inserted' later into the original text. Self-revealing as it is, such and other insertions are all made to the benefit of the new creed, such as the epithet 'son of God' after the name 'Jesus' or 'Jesus-Christ' in the preamble of Mark's Gospel: *"The beginning of the gospel of Jesus-Christ, the Son of God."* [Mark. I: 1], with the following annotation "Other ancient authorities omit 'the Son of God'"(1), self-avowedly inserted later.

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Although containing several quotations from Jesus-uttered sayings, all four adopted Gospels are mere biographies of the master narrating his story from the day he was fatherlessly conceived until his live ascension to Heaven. The four Evangelists or reputed authors of such Gospels were by no means 'exclusive' biographers narrating the story of Jesus. Before the end of the fourth century (A.D.) when the Trinitarian authority had been comfortably established, there had been as many other different Gospels as one could imagine -about three hundreds at least- all inconsistent in some

(1) See, the RSV Interlinear Creek-English New Testament, op. cit., P. 138.

sense or the other with the triumphant Nicene Creed as received and taught by the Official Church. That is why the church had to prohibit them all as dangerous to the newly established faith, to burn them or confiscate them eventually to commit them to a well-guarded safekeeping inside the Vatican Library. Some of course were too outrageous to deserve a better destiny, but others, no doubt, contained Jesus's genuine teachings, neither altered nor augmented. A neutral scholar should indeed lament such irreparable loss of those 'prohibited' gospels capable of throwing much light on Jesus's 'historic' biography as well as his 'real' teachings. Yet, as a Muslim, I sincerely do not care to have a look thereupon. The last Divine rectifier of all former lost or distorted revelations, I mean, the Koran, which confirmed Jesus's Prophethood and Messengership from God, had already substantiated the whole essential truth about the real Jesus. Anyone born Muslim, or even a newly converted Muslim, believer as he is in Koran Divine authorship -the sufficient proof of which among countless others is the onomastic miracle herein presented- would need no other source beyond the Koran from which to learn the whole religious truth. The fact that Jesus Christ had been an attested Prophet and Messenger of God, as explicitly stated in the Koran, is by itself categoric in that Jesus could not have preached anything differing from or running counter to that which both Moses and Moḥammad had to say or teach. This is in addition to the fact that Jesus Christ had himself, as we shall soon demonstrate, foretold under Evangelic 'Paraklétos' and 'Spirit of Truth' the culmination of all God's Prophets and Messengers, Moḥammad, the sayer of all the truth that would remain to be said after Jesus.

Nevertheless, all we have at hand to discuss and comment are those four adopted Gospels of Matthew, Mark, Luke and John, all believed, most fortunately for the debate's sake, by our potential Christian readership to have been written as received under the guidance of the Holy Ghost, Archangel Gabriel.

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Due to obsessive errors and flagrant contradictions, much of the contents of these four adopted Gospels could by no means have been written under the guidance of any Angel of God, let alone the Holy Ghost,

simply for the one good reason that God's Angels, even the lowest in rank, are incapable of errors or inconsistencies, not to mention misquotations from Old Testament or Evangelic mistranslations from originally uttered Hebrew-Aramaic. This means that at least such contested part of the four Gospels was not Divinely revealed or inspired by any angel, but rather by a misguiding anti-god or devil.

Such 'non-Evangelic' element in the Gospel-content, unauthoritative because intrinsically inauthentic, is obviously unbinding neither on the Prophet Jesus nor on the respective Evangelist; otherwise, the former should be declared a boldfaced impostor, and the latter, an outright muddleheaded fabler.

As to the other 'uncontested' part in the four adopted Gospels, remaining after all valid or soundly valid, it could not either be attributed to any angelic inspiration, because (I) angels and devils could not be simultaneous co-authors of the one and same volume; and (II) Divine Revelation is strictly reserved for God's Prophets and Messengers, unextending under any form after them to their followers or even most intimate disciples, neither to complete, modify or interpret their teachings, nor to invert the Divine Message Course. Such 'Evangelic' element proper is admittedly attributable to the respective human author of the respective Gospel, Matthew's, Mark's, Luke's or John's, regardless of the 'real' identity of the 'real' bearers of such names.

In this respect, the line of partition of the whole Gospel-content into these two elements, the 'Evangelic' and the 'non-Evangelic', is by no means haphazard or selective: It is the borderline between logic and antilogic, truth and untruth, and consistent speech and mystification, but with due regard to purely linguistic considerations.

Proceeding from these premises, we come to the solid conclusion that such contested 'non-Evangelic' element in the Gospel-content, unattributable to the real author of the respective Gospel, had necessarily been posthumously inserted to serve the purpose of authenticating the views of the Nicene 'heresy' promoters prior to convening the Nicene Council in 325 A.D. Notable in this regard is indeed the fact that the whole Gospel-content as received includes no reference, even the faintest insinuation, possibly serving the purpose of deifying Angel Gabriel within the Father-

Son formula proclaimed in Nicene Council (325 A.D.). Had the promoters of the Nicene Council been informed in advance of the future deification of the Holy Ghost in Constantinople I (381 A.D.), they would undoubtedly have 'inserted', in respect of Gabriel, some of their loaded hints testifying to his 'Divine' nature in addition to those already inserted to the credit of Jesus's Divine Sonship. But nothing of the sort can be found. Nowhere in either the 'Evangelic' or the 'non-Evangelic' elements of the Gospel-content was there any reference, hint or insinuation warranting Gabriel's inclusion within the Father-Son formula decreed by Nicene Council (325 A.D.). Indeed, Macedonius, patriarch of Constantinople, was fully in his right to deny Gabriel's Divine Nature on basis of such 'already amended' Gospels no more admitting any further 'mutilation' after having been officially laid in their 'finalized' version before the Nicene Council (325 A.D.).

Why there had to be four and not only one Gospel of Jesus? Why precisely those particular four Gospels, out of some hundred others, had all alone to be chosen to narrate Jesus's true biography reflecting the essentials of the Christian faith as received? Why had those four biographies of Jesus to be all originally written in Greek? Could not such Evangelic 'tetrad' include at least one Gospel originally written in the Hebrew-Aramaic, Jesus's and Disciples' own vernacular? Was not Jesus, after all, an Israelite? Were not his disciples, first authoritative propagators of Christianity, simple, uneducated Jewish people, inconceivably capable of mastering any foreign language beside their own Hebrew-Aramaic vernacular? Why could not Jesus's message, unlike both Judaism and Islam, have ONE single original version in its Prophet's own vernacular? Is not Christianity, as a direct consequential thereof, the worst poorly authenticated Divine Message?

Answers to these questions may be found in the following facts: Jesus ascended to Heaven 'undocumented', i.e. leaving behind no concrete version of his teachings written in his own vernacular. As a result, the disciples and their followers had to transmit the message by word of mouth, not in writing, or, had they written anything at all[1], they ought to have

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(1) Such as those 'epistles' in original Greek New Testament, doubtfully attributed to some of them beside St. Paul, the mysteriously converted anti-Christ as narrated in the 'Acts', reputed to have been written by Evangelist Luke, companion and pupil of St. Paul.

written it in Hebrew-Aramaic, but this remains a mere unauthenticated hypothesis, because nothing of their original writings in Hebrew-Aramaic was conserved for future generations. For my own part, I cherish no doubt about the absolute honesty and truthfulness of any true disciple of Jesus, whom God quoted in the Koran answering Jesus's call for helpers in the Divine Cause:

> ***{Then when Jesus came to know of their disbelief, he said: "Who will be my helpers in God's Cause?" The disciples said: "We are the helpers of God; we believe in God, and bear witness that we are Muslims (i.e. we submit to God)." Our Lord! We believe in what You have sent down, and we follow the Messenger [Jesus]; so write us down among those who bear witness (to the truth).}***
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> [Kor. Äl 'Emrän (The Household of 'Emrän): 52-53]

And so it was: They had to witness to the truth revealed to Jesus. But circumstances under which they had to preach the message were hardly favorable. Jewish clergy who had already attempted on Jesus's life grew after his departure more and more enraged against Jesus's avowed followers, and the disciples had to teach in relative secrecy. Still under Roman rule, often stirred against them by their inveterate antagonists, Palestine, the very cradle of Christianity, was no more propitious toward the propagation of the message. So, the disciples had to disperse all around over a vast territory comprising the whole Near East, Asia Minor and South East Europe, and even Rome, all under Roman or Byzantine control, where a 'deteriorated' Greek jargon was 'lingua franca'. They would preach the message to non-Hebrew nations, thus contravening the master who interdicted his message to gentiles (See, e.g., Matt. XV: 24) but for a doubtful insertion in Matthew's concluding his Gospel [Matt. XXVIII: 18-20] authorizing them before his departure to make disciples 'of all nations'. A message so transmitted from mouth to mouth inevitably in such lingua franca jargon, not allowing for systematic consistent speech in the absence of any authority-making written text attributed to the master, could but leave behind so many differing versions as one could imagine, each reflecting each one's own understanding in terms of each one's own pre-Christian culture,

philosophy, religious mysteries and legendry over such vast territory of different cultural heritages.

In presence of such horrible multiplicity of narrators, attempts had to be made for 'systematizing' the doctrine, in order to make 'something' out of such mess. In the late first century A.D. there had already been some three hundred versions of Jesus's biography, sayings and teachings, rewritten in simple, neat and universally intelligible Greek capable of attracting the widest possible readership all over the decaying empire. As it might be expected, the door was wide open for all sorts of philosophies, mysteries and myths to filter in and influence the distorted text; but there was also enough room left for sincere compilers faithful to the genuine doctrine taught by earlier propagators of Jesus's teachings. There were also Gospels written or rather 'rewritten' for the occasion, to support, for example, the rising tendencies which would take shape as of 325 A.D. onwards. In the Vatican version of the 'Holy Book' (Old & New Testament)(1) we read in the annotations on the New Testament volume in respect of the fourth Gospel the affirmation that it belongs all right to disciple John (the beloved of Jesus) who wrote it near the end of the first century A.D., specifically to confute 'heresies' against Jesus's Godship denying the belief that Jesus preexisted his mother, or to retort 'claims' by some disciples of John the Baptist exalting themselves over Jesus's disciples(2). This proves that at least up to the time when such fourth Gospel was written, or rather 'rewritten', some 'good' Christians died already unbelieving in Jesus's Godship or Divine Sonship, but as 'firm' believers in Jesus's Prophethood and Messengership from God. It also explains such 'Evangelic' suspicious insistence on carefully coined quotations from John the Baptist shamefully lowering himself in relation to his cousin Jesus, such as in Matthew's quoting John the Baptist: "I baptize you with water for repentance, but he who is coming after me (i.e. Jesus) is mightier than I, whose sandals I am not worthy to carry; etc." [Matt. III: 11], where the underlined sentence 'whose sandals I am not worthy to carry' I did underline to show, by its superfluous over exaggeration, that it

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(1) The Holy Book, Old & New Testament, Vatican Arabic version, Beirut, 11 February, 1951.

(2) Ibid., Annotations on New Testament Volume, p. 496-497.

was just 'inserted' to tease John's disciples whose writings, unfortunately enough, are now lost. It also shows the common factor that governed the triumphant church decision to adopt these particular four versions of Jesus's Gospel and abandon, harry, burn or confiscate all others, allegedly declared 'heretic', was in fact that, in their 'readapted' form, they all four seemed (I) complementary; (II) mutually self-supportive; and, most important (III) confirming or heralding the views that later triumphed in 325 A.D. Nicene Council. But such four adopted Gospels, or rather rewritten versions thereof, had, for their authentication, to be attributed to some authority-making scribes, preferably such as Jesus's own disciples, or even their followers, originally Hebrew people but able to write, astonishing as it is, in plain Greek, the dominant language of the epoch, or translate thereto from some 'lost' Hebrew-Aramaic original.

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The first Gospel, supposedly written eight years after the ascension of Jesus originally in Hebrew-Aramaic for the benefit of Jews in Palestine,(1) belongs to a certain Levi, alias Matthew, a tax-collector counting among the twelve disciples according to his own saying in his own version of Jesus's Gospel, now available only in its Greek version. But indeed such 'lost' Hebrew-Aramaic original, inexistent as it is, never was, because Matthew, as well as Mark, conserved in their respective Gospels certain locutions as originally uttered by Jesus in the Hebrew-Aramaic, which they both cared to translate into Greek for the benefit of their Greek readership, such as 'Talitä Qümi' (rise, little girl!) and 'Eli, Eli, lama śabaqtani' (My God, my God, why hast Thou forsaken me?), as stated earlier; had they been writing in Hebrew-Aramaic for Hebrew-Aramaic people, they would not have inserted such Greek translation, simply because unneeded by their Hebrew-Aramaic compatriots.

The second Gospel, supposedly written twelve years after Jesus's departure in Rome by a certain Mark, Peter's pupil and companion, was thought at first to be originally written in Latin for the benefit of the Romans but eventually recognized to have been originally written in Greek, and believed

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(1) Ibid., loc. cit., P. 485.

to be inspired by Peter's own sermons in Rome with due consultations of previous Matthew's Gospel written four years earlier(1), yet it could not have been so, since he would contradict sometimes his source (Matthew's).

As to the third Gospel, agreedly written first hand in Greek, it is supposedly written twenty-four years after Jesus, inspired by both St. Paul and St. Peter and addressed initially to a Greek person named Theophilus, by a certain Greek physician named Luke, St. Paul's pupil and companion, who profited by the writings of all his predecessors(2).

The fourth, and the most important version from the new creed viewpoint, is insistently, but wrongly, attributed to disciple John, the 'most beloved of Jesus's as repeatedly referred to in the fourth Gospel, who opened his own rewritten version as follows: "In the beginning was the Word(3), and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and life was the light of men. The light shines in the darkness, and the darkness has not overcome it." [John. I: 1-5]. This is as if imitating, but with serious amendments, the opening of Moses's Torah: "In the beginning, God created the heaven and the earth." [Gen. I: 1], but undoubtedly expressing himself as only befitting a zealous follower of Plotinus, yet unborn, which makes it impossible for any self-respecting scholar to take for granted that such 'opening' could have been written by anyone of Jesus's true disciples, all inevitably dead and buried at least one century before the Alexandrian philosopher's birth, unless we admit, against the church, that Jesus could have preached such Plotinus' philosophy, or could have been the forerunner of Neoplatonism systematized by Plotinus. But the crude fact is that the fourth Evangelist himself concludes his Gospel as follows: "This is the disciple who is bearing witness to these things, and who has written these things; and we know that his testimony is true. But there are also other things which Jesus did; were every one of them to be written, I suppose that the world itself could

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(1) Ibid., loc. cit., P. 492.
(2) Ibid., loc. cit., P. 493.
(3) Greek 'logos', for 'intellect', or second person in Plotinus' triad, the 'Son' in Trinitarian Christianity.

not contain the books that could be written." [John. XXI: 24-25]. This is categoric in that the fourth Evangelist, whosoever be he, was not disciple John himself, but inevitably some unknown person authenticating his own compilation by testifying to the truthfulness of his source. The fourth Gospel was uncontestedly first hand compiled in the Greek language, impossibly by disciple John, but rather by an unknown homonym of his, either of Greek origin or a man well-educated in Greek sophistry.

Fortunately enough, however, inasmuch as this fourth Gospel was the cornerstone of the Nicene creed promoters, it is also, curious as it is, the most cogent proof that all available versions of Jesus's Gospel had been altered to support the views of the new creed promoters.

That is what I am now going to demonstrate.

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In line with the concluding Verse in the fourth Gospel, testifying to the truthfulness of the "finalizer's" original source, these four versions of Jesus's Gospel were no doubt based on four respective originals first written in the Hebrew-Aramaic by the person named, except for Luke's which was written first hand in Greek by the Greek physician Luke, but undoubtedly based on formerly written material, or documented hearsays, just as spelt out in the preamble to his Gospel: "Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us just as they were delivered to us by those who were eye-witnesses and ministers of the word, it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, that you may know the truth concerning the things of which you have been informed." [Luke. I: 1-4]. None of these four books bears a 'heading' referring to its contents, such as 'The Gospel by ...', etc., but rather the word 'Gospel' is implied throughout. We have instead of title the following abrupt Greek heading: KATA MATHTHAION, KATA MARKON, KATA LOYKAN or KATA IOANNEN, that is, 'According to Matthew', 'According to Mark', 'According to Luke' and 'According to John', respectively. Such abrupt heading could not of course be the same used by the original author, but rather by the respective 'finalizer', authenticating himself by such reference to his source.

To believe church authorities(1) that the fourth Gospel as received was written near the end of the first century A.D. specifically to affirm Jesus's Godship in the face of 'heresies' denying the man Jesus any such title, we should expect from the fourth Evangelist to keep with his self-avowed purpose all through his 'Gospel'. However, it is curious enough to find the reputed author of the fourth Evangel often betrays his own cause contradicting the purpose he set for himself, i.e. demonstrating Jesus's Godship, to the extent that a neutral reader could not fail to ascertain, beyond any thinkable doubt, that the author of the whole volume bearing John's name was by no means one and the same person, or that there was in fact at least two homonyms separated in time and place bearing the name 'John' who contributed to the text as received: The real 'John', supposedly disciple John, beloved of Jesus, and another later pseudonym of his, mutually debating against each other, or contradicting each other. How, for instance, could one imagine for a second that the author of such solemn declaration of Godship in respect of Jesus, spoken of as the Word, in such grandiose preamble of John's: "In the beginning was the Word, and the Word was with God, and the Word was God." [John. I: 1], was himself the same person who quoted Jesus addressing the Lord in such precise terms: "And this is eternal life, that they know Thee, the Only True God, and (to know) Jesus-Christ whom Thou hast sent." [John. XVII: 3]?

This means that the fourth Evangelist, indeed as well as his other co-Evangelists, neither recopied their respective original Gospel nor did they redraft it in its entirety, but rather contented themselves with some 'meaningful' insertions of their own to authenticate their own misconceptions concerning the Prophet human Jesus.

Translating into Greek or rather writing first-hand in the Greek language undoubtedly for a Grecophone reader in the absence of any authority-making original text in Jesus's own vernacular, comfortably availed them whenever possible of the chance to choose, for a double-meaning Hebrew-Aramaic word or locution, the Greek equivalent of the very meaning suiting their own purposes, although impossible within the given text, fully

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(1) Ibid., loc. cit., pp. 496-497.

assured that discovering such 'play on words' was beyond the reach of any non-Hebrew person.

Examples of such 'insertions' and 'play on words' are indeed not lacking in all four Gospels, but rather culminant in John's, specifically and self-avowedly written, in fact rewritten, to defend their own Jesus's claim to Godship or Divine Sonship in the face of so-called imminent 'heresies' denying such blasphemous claim, impossible at least in respect of Jesus, the attested great Prophet, whom 'God has sent'. The real 'heresy' was indeed theirs: Deifying the man Jesus against Moses's Torah and against Jesus himself who confirmed it to the letter. But accusations and counter-accusations of heresy were too commonplace, and too boldfaced, for a neutral observer to distinguish the heretical from the orthodox, since debaters, on either side, ceased to invoke the sole criterion of' religious truth: "God is One, none is God but He", stated by Jesus himself in confirmation of Moses's Torah which they lost of sight under the pretence that Jesus brought in a 'New' testament overruling the 'Old' one, a saying which might hold true, if ever, only in respect of 'details' and 'morals', absolutely unextending to the basic dogma in any monotheistic faith. Had the real Jesus, God forbid, or any Prophet before or after him, uttered or even insinuated such awful self-deifying blasphemy, he would deservedly have been the worst 'heresiarch' in the whole history of religion. Even the fourth Evangelist knew it; no true believer would swallow such blasphemy. Quoting the words he put in Jesus's mouth to establish the 'Eucharist' in reminiscence of a Dionysian mysterious rite where frantic celebrants used to eat and drink the flesh and blood of their ox-god, the fourth Evangelist wrote: "So Jesus said to them, 'Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the Last Day. For my flesh is food indeed, and my blood is drink indeed, He who eats my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so he who eats me will live because of me. This is the bread which came down from Heaven, not such as the fathers ate and died; he who eats this bread will live for ever'. This he said in the synagogue, as he taught in Capernaum. Many of his disciples, when they heard it, said, 'This is a hard saying, who can listen to it?'. But Jesus,

knowing in himself that his disciples murmured at it, said to them, 'Do you take offense at this? Then what if you were to see the Son of man ascending where he was before? It is the spirit that gives life, the flesh is of no avail; the words I have spoken to you are spirit and life. But there are some of you that do not believe'. For Jesus knew from the first who those were that did not believe, and who it was that should betray him. And he said, 'This is why I told you that no one can come to me unless it is granted him by the Father'. After this many of his disciples drew back and no longer went about with him." [John. VI: 53-66]. Here, the 'pseudonym' John recognizes that such horrible saying which he made Jesus to utter was hard enough for many disciples even to listen to it. So, he, pseudonym John, attenuates it by adding that Jesus was speaking of spirit and life, not of flesh which was of no avail; i.e. by eating and drinking his flesh and blood Jesus meant in fact accepting his teachings and morals, crowned by the belief in his future death on the cross for the salvation of mankind who had first to slay him and eat him exactly as in the Dionysian rite, and to commemorate the event thereafter by consuming consecrated bread and wine in the 'Eucharist'.

Such was not only a 'hard saying' as pseudonym John rightly prefigured, but in fact a gross blasphemy unutterable by any attested Prophet, nor even by any sane impostor knowing that, by so doing, he risked to be slain on the spot, if not burned alive, by those 'fanatic' monotheists of Jesus's audience. He, pseudonym John, even concludes by commenting that 'after this, many of his disciples drew back and no longer went about with him', which is an outright confession that at least many of Jesus's own disciples shared not the belief in Jesus being 'eaten and drunk' by his own followers, not including of course his own person, pseudonym disciple John, beloved of Jesus.

Nevertheless, why had 'Evangelic' Jesus always to express himself in such roundabout, twisted, evasive manner whenever he had to talk about the 'New' dogma he brought in; that he was God Himself, or Son of the Father, only decipherable by some of his 'intimate' disciples after his departure? Why could not he say clearly and publicly: 'I am your God' (Heb, 'ben Elohëḳem ani', or Aram. 'ben Elähkön ana')? Was he afraid of the violent reaction of the public to whom such utterance would have been shockingly repellent, or was he indeed ashamed of it? Was not it in fact, as alleged, the

center of all his teachings? Why could not he then cry it out on the cross: 'My poor creatures, your salvation is now accomplished because you have indeed crucified your own God', instead of groaning in despair: 'My God, my God, why hast Thou forsaken me?' as narrated in Matthew's? Why are we always told that whenever 'Evangelic' Jesus attempted to insinuate to his so-called 'Godship', his Jewish audience was immediately stirred against him, to kill him for such blasphemy intolerable by any genuine follower of Moses's first dogma: "Listen, O Israel! Our Lord God is One God." [Deut. VI: 4]? But, instead of facing the irritated crowd, 'Evangelic' Jesus used to run away for his life, or to excuse himself using subtle maneuvers of speech or quoting from the Jewish Bible passages carefully selected by the Evangelic scribe to justify the blasphemy 'his' Jesus just uttered. In this respect, Biblical scribes' loose language was, as expected, of great help. The following two examples are self-evident:

1) The fourth Evangelist quotes Jesus saying to his Israelite audience: "I and the Father are one." [John. X: 30]. From this the Jews immediately understood that by 'the Father' he, 'Evangelic' Jesus, literally meant 'God', so they took up stones to stone him, but he asked them why would they stone him, and they answered: "We stone you for no good work but for blasphemy; because you, being a man, make yourself God." [John. X: 33]. Here, the fourth Evangelist recognized, in passing, that (I) the term 'Father' for Hebrew-speaking people literally means 'God', and that (II) for Jews, identifying oneself with God is a gross blasphemy, intolerable by Moses's followers. So, 'Evangelic' Jesus could not affirm his saying that 'he and God are one', but rather tried to retract it, or euphemize it, thus saying: "Is it not written in your law (Greek: 'nomos') 'I said you are gods'? If he called them gods to whom the Word of God came and scripture cannot be broken, do you say of him (meaning himself) whom the Father consecrated and sent into the world, 'You are blaspheming' because I said, 'I am the son of God'?" [John. X: 34-36); and: "If I am not doing the works of my Father, then do not believe me; but if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father." [John. X: 37-38]; he is simply in the Father and the Father is in him. But the maneuver failed to convince:

How could a follower of Moses, the great miracle-player, swallow a claim to Godship based on miracle-playing however great? Having seen, however, that his play on words, i.e. his aforesaid quotation from the Jewish Bible, was of no avail, he had no other alternative than to run away for his life: "Again they tried to arrest him, but he escaped from their hands." [John. X: 39]. The player on words was indeed the author of such Evangelic passage. He was just making a fool of his Greek readership by quoting Jesus saying: "Is it not written in your law (Greek 'nomos') 'I said you are gods'?". The quotation he thus invoked from the Jewish Bible to justify Jesus's saying "I and the Father (i.e. God) are one", was not from the Jewish Law, Evangelic Greek 'nomos', as he did put in Jesus's mouth. Such Greek 'nomos' is strictly reserved for Moses's Torah, never extended thereafter. In fact, such quotation is taken from David's Book of Psalms, precisely from [Ps. LXXXII: 6] which, moreover, is absolutely not David's, but by its very title, 'mizmör le-Asäf', i.e. a psalm of Asaph, is unambiguously attributed to the man Asaph, chief-singer in David's court, whence, the whole psalm is absolutely not authority-making in any serious debate. The locution quoted stands in the original Hebrew as follows: 'ani amarti elohïm attem wu-benë 'elyön kolleḳem', lit., 'I have said, Ye are gods; and all of you are children of the most high'; it is said by God to 'judges', inciting them to do justice rightly: "How long will ye judge unjustly, and accept the persons of the wicked? Selah. Defend the poor and the fatherless; do justice to the afflicted and needy. Deliver the poor and needy; rid them out of the hand of the wicked. They know not, neither will they understand; all the foundations of the earth are out of course. I have said, Ye are gods: and all of you are children of the most high. But ye shall die like men, and fall like the one of the princes. Arise, O God, judge the earth, for Thou shalt inherit all nations." [Ps. LXXXII: 2-8]. Here, those 'gods' or 'judges', are not 'exalted' but rather 'reprimanded' by God proper, for the injustice they do in the land, while they are entrusted to enforce the Divine Law enacted in the Torah; those who enforce the Divine Law are inspired by God, whence, in some sense 'Divine', no more no less. Naming them 'gods', non-capitalized, is by all means a current

Hebrew metaphor, known to any Hebrew-speaking person, and has nothing to do with 'Godship' proper, the same as calling them 'children of the most high', i.e. His pupils, non-entitled to any claim to 'Divine Sonship', as boldly assumed by all four Evangelists in respect of Jesus, Prophet and Messenger of God, no more no less. Had such 'judges' been 'Divine' by nature, they would not have merited such 'reprimand' for their misdemeanor unbefitting a 'Divine' being. So, the quotation is improper, and totally out of place, but the fourth Evangelist counted on his Grecophone readership's ignorance of the Jewish Bible, as well as of current Hebraisms in the time of David.

2) Denying that he was descended from David -against the Jewish legend that the Messiah promised to deliver and save the children of Israel should be 'son of David'- Jesus, we are told, asked the Pharisees: "What do you think of the Christ, whose son is he? They said to him, 'The son of David'. He said to them, 'How is it then that David, inspired by the Spirit, calls him Lord, saying, 'The Lord said to my Lord, sit at my right hand, till I put thy enemies under thy feet?' If David calls him Lord, how is he his son?" [Matt. XXII: 42-45]. The same is repeated with more or less the same wording in [Mark. XII: 35-37], and in [Luke. XX: 41-44], but nowhere in John's. It was quite legitimate of Jesus, no doubt, to deny his descent from any man, David or else, since he was fatherlessly conceived by Virgin Mary after whom he was rightly named 'Jesus son of Mary', having himself for parentship neither father nor mother except her. Eager, however, to prove that Jesus accomplished the Jewish legend concerning the Messiah son of David, disciple Matthew, the reputed author of the first Gospel, argues against his master's above-mentioned categoric denial written by Matthew himself, that Jesus was son of David all over his Gospel which he begins as follows: "The book of the genealogy of Jesus-Christ, the son of David, the son of Abraham." [Matt. I: 1]. But, knowing that there was no possible genealogical link between the fatherless Jesus and his prophesied forefather, David, Matthew manages to assert that such link existed all right, at least in some sense, through 'Judahite' Joseph, Mary's fiancé and 'adoptive father' of Jesus, after whom Jesus used to be called, as supposed, Jesus

son of Joseph son of Heli [cf. Luke. III: 23]. Curious it is indeed to notice here, in passing, that both Evangelists cared so much for the accomplishment of the Jewish legend in the person of Jesus(1), even to the detriment of Jesus's virginal birth from Mary, thus exposed to be questioned through such suspicious 'link' to David through Mary's fiancé, let alone Jesus's denial of such genealogical link. However, and most important, Matthew and his co-Evangelists, possibly copying from each other, were not honest in their Greek translation of the passage they put in Jesus's mouth quoting David's [Ps. CX: 1]: "The Lord said to my Lord" which reads in original Hebrew: 'neŏs Yehwa lädonï', lit., 'statement (by) Yehwa to my master', where Hebrew 'neŏs' means 'statement', 'Yehwa' for 'God', and 'lädonï' means 'to my master' (from 'adön' meaning 'master' or our modern 'mister', with initial prepositive 'l' for English 'to', and postpositive 'ï' for English 'my'). As to Hebrew 'Yehwa', literally, 'He is He', it is contracted from 'yeho + wa', originally 'yeho + hawa'(2), lit., 'He is He Who was', i.e. God, the Eternal. Unknown before Moses [cf. Ex. VI: 1-3], 'Yehwa' is the most ineffably sacred of God's Names, invariably restricted to God alone, unlike Hebrew 'Elohïm', equally applying to 'false gods' or 'idols'; it is nearest, in my opinion, but against Arab lexicographers(3), to Muslims' Koranic 'Alläh', standing in my opinion for 'alladi hua', lit., 'He Who is He'(4). Whence, Hebrew 'Yehwa', in above Hebrew 'neŏs Yehwa lädonï', ought to be rendered into Greek 'Theos', God, not Greek 'kurios', master, not innocently euphemized in the English version into 'the Lord'. Equally curious, Hebrew 'adön', master, ought not to be rendered into same Greek 'kurios', identifying the speaker,

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(1) It is thought important, however, to establish Jesus as 'deliverer' of Israel according to the Messianic legend, later extended to mean 'deliverer of mankind'.

(2) For the meaning and etymology of Hebrew 'Yehwa', see, under root HWA, The Analytical Hebrew & Chaldee Lexicon, op. cit., P. 171.

(3) In the Arabic Lexicon, Arabic 'Alläh' is analyzed as contracted from 'Al-', the definite article, and 'Eläh', 'god', to mean 'the God', i.e. God proper, which is not too good, since Koranic 'Alläh' (Arabic 'Allähu' in the nominative) is restricted to 'God' Himself, non-extending to false 'gods', e.g., the god Amon of ancient Egyptians, and the like.

(4) Pronounced 'Allähu' in the nominative, Koranic 'Alläh' admits of the following scholarly analysis: 'al' for 'alladi' + 'hua' uttered 'hu', meaning 'Who (is) He'.

'Yehwa', with the addressee, the Messiah, Jesus, which is preposterous, but profitable to the Nicene Creed promoters, identifying the 'Father' with the 'Son' through 'hypostatic union'. So, both speaker and addressee are given the same epithet, 'the Lord' and 'my Lord', as if for David to have said: 'God said to my God', or 'the Master said to my Master', thus provoking, we are told, Jesus's wonder: How could David call his own son 'my Lord'? Such argument unwarrantedly attributed to Jesus is, however, a false one, not only in terms of pure linguistics, but rather, and particularly, in terms of 'Hebrewity'. That is, being a genuine Hebrew, Jesus ought to have uttered such quotation from David's Ps. CX, 'neʾös Yehwa lädonï', in its original Hebrew form, neither in Evangelic Greek 'eipen kurios to kurio mou', nor in English 'the Lord said to my Lord'; he ought not to misunderstand Hebrew 'Yehwa' for Hebrew 'adön', so as to wonder how could David call his own son 'my Lord' (implied: my God). Moreover, being a genuine Hebrew, especially versed in Hebrew Scriptures, Jesus ought to have known from the Jewish Bible itself that Hebrew 'adön' was merely a term of respect, currently used in Biblical Hebrew, like our Modern English 'Mister!' or 'Sir!', used in polite address even among brothers, unimplying by necessity any notion of inferiority on the part of the sayer toward the one addressed. In fact, such 'adonï' my master, occurring in the above-quoted psalm of David, 'neʾös Yehwa lädonï' [Ps. CX: 1], is used by Jacob in addressing his own twin 'Esau' [cf. Gen. XXXIII: 8,13,14,15]. The Messiah was not in the Jewish legend an immediate son of David, but rather a remote descendant of his. So, there is no wonder about David calling him 'my master', i.e. showing due respect by the forefather toward his illustrious future descendant, to believe the Jewish legend. In the same logic, those Pharisees with whom Jesus was speaking, equally versed in the Jewish Bible, ought not to have accepted such fallacious argument attributed to 'Evangelic' Jesus denying his 'alleged descent' from David but, curious enough, we are told that Jesus's audience was overwhelmed by the argument: "And no one was able to answer him a word, nor from that day did any one dare to ask him any more questions." [Matt. XXII: 46]. Yet, the Nicene Creed promoters availed themselves of such and similar

misquotations and play on words, all over 'their' four Gospels, to suit their purposes: Here, even David 'deified' Jesus, David's own Lord!

Traces, however, of the 'real' Matthew, Mark, Luke and John are not lacking in all four adopted Gospels, but rather too glaring for any careful 'neutral' reader not to notice.

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Written, as we are told, specifically to establish Jesus's Godhood in the face of 'heretical' opposers denying it, the fourth Evangel attributed to disciple John, beloved of Jesus, contains many examples to the contrary of the pseudonymous author's self-avowed plan, i.e. contrary to the purpose of establishing such alleged Godhood of Jesus, such as quoting Jesus addressing God: "And this is eternal life, that they know Thee, the Only True God, and (to know) Jesus-Christ whom Thou hast sent." [John. XVII: 3], and even contrary to the wrong belief that Jesus, in person, was himself arrested, tried, ridiculed and dragged by the neck to the site where he was crucified. Indeed, we read in John's quoting Jesus the moment just before the arrestors came to take him: "Father, the hour has come; glorify Thy Son that the Son may glorify Thee, since Thou hast given him power over all flesh, to give eternal life to all whom Thou hast given him. And this is eternal life, that they know Thee, the Only True God, and (to know) Jesus-Christ whom Thou didst send." [John. XVII: 1-3]. By 'the hour has come', he evidently and indisputably meant the hour of his imminent arrest. Since there was no glory at all in being arrested, he asked for the 'miracle of substitution' with which God glorified him as promised both in David's psalm CX (q. v.)(1), and through the Angel who came to strengthen him in his prayers for rescue as narrated in Luke's [Luke. XXII: 43], commented on in our previous onomastic note on the name 'Jesus' (q. v.). By 'eternal life', he meant 'eternal Bliss in the Hereafter', reserved only for those of his followers who believed in the One True God, and in Jesus by Him sent, which excludes all future Trinitarian Christians, worshippers of Jesus and Gabriel beside 'the Only True God'. Interesting as it is, we read in Luke's, in passing, the correct translation of Hebrew-Aramaic 'Bar' in respect of

(1) The English version of David's psalm CX is fully reproduced in our onomastic note on 'Jesus'.

Jesus, which ought to be translated into Greek 'eklektos', i.e. 'the chosen-one', not 'uios', i.e. the Son: "And the people stood by, watching; but the rulers scoffed at him, saying, 'He saved others; let him save himself, if he is the Christ of God, His Chosen-One' (Greek 'eklektos')." [Luke. XXIII: 35]. Here the Hebrew-Aramaic 'Bar' doubly means both 'son' and 'chosen'; by saying 'if he is the Christ of God, His Chosen-One'. The scoffing crowd undoubtedly repeated Jesus's own words concerning himself, or quoted his followers calling him so. In the Aramaic, 'the chosen-one of God', is literally 'Bar-Abbä', 'Chosen of the Lord', not 'Son of the Father', a mistranslation accommodating Nicene Council's 'Father-Son' formula, blasphemous as it is in respect of God, incapable by definition of begetting 'young gods' of His own(1). Such 'Bar-Abbä', Evangelic 'Barabbas', was indeed an Aramaic proper name given to the man which Pilate released in return for 'Jesus', the one seen crucified. The fact that such man 'Barabbas', Aramaic 'Bar-Abbä', confused for 'son of the Lord' or 'son of the Father', i.e. 'son of God', bore such birth-name 'Bar-Abbä', is categoric in that Barabbas' father, as well as the whole Hebrew-Aramaic community in the time of Jesus, construed such name 'Bar-Abbä' not in terms of 'son of God' but rather in terms of 'chosen of the Lord'. Or else, against the Evangelic self-contradictory account, he would not have been 'released', but 'crucified' at the side of 'Jesus' whose chief guilt, we are told, was that he called himself 'son of God', Aramaic 'Bar-Abbä', paradoxically enough the direct homonym of the one released.

Even in the grandiose preamble to the fourth Gospel, avowedly written as we are told specifically to establish Jesus's alleged Godhood in the teeth of 'heretical' opposers, we read: "But to all who received him (Jesus), who believed in his name, he gave power to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God." [John. I: 12-13]. This explicitly means, at least according to the fourth Evangelist, that divine sonship in respect of Jesus was a sheer poetic metaphor, since all believers, beside him, had an equal right thereto, to become equal sons of God, which ipso facto deprives Jesus of his

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(1) Incapable of nonsense is indeed the Omnipotent. John, the Pseudonym, leaves no room for taking such 'sonship' as spiritual or figurative, but rather insists that God gave His own 'engendered' son (See, Greek text, John. III: 16, e.g.).

'Evangelic' title, the only son of God or, according to the original Greek text 'monogenes tou Theou' (the only begotten of God), against Koran magnificent declaration of monotheism:

> ***{Say (O Moḥammad): "He is God, (the) One. God, the Eternal, Absolute; He begets not, nor was He begotten; and there is none co-equal or comparable unto Him."}***
>
> [Kor. Al-Eḳläs (Faithfulness): 1-4]

Very seldom indeed did Evangelic Jesus referred to himself as being the 'son of God', non-innocently misconstrued Aramaic 'Bar-Abbä', but almost always he referred to himself in those Greek Gospels as being 'son of man', Aramaic 'Bar-Anaśä', translated into Greek 'uios tou anthropou', but Hebrew 'Ben-Adäm', i.e. an Adamite, son of Adam, not son of God. In this regard, the Koran states:

> ***{"Verily, the likeness of Jesus before God is the likeness of Adam. He created him from dust, then (He) said to him: "Be!", and he was."}*** [Kor. Äl 'Emrän (The Household of 'Emrän): 59]

Whence, at least in terms of pure logic binding on every human mind, identifying the son of man, or rather son of Adam, with the son of God, is categorically impossible, unless we absurdly concede that Adam was himself God, or at least 'first-born' son of God, as written by Luke [Luke. III: 28 et seq.]. But the Greek physician could not perceive that Hebrew, and Aramaic, BNA, from which Hebrew and Aramaic 'Ben', i.e. 'son', also means to 'establish, build up, make', etc., equally and by extension, to 'belong to', etc., from which, e.g., 'Ben-Ḥayl', son of strength, in the sense of a 'warrior'. Had he grasped it, he as well as his co-Evangelists would have never uttered 'son of God' in respect of Jesus, but rather, and, at most, 'the divine-one' in the sense of 'saint' or 'holy-one'. But such loose language always profited later Trinitarian theologians who had to 'explain' why the man Jesus, himself God, could have prayed 'God' for rescue, or be terrified at the approach of his 'hour': Having thought that glaring antilogies could be solved through plain sophistry, they said against 'heretical' monophysites that Jesus, both son of man and son of God, was possessed of two distinct natures in him: human and divine. But the self-raised dilemma that Jesus

bore the Evangelic title 'the only son of God' while Adam was called 'first-born son of God' had inevitably to be stealthily passed over, simply because beyond any possible solution.

The 'real' Mark, for only one example, already stated in our onomastic note on the name 'Jesus' (q. v.), most fortunately conserved for us the story of the 'half-naked' person in linen cloth, of great help in the reconstitution of the substitution-miracle through which God, favorably answering his Prophet Jesus's prayers, passed the 'cup' from Jesus to his betrayer 'Judas' according to David's psalm CX, confirmed by the Koran.

Again, pseudo-disciple Matthew, the reputed author of the first Gospel -the basis, we are told, of all other three Gospels preaching Jesus's divine sonship and death on the cross- who counted himself among the twelve, whence a genuine Hebrew versed in the Biblical heritage, very fond indeed of substantiating every statement concerning Jesus with an appropriate Verse carefully selected from the Jewish Bible, failed to remember Moses's saying in the Deuteronomy: "And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree(1); his body shall not remain all night on the tree, but thou shalt in any wise bury him that day; for he that is hanged is accursed of God." [Deut. XXI: 22-23]. How could not such Biblical scholar, pseudo-disciple Matthew, comment on Jesus's death on the cross according to his account with words such as 'all this took place to fulfill what the Lord had spoken by the Prophet that a hanged person is accursed of God', in like manner as he commented on Jesus's seedless conception: "All this took place to fulfill what the Lord had spoken by the Prophet, behold, a virgin shall conceive and bear a baby and his name shall be called Emmanuel." [Matt. I: 22-23]? Had he remembered it, he would not have thought a second that the dead-man on the cross was himself Jesus, blessed of God, but rather his betrayer, accursed of God, Judas Iscariot. Yet, for my own part, I am inclined to state that pseudo-disciple Matthew was quite aware all the time of such quotation from Moses's Deuteronomy, that a hanged man is accursed of God, but he was equally conscious that the faintest allusion to it could undermine his own thesis that Jesus died all right on the cross for the salvation of mankind. In other

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(1) Original Hebrew "al-"ëṣ' meaning both 'on a tree' and 'on a wood', such as a 'cross'.

words, pseudo-disciple Matthew was not at all innocent in keeping such quotation for himself. But it seems, however, that some earlier antagonists of St. Paul, Matthew's diligent pupil, used such quotation in their counter-argumentation, to which the most clever pupil, equal to his master in Biblical scholarship but much more educated in Greek sophistry, boldly retorted in his Epistle to the Galatians: "Christ redeemed us from the curse of the law, having become a curse for us, for it is written, 'Cursed every one who hangs on a tree.'" [Ga. III: 13]. This is in reference to the curse which the crucified got through his dying on the cross as it was part of the deal: Jesus had to be cursed, for us to be blessed!

Yet, the most important trace in the fourth Gospel pointing to the 'real' disciple John, but not appearing in any other adopted Gospel, was indeed Jesus's prophecy of the last-coming Prophet, Moḥammad, the culmination of all God's Prophets and Messengers, God bless them all, thus confirming six hundred years ahead of Moḥammad, the magnificent Koran:

> ***{And (remember) when Jesus, son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of God unto you confirming the Torah [which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Aḥmad. But when he (Aḥmad i.e. Moḥammad) came to them with clear proofs, they said: "This is plain magic."}***
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> [Kor. Aṣ-Ṣaff (The Ranks): 6]

It should be recalled once again that the so-called John's Gospel as received was categorically not, at least not wholly, compiled by disciple John, beloved of Jesus, but rather 'finalized' later by an unknown pseudonymous scribe several years after disciple John's death. This is clear from a concluding passage in the fourth Evangel: "And after this he (Jesus) said to him (to Peter), Follow me! Peter turned and saw following them (Jesus and Peter) the disciple whom Jesus loved (John), who had lain close to his breast at the supper and had said, Who is that is going to betray you? When Peter saw him, he said to Jesus, Lord, what about this man? Jesus said to him (to Peter), If it is my will that he remain until I come (in Jesus's second coming near the end of the world), what is that to you? Follow me! The saying spread abroad among the brethren (the disciples) that this disciple

was not to die; yet Jesus did not say to him that he was not to die, but, If it is my will that he remain until I come, what is that to you?" [John. XXI: 19-23]. Such comment by the finalizing scribe 'yet Jesus did not say to him that he (John) was not to die' could not be written except after John's effective death, apologetically to explain that John's death some years after Jesus's ascension was not against Jesus's saying, If it is my will that he (John) remain until I come, etc.

As to the infallible criterion by which to identify traces of the 'real' John in the fourth Evangel, indeed of the respective 'real' author in all four adopted Gospels, it is quite simple. To illustrate, any saying by Jesus found to be glaringly irreconcilable with the self-avowed purpose of the pseudonymous author establishing, or insinuating to, Jesus's sharing in the Godhood of the 'Father', or identifying Jesus with God, such as "And the Word (Jesus) was God." [John. I: 1], is ipso facto a trace of the 'real' author of the respective Gospel, which the pseudonymous scribe, in his hasty 'finalization', left behind, most fortunately for the truth of Jesus; or he failed to 'modify', or 'obscure', to the benefit of his own thesis, Jesus's sayings to the contrary of such thesis, let alone putting in Jesus's mouth incorrect statements in total contradiction with the scribe's own narrative, such as Matthew's: "Then some of the scribes and Pharisees said to him, Teacher, we wish to see a sign from you. But he answered them, An evil and adulterous generation seeks for a sign; but no sign shall be given to it except the sign of the Prophet Jonah. For as Jonah was three days and three nights in the belly of the whale, so will the Son of man (meaning himself) be three days and three nights in the heart of the earth." [Matt. XII: 38-40]. This is as if Jesus was prophesying his crucifixion and burial in the 'heart of the earth' for three days and three nights before his 'self-resurrection' in the 'third day' as narrated by all four adopted Gospels including Matthew's. Such prophecy attributed to Jesus was false indeed, not only because Jesus was rescued before the crucifixion took place as declared in the Koran but also, if we concede for the debate's sake the Evangelic narrative concerning Jesus, because, according to all four adopted Gospels, the one crucified and self-resurrected spent in his grave, not three days and three nights, as attributed to Jesus, but rather only 'two' nights and 'one' single day as we argued earlier in our onomastic note on the name 'Jesus' (q.v.). Such

flagrant computational error, unworthy of any young student of arithmetic, is unattributable to a Prophet incapable of untruth, let alone God Himself, or God disguised. But it does illustrate how hasty were indeed the four 'finalizers'.

Another example of such hastiness in John's, pointing to a 'trace' left of the 'real' author, is indeed such quotation from Jesus addressing the 'Father', i.e. the 'Lord': "And this is eternal life, that they know Thee, the Only True God, and (to know) Jesus-Christ whom Thou hast sent." [John. XVII: 3], non-appearing in any of three other adopted Gospels, whose respective 'pseudonymous' author, conscious of its grave consequences for Jesus's alleged Godhood, cared to drop out from the text.

Nevertheless, the most glaring trace of the real John in the fourth Gospel is that pseudonymous John, most unhappily for his own 'Father-Son' thesis, but most fortunately for the truth of Jesus declared in the Koran, conserved for us Jesus's prophecy foretelling the advent of Moḥammad as culmination of all Prophets and Messengers, the one Divinely entrusted to tell the whole truth, leaving after him nothing more to be told of the Divine Message by any posterior Prophet, or rather pseudo-Prophet. Less careful, for our own good, than his other three co-Evangelists who dropped out the prophecy altogether, pseudo-Evangelist John cared to tell us quoting Jesus saying to his disciples just before his 'feigned' arrest took place: "I have yet many things to say to you, but you cannot bear them now. When the Spirit of Truth comes, he will guide you into all the truth; for he will not speak of his own authority, but whatever he hears he will speak, and he will declare to you things that are to come, He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you." [John. XVI: 12-15]. And: "It is to fulfill the word that is written in their law, 'They hated me without a cause'. But when the Counselor (i.e. the Paraclete, original Greek 'Parakletos') comes, whom I shall send to you from the Father, even the Spirit of Truth, who proceeds from the Father, he will bear witness to me." [John. XV: 25-26]. Another statement: "I will pray the Father, and He will give you another Counselor, even the Spirit of Truth, whom the world cannot receive, because it neither sees him nor knows him; you know him,

for he dwells with you, and will be in you." [John. XIV: 16-17]. But: "These things I have spoken to you, while I am still with you. But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you." [John. XIV: 25-26].

Before commenting on those sayings of Jesus, we should carefully bear in mind the following facts:

1) All Jesus's sayings in those four adopted Gospels were originally uttered in the Hebrew-Aramaic, Jesus's and disciples' own vernacular. Owing to the absence of any Gospel originally written in the Hebrew-Aramaic, those sayings appear translated in Greek by those four Grecophone Evangelists who wrote first-hand in a Greek dialect known as Evangelic Greek, or Ecclesiastic Greek, containing newly introduced expressions and words not heard from the Greeks in pre-Christian times, such as 'Christos', Christ, 'Euaggelion', Gospel, 'Parakletos', Paraclete (translated into English Counselor or Comforter), etc.

2) Greek 'pneuma', spirit, in such 'Spirit of Truth' and 'Holy Spirit', is undoubtedly Hebrew-Aramaic 'rüaḥ', identical to Arabic 'rüḥ', from Arabic triliteral RWḤ, 'to go' (e.g., on a mission). Such 'spirit', Hebrew-Aramaic 'rüaḥ', should not absolutely be restricted to the notion 'soul' or 'ghost', as in loose English 'Holy Ghost' for 'Holy Spirit', since -at least in the Hebrew-Aramaic as well as in Koranic usage throughout(1) - 'rüaḥ', Arabic 'rüḥ', also and by all means applies to 'angels of God', where 'angel' originally means 'Messenger'. Accordingly, when speaking of God and His Angels, expressions such

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(1) The Koran never uses 'rüḥ' for English 'soul', but rather 'nafs', Hebrew 'nefeś' originally 'breath'. 'Rüḥ', English 'spirit', is reserved for Gabriel, His Angel or Messenger: ***{"And they ask you (O Moḥammad) concerning the Ruḥ (the Spirit); Say: "The Ruḥ (the Spirit): it is one of the things, the knowledge of which is only with my Lord."}*** [Kor. Al-Esrä' (The Night Journey): 85]

See also and especially [Kor. An-Naḥl (The Bees): 2 and Kor. Ġäfer (The Forgiver): 15). The Transcendant has no Soul to breathe some of it into Adam or Jesus or any human: It is rather a life-initiating breathing by Gabriel, Spirit of God's Command.

as 'Spirit of God', Hebrew 'Rüaḥ Elohïm', should not be construed as 'Soul of God', Hebrew 'Nefeś Elohïm', which is preposterous, but rather 'angel of God', or even 'Messenger of God'. In the same logic, Jesus's 'Spirit of Truth' in the quotation above should be construed as 'Messenger of Truth', i.e. the Messenger who will tell the whole truth[1], not the 'angel of Truth', which would be less meaningful. Again, 'Holy Spirit' should be understood as meaning either 'Holy Messenger' or 'Holy Angel', Gabriel's title.

3) At the time when pseudonymous John finalized the fourth Evangel, Gabriel or the 'Holy Spirit' was not yet 'promoted' from angelship to Godhood decreed by Constantinople I., as late as 381 A.D. against all four already adopted Gospels actually devoid of any solid basis for deifying such newly added co-God. Had pseudonymous John any notion thereof beforehand, he would undoubtedly have dropped out from his final text at least the following words uttered by Jesus in the above-going quotation: "for he (Spirit of Truth) will not speak of his own authority, but whatever he hears he will speak." [John. XVI: 13], because it is unworthy of a 'co-God' not to speak of his own authority or to speak only what he hears (from the Father), but only worthy of an Angel transmitting the Divine Message to the Prophet, or of the Prophet himself telling mankind what he has just heard from God through the Angel Gabriel, i.e. the Noble Koran. If by 'Spirit of Truth' Jesus meant Gabriel as unanimously believed by all Christians, then such Gabriel is neither 'God' nor 'co-God', a mighty argument, indeed, of which Macedonius, bishop of Constantinople, who denied Gabriel any claim to Divine Nature on equal footing with the 'Father' and His only begotten 'Son', might well have made use, but the poor 'heresiarch' could do nothing in the face of the overwhelming majority already guilty, including his own self, of having swallowed

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(1) That is, Moḥammad, preacher of the religion of truth: ***{"He it is Who has sent His Messenger (Moḥammad) with guidance and the religion of truth (Islam), that He may make it (Islam) superior over all religions."}*** [Kor. Al-Fatḥ (The Conquest): 28]; see also in respect of the Koran: ***{"And with truth We have sent it down (i.e. the Koran), and with truth it has descended."}*** [Kor. Al-Esrä' (The Night Journey): 105].

the 'Father-Son' formula, decreed by Nicene Council fifty-six years earlier in 325 A.D.

4) Pseudonymous John did not grasp the full weight of Jesus's prophesy foretelling Moḥammad in the original text he was finalizing, or else he would have dropped it out altogether, as did indeed by all other three more careful co-Evangelists: If Jesus departed before telling all the truth that ought to be told, then 'another' should of necessity follow him, the culmination of all Prophets and Messengers who will tell the whole truth once and for all. So, Jesus was but a Prophet among Prophets, not God or co-God, since the Prophet Moḥammad, the teller of all the truth, has precisely this advantage over Jesus; the advantage of needing no successor to accomplish the Divine Message for all future generations. Such 'Paraclete' could not be Angel Gabriel as insinuated by Pseudonymous John in his clever 'insertions' and later believed by all Trinitarian Christians, because angels only speak to Prophets, never to mere disciples, let alone to popes or saints, or even Evangelic scribes taught by the church to have compiled their Gospels under the guidance, and with the inspiration, of the Holy Spirit, which is nonsense, for the only one good reason that these Gospels as received contain flagrant errors unworthy of God's Angels, let alone Gabriel himself thought to be 'co-God' incapable, by definition, of telling untruth. Yet, pseudonymous John was not so innocent: He could indeed 'color' those quotations from Jesus making use of his own usually loose, obscured language. See, for example: "He will glorify me (Jesus), for he will take what is mine and declare it to you." [John. XVI: 14]. By 'what is mine' we must inevitably understand 'the truth about me', since it is something to be 'declared' not 'done' or 'acquired', resulting in 'glorifying' Jesus as done by the Koran. But the pseudonymous scribe goes on: "All that the Father has is mine; therefore I said that he will take what is mine and declare it to you." [John. XVI: 15] This is clumsier than the first: How could one 'declare' all that the Father has, unless he means 'all the truth from the Father, which I already know but am not entrusted to tell'? etc. Once Moḥammad is proved to be himself the 'Paraclete' promised by Jesus -and Moḥammad did come all right with the whole truth from

God which is the Koran- then such Divine Truth, including the truth about Jesus, becomes fully binding on the whole world including, of course, the Christians. Such is the full weight of Jesus's prophecy concerning Moḥammad as confirmed by the Koran.

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The first time when the 'Paraclete' is mentioned occurred in [John. XIV: 15-17] where he is called 'Spirit of Truth'. In this first time, the name 'Paraclete' is qualified by the adjective 'another': "If you love me, you will keep my commandments. And I will pray the Father, and he will give you another Counselor (Greek: Parakletos) to be with you for ever, even the Spirit of Truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you." [John. XIV: 15-17]. This is as if to imply that Jesus himself was a 'Paraclete' in some sense, but the sequel of the quotation, 'whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in your', belongs to pseudonymous John's frequent 'abracadabra' meant to obscure the text he was finalizing, so as to enable himself, in due time, to give his own explanation. Therefore, he quotes: "These things I have spoken to you while I am still with you. But the Counselor (Greek 'Parakletos'), the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you." [John. XIV: 25-26]. Here, intentionally, he alters the 'Spirit of Truth' into the 'Holy Spirit', meaning Gabriel by name, chosen by the pseudonymous scribe to be himself the forthcoming 'Paraclete'.

Again, he quotes: "But when the Counselor (Greek 'Parakletos') comes, whom I shall send to you from the Father, even the Spirit of Truth who proceeds from the Father, he will bear witness to me." [John. XV: 26], where he leaves the 'Spirit of Truth' unchanged. In the fourth time, the Paraclete is mentioned untitled, i.e. neither called 'Spirit of Truth' nor named 'Holy Spirit', but the stress is laid on the fact that there would be no Paraclete before Jesus's ascension into Heaven: "It is to your advantage that I go away, for if I do not go away, the Counselor (Greek 'Parakletos') will not come

to you; but if I go, I will send him to you. And when he comes, he will reprove (Greek 'elegksei' translated in the English version under my hand(1) by 'will convince', meaning to convict, which obscures the original Greek word 'elegksei', 'will reprove') the world of (i.e. concerning) sin, and of righteousness, and of judgment: of sin because they do not believe in me; of righteousness, because I go to the Father, and you will see me no more; of judgment, because the ruler (Greek 'Archon', chief, prince) of this world (a reference to Satan) is judged." [John. XVI: 7-11].

Here reappears the 'Spirit of Truth', and with him pseudonymous John's 'roundabouts' about 'sin', 'righteousness' and 'judgment'. By 'sin' he evidently meant the sin of those of his folk who disbelieved in him (but we may also add the sin of those of his so-called 'followers' who apostatized in calling him son of God). By righteousness he meant of course his enemies' attempt on the life of their righteous Prophet, occasioning him to ascend into Heaven where they could see him no more. By judgment he meant no doubt the imminent failure of the conspiracy against him inspired by Satan, referred to as the chief of this world, which means that the forces of evil have plain authority in this world, a pessimistic trace of Magian 'Ahriman', the spirit of Evil, unbecoming the attested Prophet Jesus, whence, absolutely an insertion by the sophisticated scribe. The fifth and last time when the 'Paraclete' is mentioned, occurred in [John. XVI: 12-15], quoted earlier in full and duly commented (q.v.).

Such misunderstanding of the 'Paraclete' in terms of the 'Holy Spirit', first made by pseudonymous John, identifying the unidentifiable: 'Holy of Truth' with the 'Holy Spirit', Gabriel's title, was much profitable to the fathers of the church who could now pass any 'heresy' of their own under cover of the 'Holy Spirit', 'accused' of revealing it to them. But such fathers differed widely in their 'opinions' about matters of creed, with the result of anathematizing one another, which means that they were not all inspired by the same source, and some, if not all, were inspired by the Devil. That is, in Councils, they did not decide on the one 'good' argument by invoking the 'Holy Spirit' but rather by casting votes, where politics often had the upper hand.

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(1) The RSV interlinear Greek-English New Testament, op. cit., P. 436.

In all five above-going quotations mentioning the 'Paraclete', Greek 'Parakletos', we should notice:

1) In the first and second quotations, we see the title 'Spirit of Truth' standing in apposition with the 'Paraclete', identifying the former with the latter, implying that the Spirit of Truth is himself the Paraclete. In the third time, however, the appositive 'Spirit of Truth' is unwarrantedly replaced by the appositive 'Holy Spirit', implying that the Paraclete is himself the 'Holy Spirit'. Based on this, the 'Spirit of Truth' and 'Holy Spirit' are one and the same, against all four Gospels, in which we find nowhere Angel Gabriel called 'Spirit of Truth'. In the fourth quotation, we have the Paraclete standing alone with no appositive added, either 'Spirit of Truth' or 'Holy Spirit'. In the fifth and last quotation, we have the 'Spirit of Truth' standing alone with no 'Paraclete' before or after it. That is, if we have to choose between 'Spirit of Truth' and 'Holy Spirit' as one single expression capable all by itself to denote the 'unmentioned' Paraclete, only 'Spirit of Truth' could do perfectly the job, never 'Holy Spirit', occurring only once against thrice for the 'Spirit of Truth'. Again, 'Holy Spirit' is most common in Evangelic Jesus's sayings, who knew perfectly that such 'Holy Spirit' stood for Angel Gabriel and no one else. In this respect, had Jesus by 'the promised one' or 'the summoned one' meant Gabriel by name, he would have said 'Gabriel' or 'the Holy Spirit', not needing either 'Paraclete' or 'Spirit of Truth' to identify the person referred to, already known to his audience under his title 'the Holy Spirit'.

2) Gabriel, or the 'Holy Spirit', could not be himself the 'Paraclete', Greek 'Parakletos', construed by Christian scholars to mean 'the summoned one', 'the Counselor' or even 'the Comforter' (preferred in current English translations), because:

   (a) Gabriel, or the 'Holy Spirit', is a high-ranked Angel in God's Presence; from Adam to Jesus he has been God's Heavenly Messenger[1] to all God's (earthly) Messengers and Prophets, transmitting a Divine Message, executing a miracle or inflicting

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(1) We should always keep in mind that 'angel', Greek 'aggelos', Hebrew-Aramaic 'mal'āḵ', originally means 'Messenger'.

a Divine Punishment. Angels are neither summonable nor invocable by anyone, but descend only by order of God, according to His Own Will(1);

(b) Gabriel has never been either a Counselor nor a Comforter, neither to any one Prophet nor even to Jesus himself; he never played such role so as to bear such epithet;

(c) Gabriel did not wait for Jesus's departure so that he, Gabriel, might 'come out from the Father' as we are told. In fact, he preexisted Jesus himself on this planet. Even before Jesus, he was with Elizabeth, the Baptist's mother, while John was still in her womb: "And Elizabeth was filled with the Holy Spirit." [Luke. I: 41]. He was the one who initiated Mary's seedless conception of Jesus. Even before Jesus's departure, Gabriel dwelt with the disciples: "He (i.e. Gabriel) dwells with you." [John. XIV: 17], who received him from Jesus several days before Jesus's departure: "Receive the Holy Spirit." [John. XX: 22]; etc.

3) We should never forget that those words, I mean, 'Paraclete', 'Spirit of Truth' and 'Holy Spirit' could not have been uttered by Jesus in Evangelic Greek, but inevitably in Hebrew or Hebrew-Aramaic. There is no problem at all in reconstituting both 'Spirit of Truth' and 'Holy Spirit' back into original Hebrew 'Rüaḥ Emeṭ' and 'Rüaḥ Qadöś' respectively, where Hebrew 'rüaḥ' means either 'angel' or 'Messenger' as stated earlier. There is also no problem in understanding 'Spirit of Truth' and 'Holy Spirit' in terms of 'Messenger of Truth' and 'Holy Messenger', both perfectly applying to Prophet Moḥammad unto whom the whole truth, i.e. the Koran, was revealed, while particularly 'Spirit of Truth', unheard of in any Divine Book, does not apply at all in respect of any Angel to be named 'Angel of Truth'. The problem indeed lies in reconstituting the 'Paraclete', Greek 'Parakletos', back into its original Hebrew form, only because, unheard from Greeks

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(1) ***{"And we (angels) descend not except by the Command of your Lord (O Moḥammad). To Him belongs what is before us and what is behind us, and what is between those two, and your Lord is never forgetful."}*** [Kor. Maryam (Mary): 64]

before pseudonymous John, it is variously construed by Christian scholars as either (I) summoned, Hebrew 'qarï'; (II) counselor, Hebrew 'yoʿëṣ'; or (III) comforter, Hebrew 'menaḥëm'.

4) Speaking strictly in terms of the Greek language, only 'the summoned one', in the sense of 'advocate', is possible as equivalent of Greek 'Parakletos' as written by the pseudonymous scribe, taken from 'parakalein', 'to summon', 'to call to oneself', 'invoke, e.g., for help, request, etc.' (cf. Modern Greek: parakalo!, i.e. I beg, meaning 'please!'), from Greek 'paraklese', request, prayer, whence, object of request, etc. 'Counselor', in the sense of lawyer, is a possible transition from 'advocate' (cf. peraqlït, Modern Hebrew word for 'lawyer'). However, the 'Comforter', most preferred in current English translations, is simply impossible from Greek 'parakalein', supposed to be the basis of Evangelic 'Parakletos'.

5) To believe the fifth book of the New Testament, i.e. the 'Acts of the Apostles', such Holy Spirit, mistaken for the Paraclete, never 'counseled' nor 'comforted' Jesus's disciples, so as to be called 'Counselor' or 'Comforter'. In fact, Gabriel's role as narrated was limited to perform miracles in their behalf, in the same manner he used to do, as we are told, with the Master. Such Holy Spirit never bore witness to Jesus as promised [John. XV: 26], nor did he guide Jesus's disciples into any truth of all the truth that remained to be told after Jesus, not even did he once glorify Jesus as promised [John. XVI: 12-15]. By no means did he once reprove the world concerning 'sin', 'righteousness' or 'judgment', as expected of the Paraclete according to Jesus's promise [John. XVI: 7-11]. But all this was accomplished by Moḥammad through the Noble Koran. To believe the 'Acts', such Holy Spirit did not speak at all, either 'on his own authority' or 'quoting God', but he did it all right with Moḥammad unto whom he transmitted the Divine Koran. Jesus's promised Paraclete could only have been Moḥammad and no one else, but earlier Christians believed Jesus's recoming to take place immediately after his ascension shortly before the Last Day, and that the Paraclete should, of course, not wait Jesus's second coming. Yet, time passed with no sign of the recoming

of Jesus. So, they thought with the fourth Evangelist that the promised Paraclete should have already come, and wrongly recognized him in the person of the Holy Spirit. This mistake resulted from their misunderstanding of Jesus's hint foretelling the destruction by the Romans of the Temple of Jerusalem occurring some years after his ascension, for the Last Day immediately to take place after Jesus's recoming. This happened in spite of Jesus's saying: "But of that day or that hour no one knows, not even the angels in Heaven, nor the Son, but only the Father." [Mark. XIII: 32].

6) Evangelic 'Parakletos', unheard from the Greeks before pseudonymous John, with which stood in apposition both 'Spirit of Truth' and pseudonymous John's insertion 'Holy Spirit', could only be, grammatically speaking, a 'proper name', I mean, a proper name foreign to the Greeks. Jesus must have uttered such name differently, i.e. in the Hebrew or in the Aramaic, which the 'real' author of the original Greek version of the fourth Gospel had translated into Greek. In the absence of any Hebrew or Aramaic original Gospel of Jesus, the legitimate basis of any 'further' pseudo-gospel written later in Greek, we would have much appreciated, indeed, to have such Evangelic 'Parakletos' non-translated, i.e. to be kept in its original form as uttered by Jesus, i.e. in Hebrew or Aramaic, so as to solve the Paraclete's linguistic problem, i.e. the very accurate meaning of such Evangelic name. By all means, however, such Evangelic form, i.e. 'Parakletos', could be no other than either one of three hypotheses:

(a) a correct Greek translation of the original, i.e. 'the summoned one', 'object of request';

(b) a deformed Greek translation of the original, which we should explore through linguistic analysis; and

(c) a mere transliteration in Greek alphabet of the original, which, indeed, is the easiest of all three hypotheses, but not necessarily the 'good' one.

7) Muslim scholars have indeed always maintained according to the Koran that Jesus foretold in his Gospel the advent of Moḥammad,

where he should have mentioned him under 'Aḥmad' as exactly came in the above quoted Koranic Verse, not under 'Moḥammad', the Prophet's original Arabic name. When such scholars knew of Evangelic 'Parakletos' in the fourth Gospel, they soon recognized in it the Greek form of Arabic 'Moḥammad' or 'Aḥmad', against Christian Arabs who stubbornly insisted that 'Parakletos' meant in Arabic not 'Moḥammad' or 'Aḥmad', but 'Al-Moʿazzi', Comforter, as taught by the church even against the Greek dictionary.

8) For the benefit of our non-Arab readership, however, we should first analyse the meaning of the Prophet's name in terms of the Arabic language, before comparing it with such Evangelic 'Parakletos': Both 'Moḥammad' and 'Aḥmad' are derived from Arabic triliteral ḤMD, to admire, be pleased with, but also to praise, extol, etc. 'Moḥammad' is the masculine singular past participle from intensive 'ḥammad' with doubled middle consonant (the letter 'm' in triliteral ḤMD) denoting, in respect of transitive verbs such as ḤMD, the intensity of the action done, which would be rendered in English by adding an adverbial intensifier such as 'much', 'highly'; whence, 'Moḥammad', the past participle, means literally, not the 'admired one', the 'pleasant one', the 'praised one', etc., but precisely the 'highly admired one', the 'most pleasant one', the 'most praised one', etc., that is, 'multiadmired', 'multipleasant', 'multipraised', etc., or, again, the one 'admired', 'pleasant', 'praised', etc., for more than one specific reason. 'Aḥmad', from same triliteral ḤMD, is identical in meaning to 'Moḥammad', since 'Aḥmad' is the superlative[1] of the adjective 'ḥamïd', admirable, pleasant, praiseworthy, etc. When not in a comparison, which is precisely the case with a proper name, then it is the 'Superlative Absolute', rendered in English by 'most-', such as 'most perfect', 'most bad', 'most admired', etc. It is historically ascertained that neither 'Moḥammad' nor 'Aḥmad' did ever occur in

(1) Superlative and comparative have the same form in the Arabic (the 'afʿal' model). When not followed by the particle 'min', English 'than', then it is the Superlative Absolute, such as in the famous 'Allähu Akbar', which means 'God is the Most Great', not 'God is Greater', or 'God is the Greatest'.

Arabic proper names before the Prophet, whose historic birthname is 'Moḥammad', not its equivalent 'Aḥmad'. The Prophet is even mentioned by name five times in the Koran, four of which under 'Moḥammad', but the fifth under 'Aḥmad', which occurred only once, precisely in such above-cited Koranic Verse where Jesus was quoted addressing the Children of Israel: "I am Messenger of God unto you, confirming the Torah before me, and heralding a Messenger coming after me, whose name will be 'Aḥmad'." [Kor. Aṣ-Ṣaff (The Ranks): 6], which means that Jesus did not utter 'Moḥammad', but rather 'Aḥmad'. At first sight, one might wonder why couldn't Jesus utter in respect of the coming Prophet 'Moḥammad' the equivalent paradigmatic (conjugational) model in his own vernacular, Hebrew 'Meḥommäd' or Aramaic 'Meḥammäd'? Why did he use 'Aḥmad' instead, in spite of the fact that neither Hebrew nor Aramaic is possessed of any form for expressing such comparative or superlative (Arabic 'a-' or English '-er' or '-est')? Which means that, by 'Aḥmad', the Koran was translating what Jesus indeed uttered, not transliterating it?

9) The answer to such question is, however, simple. Semitic triliteral ḤMD, cognate Arabic ḤMD, is used in both Hebrew and Aramaic only in one of the senses of Arabic ḤMD, i.e. to admire, be pleased with (followed by the accusative), whence, by extension, to desire. The simple past participle of such Hebrew-Aramaic transitive verb is Hebrew 'ḥamüd' and Aramaic 'ḥemïd' (nearest to Arabic 'ḥamïd' mentioned earlier) and means 'pleasant', 'desirable', 'wished for'. From such Hebrew-Aramaic ḤMD, we have the verbal noun (m.) 'ḥemed', pleasantness, etc., which, invariable and postpositive, when genitivally constructed with any preceding noun (irrespective of number and gender), serves the purpose of a 'qualifying adjective', such as in 'śedë ḥemed', lit., 'fields of pleasantness', for 'pleasant fields'. We have also from same ḤMD the verbal noun 'ḥemdä' (f.), 'ḥemdat' in genitival constructions, i.e. desire, wish, also 'object of desire', a person or thing 'wished for'. Jesus was not indeed the first Prophet to designate 'Moḥammad' by name. Around the last third of

the B.C. sixth century, Prophet Haggai called him 'Ḥemdat kol-Hag-goyïm' [Hg. II: 7 et seq.], lit., 'the Hemdä of all nations', construed by anti-Moḥammad translators as 'the object of desire of all nations' or even the one for whom 'all nations are wishing', in a subtle reference to the forthcoming universal religion, i.e. Islam, written 'Śalöm', peace in Haggai's original Hebrew [Hg. II: 9], and the replacement of the temple of Jerusalem by the 'Latter House' (loc. cit.), the Holy Sanctuary at Mecca. It is true that Arabic 'selm', equivalent Hebrew 'Śalöm', occurred once in the Koran to denote 'Islam', submission (unto God): "O believers! Come all of you unto submission (toward God)." [Kor. Al-Baqarah (The Cow): 208], where English 'submission' in our translation stands for original Koranic word 'selm'. Embarrassed by the prophecy, however, Christian Biblical scholars managed unsuccessfully to turn it to the advantage of the 'Messiah', said to be the 'object of desire of all nations', which is evidently artificial: (I) Jesus was not appreciated by all nations, at least by those who denied him, discredited him, and went so far as to 'attempt' on his life; and (II) the foretold universal Prophet, Moḥammad, the 'Most Extolled', is Hebrew 'Ḥemdä' by name; even disbelievers in his Prophethood cannot help 'extolling' him by the mere utterance of his birthname.

10) How, then, could have been Jesus's own utterance of the name 'Moḥammad' occurring 'Parakletos' in the fourth Gospel as received? He could not have said Hebrew Meḥommäd or Aramaic 'Meḥammäd', precise paradigmatic equivalents of Arabic 'Moḥammad', because:

(a) such participial passive form did not occur in Biblical Hebrew or Biblical Aramaic as attested; and

(b) unlike verbal nouns 'ḥemed' and 'ḥemdä', always construed in good sense, verbal forms from ḤMD, including past participle 'Meḥommäd' or 'Meḥammäd', are liable to be pejoratively misconstrued as modeled on ḤMD in the pejorative sense "abad 'abodä zara'[1], to pay false worship to, e.g., an idol, i.e. to praise or extol a trifling. So, Jesus, in respect of Moḥammad's

(1) See, under ḤMD, sense 4), Hammelön Heḥadaś Latanaḵ, op. cit., P. 162.

name, had to use Hebrew 'ḥemed' or even, in like manner as his predecessor 'Haggai', Hebrew 'ḥemdä', both denoting praise in the Superlative Absolute(1). But I have my reasons from the Koran to assert categorically that he in fact used Hebrew 'ḥemed', but with augmented prosthetic aleph, i.e. 'Aḥemed', such as in Hebrew 'Aharön', 'Adön', 'Aḳezäb', etc., for primary 'Harön'(2), 'Dön', 'Kezäb', respectively, to stress its special use as a proper name.

This is the absolutely irrefutable explanation why the miraculous Koran, quoting Jesus's own words, had to utter it 'Aḥmad', not Moḥammad, the Prophet's historic birth name. But such irrefutable explanation, based on versed knowledge of Hebrew language and Hebrew grammar, was beyond the reach of the earlier Arab Koran exegetes, all limiting their comment on the above-going Koranic Verse to the following two points:

(a) that the Prophet bore several names of which 'Moḥammad' and 'Aḥmad'; and

(b) that, in the Arabic, 'Moḥammad' and 'Aḥmad', have the same semantic denotation in the Superlative Absolute from ḤMD, so the Koran was in its right to choose either in referring to the Prophet.

This is manifestly bad. To illustrate, all along his lifetime, the Prophet was called, by name, 'Moḥammad', and, by function, 'Rasül-ul-Läh', i.e. Messenger of God, nothing else. One may bear 'surname' beside one's own 'birth name', but not another 'name' such as identical in meaning and etymology to one's own 'birth name', i.e. 'Aḥmad' for 'Moḥammad', which is nonsensical redundance. It was only after the Prophet's death

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(1) An infinitival noun, such as 'ḥemed', when genitivally constructed with the noun it qualifies, such as in English 'a man of justice' instead of 'a just man', marks by virtue of such genitival construction a 'distinguishing' attribute in the person or thing qualified; whence, acquires a certain superlative force.

(2) See, in this regard, our previous onomastic note on the name 'Aaron'.

that such 'Aḥmad' came to be used in Arab proper names. At most after the recital by the Prophet of such Koranic Sura [Kor. Aṣ-Ṣaff (The Ranks)] revealed in the Madīnah-period only few years before his death. Only since then could 'Aḥmad' occur interchangeably with 'Moḥammad' in prose as well as in poetry in respect of the Prophet. In quoting a prophecy by Jesus foretelling 'Moḥammad', the Koran could not absolutely name him 'Aḥmad' unless it was so uttered by Jesus; otherwise, the Koran would seem unnecessarily obscuring the prophecy, if not nullifying it altogether. On the contrary, by using 'Aḥmad' instead of 'Moḥammad', the Koran supplies precisely the 'clue' to the correct decipherment of Evangelic 'Parakletos' into its original form uttered by Jesus and translated into Greek either correctly, or even incorrectly, by the Evangelic scribe. It is also, no doubt, a subtle instance of Koran Divine Author's All-comprising Knowledge, excluding possible anti-Koran allegations that the Prophet could have known of Jesus's prophecy concerning the 'Parakletos' in the fourth Evangel from his ex-Christian newly converted followers, which prophecy he hurriedly turned to his own account. In such case, the Koran would have quoted 'Moḥammad', not 'Aḥmad'.

11) Positive, as I am indeed, that Evangelic passages on the 'Parakletos' in the fourth Gospel as received could not have been pseudonymous John's own invention, but rather the proper work of the 'real' author copying or hearing from 'real' disciple John, which the pseudonymous scribe, at least one whole century later, had to 'retouch' or 'redraft' in order to suit his own self-avowed purpose, openly aimed at demonstrating Jesus's alleged 'Godhood', I conclude that, in order to translate Jesus's uttered 'Aḥmed', the original Greek translator of the fourth Gospel, whom I sincerely deem enough acquainted with Jesus's and disciples' own vernacular as to pierce the very meaning of Hebrew 'ḥemed' as an adjectival noun denoting a 'praiseworthy' person understood in the superlative absolute, i.e. 'Most Praiseworthy', could easily find the Greek equivalent in a Greek 'neologism' of his own which he coined for the purpose, as befitting a newly introduced

name categorically non-existing by sound or meaning in any language before the Prophet. He most probably have coined from the Greek something like 'Parakleos', where 'Kleos' means 'glory', 'fame', 'renown', 'celebrity', etc., to which he prefixed the Greek preposition 'para-' in the sense of 'beyond', so as to obtain 'Parakleos', i.e. 'beyond glory', identical in a superlative sense to original Jesus's 'Aḥemed', with augmented prosthetic aleph, meaning 'the most glorious', etc., or 'the glorious par excellence'.

12) Apparently more educated in Greek than in Hebrew, as compared to his predecessor, the 'last' finalizer of the fourth Gospel as received, to whom such 'neologism' appeared awkward, thought rather of a 'misspelling' on the part of the first Greek translator of original disciple John's Gospel. In other words, he thought of a probably missing 't' in his predecessor's 'Parakleos' which, to his mind, ought to be written 'Parakletos', not 'Parakleos'. Supplying the 'missing' letter 't', he obtained his now 'meaningful' 'Parakletos' in the sense of 'the summoned one', not far in his own understanding from original Hebrew 'Aḥemed' or 'ḥemed', the object of desire, the one wished for. After all, is not it true that a person summoned or invoked is himself a person desired, wished for?!

13) There is also a possible -but less strong(1)- second opinion concerning the decipherment of such 'Parakletos' in the fourth Gospel as received: It could well be a mere transcription, adapted to Greek phonology and Greek grammar, of the original word uttered by Jesus who, as we know, used to express himself in Palestinian Aramaic, an Aramaicizing Hebrew dialect prevailing in his time, as it occasionally appears, e.g., from certain quotations conserved in the Gospels, such as foregoing 'talïṭa qümi' ('rise, little girl'), etc. Indeed, dropping the Greek ending '-os' in Evangelic 'Parakletos', we obtain 'Paraklët', or even 'Paraklït', much resembling 'peraqlït', the Modern Hebrew word for 'lawyer'.

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(1) I must confess that, in the recently published original Arabic version of my book forming the basis of the present work, I did highly commend such 'second opinion'. But I was wrong, at least since it contradicts 'Aḥmad' in the previous Koranic Verse quoting Jesus's prophecy.

Such Modern Hebrew 'peraqlït' could be either (I) a loanword directly borrowed from Evangelic 'Parakletos', construed as stated earlier to denote 'advocate', 'counselor'; or (II) a genuine Hebrew-Aramaic word contracted from Hebrew-Aramaic PRQ, 'to expiate', 'to break off', 'to put off', and Hebrew-Aramaic LWT, 'to cover', 'to conceal', 'to veil', etc. In such latter case, the only one profiting our argument, we may have, from PRQ, Aramaic present participle simple form 'parëq', 'he who will break, put off'; or even Aramaic 'peraq', Aramaic preterite third person masculine singular, 'he who broke or put off', which preterite may denote in the Hebrew, and the Aramaic, a completed action irrespective of the time factor, i.e. he who will have broken, put off, completely, equal in meaning to 'parëq', the present participle. In the same logic, we may have, from Hebrew-Aramaic LWT, Aramaic 'Lït', past participle simple form, i.e. concealed, veiled, etc. If we add Aramaic '-ä', standing for either suffixal definite article or feminine ending, we should have 'lïtä', the thing concealed, hidden, or even, construed with a feminine ending, an instance of concealment, etc. Genitivally constructing the first part with the second, we should inevitably have 'Peraqlït' or 'Peraqïtä', nearest to Modern Hebrew 'peraqlït', in the sense of 'lawyer', the 'person' who occupies himself with 'unmasking' the truth about his client's position in a lawsuit; whence such hypothetical Aramaic 'Peraqlït' or 'Peraqlïtä' construed as basis of Evangelic 'Parakletos' would mean the 'Unveiler', who would declare Jesus innocent from the alleged apostasy of calling himself 'God' or 'Son of God', as befitting the 'Spirit of Truth', i.e. Messenger of Truth, the culmination of all Prophets and Messengers, referred to in the following Koranic Verse:

{"He said: (As to) My Punishment I afflict therewith whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are pious, and give Zakat; and those who believe in Our revelations; those who follow the Messenger, the Prophet who can neither read nor write (i.e. Moḥammad) whom they (Judeo-Christians) find written with them in the Torah and the Gospel, as commanding them for that which is right and forbidding them that which is wrong; making

lawful for them all good and lawful, and prohibiting for them as unlawful all evil and unlawful, and he releases them from their heavy burden (Arabic 'Eṣr'[1]), and from the fetters (bindings) that were upon them."}

[Kor. Al-A'räf (The Battlements): 156-157]

Such second opinion, which is not bad at all, unfortunately does contradict Jesus's prophesy foretelling the advent of Moḥammad, as quoted in the Koran, designating by name (i.e. 'Aḥmad') the culmination of God's Prophets and Messengers. So, I personally reject it as obscuring such prophecy.

All being considered, however, the last Prophet to all mankind who appeared in Mecca preaching the Koran all along a period of twenty-three years beginning from about 609 A.D., had been foretold both by name 'Aḥemed' or 'Parakletos' and by function 'the Sayer of the whole truth', some six centuries earlier by his illustrious immediate predecessor, Jesus son of Mary.

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As a matter of fact, a fully attested Prophet such as Moḥammad, sent unlike all his predecessors to all mankind as the Seal of all God's Prophets and Messengers, with his unprecedented self-certifying miracle of Divine Omniscience, the miraculous Koran, needed not for his own certification any prophecy heralding him by any former Prophet as done indeed by Moses, Haggai or Jesus in still living former Divine Revelation. Our foregoing elaborate discussion concerning Evangelic 'Parakletos', which might seem a somewhat lengthy 'digression' from the subject matter of the present onomastic note on the 'Evangel', was therefore not at all an attempt to advance an additional argument for Moḥammad's Messengership from God, but rather, inter alia, an argument against those Judeo-Christians who ought to have known him from their own books and who waited, generation after generation, for his advent; however, they were the first to deny him, the culmination of all former Prophets:

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(1) Also and by extension, 'guilt'. See, e.g., Al-Qorṭobï's, exegesis of Surat Al-A'räf, The Heights [Kor. Al-A'räf (The Battlements): 157].

{And (remember) when God took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of God, etc.), and afterwards there will come to you(1) a Messenger (Moḥammad) confirming what is with you; you must, then, believe in him and help him." God said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."}

[Kor. Äl 'Emrän (The Household of 'Emrän): 81]

It is clear that all former Prophets without exception ought to have foretold Moḥammad each to his respective people and to have enjoined upon whomsoever among them to wait for his time, believe in, and support him, as he is the culmination of all God's Prophets and Messengers. Had followers of all Prophets taken up such Divine Covenant seriously, non-permitting any change, distortion or omission in their respective message by their respective priesthood, all Judeo-Christians after Moḥammad would have been now Muslims, not anti-Muslims. God, however, already said:

{"Verily! You (O Moḥammad) guide not whom you like, but God guides whom He wills. And He knows best those who are the guided.}

[Kor. Al-Qaṣaṣ (The Narrative): 56]

Our foregoing elaborate discussion concerning Evangelic 'Parakletos' was -instead- chiefly geared toward (I) giving the roots of Koranic 'Aḥmad' in Jesus's speech, and mostly (II) furnishing an irrefutable proof, among many, of uninnocent and misleading insertions, distortions and mystifications brought in by nameless authors, or rather 'finalizers', of those four adopted Gospels as received.

It is now the time for us to come to the Koran's miraculous Onomastics in respect of the name 'Gospel' or 'Evangel', Koranic 'Injïl'.

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As stated earlier, Koranic 'Injïl', i.e. 'Evangel', is an Arabicization of Greek 'euaggelion', left nearly as it is, i.e. transcribed, in almost all languages, except

(1) Implying followers of each respective Prophet, spoken to in their behalf.

as expressed, for example, by English 'Gospel' (good spell) and Modern Hebrew 'Besorä' (good tidings), which latter 'good tidings' is indeed the unanimous understanding of the 'Evangelic' word worldwide, including Greeks themselves. Consecrated in this sense through continued usage from earlier Christian centuries onwards, the term was taken for granted as a genuine Greek word, construable as such: 'Eu-', a Greek prefix meaning 'good', followed by 'Aggelon', conceived in the sense of 'tidings', 'news', i.e. 'Good-News', translated into English 'Gospel', Hebrew 'Besorä' and French 'La Bonne Nouvelle'.

Long-established, unchallenged worldwide through ages, such conception of Jesus's Gospel, however, is totally false in linguistic terms, as well as readily confutable by any sound critical analysis, hitherto unattempted.

To this end, the following facts will prove of capital importance to our demonstration below and should, therefore, be carefully retained:

1) The term 'euaggelion' is by all means a 'neologism' in Ecclesiastic Greek, unattested in any written pre-Christian Greek.

2) The only pre-Christian Greek attested element therein is prefixal augment 'eu-', meaning 'good', etc., which is in fact a commendatory augment, serving or capable of serving the purpose of a commendatory prepositive qualifying adjective. So, until we pierce the very meaning from the Greek of the second element 'Aggelion' (pronounce: Angelion), we should understand Evangelic 'euaggelion' for the time being as 'the good Angelion', no more no less.

3) The combination 'gg' in Greek alphabet is pronounced 'ng' throughout.

4) The Greek alphabet does not contain a special character for the aspirate 'h' sound, unlike Latin, Hebrew, German and English, as in English 'hat', 'inhibit', etc. But aspiration in Greek is felt by means of a special diacritical sign (‘) on the initial vowel, which means that aspiration in Greek is only possible in respect of certain words beginning with a vowel sound, such as in English 'hypo-' and 'hyper-' inherited from Greek 'upo-' and 'uper', respectively. Greek in this respect is in fact similar to Modern Italian, where the loss of aspiration is even total,

both in sound and in script, the same as Spanish and French, where aspiration is lost in sound, but not in script. This is to say that such good 'Angelion', beginning with vowel 'a', could very well have been originally aspirated, i.e. 'Hangelion', later lost through the process of affixing the commendatory augment 'eu-' making the vowel 'a' in 'Angelion' no more initial.

5) Evangelic 'euaggelion', English 'Gospel', is not taken from the 'Title' of the 'Book' so named. Indeed, all four adopted Gospels are 'titled' abruptly with the 'name' of the respective alleged author, preceded by the Greek preposition 'kata', i.e. 'according to'. Hence, we have only the Titles: (I) According to Matthew; (II) According to Mark; (III) According to Luke; and (IV) According to John. The 'thing' implied in the Title is unknown for certain: It could be 'the Gospel' according to…, 'Jesus's story' according to…, etc. The word 'Gospel', Evangelic 'euaggelion', is rather taken from 'inside' the book, particularly in Matthew and Mark, as spoken by Jesus himself beginning his mission among the Children of Israel: "And he (Jesus) went about all Galilee teaching in their synagogues and preaching the Gospel of the kingdom." [Matt. IV: 23], and: "Now after John was arrested, Jesus came into Galilee, preaching the Gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent and believe in the Gospel." [Mark. I: 14-15]. The term 'euaggelion' is used very little indeed by Jesus in those Gospels, but not so little afterwards in the 'Epistles', particularly in St. Paul's.

6) The only possible base of such 'Angelion', if construed in Greek terms, is undoubtedly Greek 'aggelos', pronounced 'angelos', i.e. English 'angel', lit., 'Messenger', which is also applied to 'Heavenly Messengers', lit., angels proper, unused in this latter sense by pre-Christian Greeks, but chosen by Grecphone 'Evangelizers' in Grecophone countries to express Hebrew, and also Aramaic, 'Mal'äḳ' (also 'Maläḳ' with quiescent aleph), equally meaning 'Messenger' and 'angel'. But when confusion is to be avoided, Hebrew and Aramaic use 'rüaḥ' instead, expressed in the Greek by 'pneuma', i.e. English 'spirit', in designating a 'Heavenly Messenger', or 'angel' proper. The state, or quality, of being

from such Hebrew-Aramaic 'mal'äḳ', I mean, English 'angelship', or 'Messengership', or even 'message', is Hebrew and Aramaic 'mal'aḳüt', also 'malaḳüt' (with quiescent middle aleph), nearest to Hebrew-Aramaic 'maleḳüt', replacing middle aleph by middle short 'e', from Hebrew-Aramaic 'meleḳ' (king), meaning 'kingship' and 'kingdom', occurring 'Basileia' in the Greek Gospels, translated invariably into English 'kingdom'. This is important to any sound discussion of possible 'mishearing', or 'misreading', Hebrew-Aramaic 'maleḳüt' (kingship or kingdom), for original Hebrew-Aramaic 'malaḳüt', i.e. message. Indeed, such Evangelic 'kingdom' or 'kingdom of God' is the most mystified expression in the Gospels as received. In almost all places where the expression occurs, the term is not only meaningless and out of place, but also a serious obstacle to the simple, direct, and correct understanding of the whole sentence in which the expression occurs, reducing it into outright 'abracadabra' unworthy of a real Prophet such as Jesus as well as all other God's Messengers, whose sole mission is to transmit a Divine Message to their respective people in terms non-admitting any misunderstanding. Take the following, for example : "Being asked by the Pharisees when the kingdom of God was coming, he (Jesus) answered them, The kingdom of God is not coming with signs to be observed; nor will they say: 'Lo, here it is!' or 'There!' for behold, 'the kingdom of God is in the midst of you.'" [Luke. XVII: 20-21], compared with: "Pray then like this: Our Father who art in Heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in Heaven, etc." [Matt. VI: 9-13]. In these two contrasted quotations, we hear Jesus speaking of two kingdoms, the one already present in the midst of the Pharisees, and the other, asked for almost everyday, earnestly, in the most famous Christian prayers, which is crude nonsense, unless we 'read' message for kingdom, where by the first Jesus referred to his own person, the Messenger of God, and, in the second quotation, the fulfillment of all Divine Messengers, i.e. Moḥammad, for whose advent Jesus taught Christians not to cease praying in their everyday prayers!

7) We should never lose of mind that all Jesus's sayings recorded in those Greek Gospels, were undoubtedly uttered in Jesus's own vernacular. He could have uttered neither Greek 'Basileia' (kingdom) nor Greek 'Euaggelion' (Gospel), which latter 'euaggelion' is the subject matter of the present onomastic note.

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In terms of sound linguistic analysis, 'news' and 'message', Greek 'nea' and 'aggelio', are by no means perfect synonyms neither in Greek nor in English. The contention, therefore, that Evangelic Grecophone scribes might have been possibly in their right to use either of them for the other, i.e. to write Greek 'euaggelion' (good message) for Greek 'kala nea' (good news), is absolutely unacceptable. Any person unable to distinguish in his own language such a notion from the other is, ipso facto, not entitled to be taken seriously regarding any of his statements or translations in those four adopted Greek Gospels.

Unlike 'news' capable of spreading spontaneously from mouth to mouth or from an undesignated or even unwilling source to a random or even uninterested recipient, a 'message' inevitably implies: (I) a self-designating 'sender'; (II) a self-identifying courier or 'Messenger'; and (III) a named 'addressee' for whom alone the communication is intended. Again, 'news' mainly relate to present or past events, i.e. things happening or having happened, non-extending into the future. Even 'news' about some future event, such as weather forecasts or the 'forthcoming' divorce of a Hollywoodian couple, are not news proper, but in fact 'expectations' based on 'previously' gathered information, often allowing for some degree of 'uncertainty' as to their future fulfillment. Otherwise, we should use in place of 'news' the term 'rumor', 'surmise', 'conjecture' or even 'prophecy'. In the limited sense of the word, a 'message' generally does not convey 'news' of the kind mentioned. Otherwise, the term 'report' would be obviously more adapted. For, unlike 'news', a 'message' is not essentially intended to 'inform', but rather to 'demand' or 'command', or even to 'implore', depending on the 'addressee's' comparative status, that some 'action' be taken by the latter. To justify such 'request', a 'message' may accidentally bring to the knowledge of the 'addressee' some information or 'news', good

or bad, such as an 'ultimatum' or a solemn declaration of 'good intentions'. Yet a message containing such 'news-element' is not qualified 'good' or 'bad' depending on its content as viewed by the 'addressee', but rather a message 'bearer' of good or bad 'news'. Finally, a 'message', unlike 'news', often expects an 'answer' from the addressee, or, for the least, looks forward to his 'reaction' to its content.

It is true, however, that post-Christian Greek did introduce certain 'neologisms' not heard before in pre-Christian times, such as the use of original Greek 'aggelos', simply a 'Messenger', to mean also an 'angel' in the sense of Divinely revealed religions, imitating Hebrew-Aramaic 'mal'äḳ' or 'maläḳ', equally used for 'angel' and 'Messenger' alike. Such post-Christian Greek could also use 'aggelia' or 'aggelio' in the sense of Hebrew-Aramaic 'mal'aḳüt' or 'malaḳüt', originally a 'message', to denote a 'Divine' Message transmitted through an Angel of God, which is linguistically quite normal. But, under the unfortunately overwhelming influence of such Nicene-adapted Greek Gospels, construing Greek 'euaggelion', 'good message', in terms of 'good news' brought by Jesus concerning universal salvation of mankind through his own death on the cross, there had also to be in the same Evangelic sense certain compound 'neologisms', such as new Greek 'euaggelos', composed of 'eu-', 'good', and 'aggelos', 'angel' or 'Messenger', curiously to denote 'bringer of good news', and also a verb, e.g., euaggellein, to bring good news about, etc. All such 'neologisms', however, are in no way binding either on pre-Patristic Greek, or even on Jesus's or genuine disciples' own utterances in Hebrew-Aramaic, later mistranslated or misconstrued.

Indeed, how Jesus could have uttered in Hebrew the name of his book, the Evangel, occurring 'Injïl' in the Koran? Had he meant 'Good message' or 'Message Proper', the primary sense readily derivable from such compound 'neologism', i.e. new Greek 'euaggelion', correctly construed, then he would have uttered in fact Hebrew 'malaḳüt tobä', or even 'malaḳüt ḥemed', nearest to 'malaḳüt Aḥemed', proclaiming the forthcoming advent of 'Moḥammad', which was in fact one central element in Jesus's message in the Koranic sense [see, Kor. Aṣ-Ṣaff (The Ranks): 6]. But, had he, Jesus, meant the Hebrew equivalent of 'euaggelion' as misconstrued in

terms of Ecclesiastical Greek, 'good news', then, instead, he would have uttered Hebrew 'besorä' effectively used in Modern Hebrew translations of Greek Gospels.

Let us now concede, only for the debate's sake, that Jesus himself uttered it 'Besorä' in the Hebrew, meaning precisely 'good news' regardless, for the moment, of its either correct, or incorrect, Greek rendering in the Gospels, what, then, could Jesus's Hebrew 'besorä', i.e. good news, have been about?

Most significant in this regard is no doubt Jesus's first saying, with which he started his mission, the day his forerunner, John the Baptist, was arrested, as recorded in Mark's as follows: "Now after John was arrested, Jesus came into Galilee, preaching the Gospel of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent and believe in the Gospel.'" [Mark. I: 14-15]. Here, we notice the following:

1) Substituting 'good news' in the above quotation 'preaching the Gospel of God' (original Greek: kerusson to euaggelion tou Theou), we should have 'preaching the good news of God', which is preposterous. Only could it have any meaning if changed into: 'Preaching the message of God', using the correct translation of Greek 'aggelion', i.e. message, not 'news'. As to the commendatory augment 'eu-', good, it is most probably an affix added later by disciples and their followers or even those after them honoring Jesus's message, as do Muslims in respect of the Koran, saying 'The Glorious Koran', etc., no more no less. Again, 'preaching' in the above saying is false and misleading translation of Greek 'kerusson', from Greek 'kerussein', essentially to 'proclaim', 'herald', etc., not to 'preach', coming into English through French 'précher' through Latin 'praedicare', lit., to say in front of, e.g., a public, whence, to proclaim. Since the only binding is the Greek original text, where 'kerusson' means not 'preaching' but rather 'proclaiming', 'heralding', 'forerunning', from Greek 'kerussein', to proclaim, herald, forerun, etc., Jesus could have been 'proclaiming his own message from God', or even 'heralding or forerunning the forthcoming Messenger of God', i.e. Moḥammad, blessed be all God's Prophets and Messengers. It was only under the influence of church authorities construing

Greek 'euaggelion' in terms of 'good news' that 'to preach' and its equivalent in European languages acquired such special meaning, to teach or sermon. In Arabic translations by Orthodox Christians, for example, the triliteral used is KRZ, which is not Arabic at all, but borrowed from Biblical Aramaic(1) meaning (only in Aramaic not in Hebrew) 'to cry out' or 'to herald', from which Aramaic 'karöz', herald, forerunner, etc. If one cares to look up in one's English dictionary the etymology and origins of English 'kerygma', one will find that it is in fact a word borrowed from Greek 'kerugma', proclamation, etc., from same Greek 'kerussein', to proclaim, etc., taken in turn from Greek 'kerux', a herald, etc., akin to Biblical Aramaic 'karöz', first found in the book of Daniel, written during the Babylonian captivity, around the late sixth century B.C., well before the invasion by Alexander the Great subjecting the Persian empire. This entitles us to believe that such Aramaic loanword, i.e. Biblical Aramaic 'karöz' was borrowed directly from the Persian language, having the word in common with the Greek, or perhaps the Greek 'kerux' (base of Greek 'kerussein') was born in Greek through Persian (of same linguistic family) or vice versa. We are also told in the English dictionary under English 'kerygma' that the remote origin of the word is hypothetical Indo-European 'kar', meaning to praise loudly, which entitles us to believe that the herald meant by Greek 'kerux' was a herald of 'good news', not bad ones. Hence, the Greek 'kerussein' would be to cry out or proclaim good news. If Jesus actually uttered Hebrew 'Besorä', the Evangelists would have written 'eukerugma', not 'euaggelion'. Such analysis was not of course beyond the reach of Greek scholars contemporaries of Nicene Council, but the Grecophone church managed to insist on the following two formulas: Euaggelion = Good News, and Kerussein = To preach or teach the Gospel, or these same 'good news', which, for the least, is redundant.

2) As to what these 'good news' were about, Evangelic Jesus told us in the above quotation that the 'kingdom' is forthcoming and at hand: "The time is fulfilled and the kingdom of God is at hand" and,

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(1) See, under KRZ, The Analytical Hebrew & Chaldee Lexicon, op. cit., P. 393.

consequently. "Repent and believe in the 'good news', namely, believe in the Gospel." Such 'kingdom', or more precisely, 'the kingdom of God', correctly translating original Greek 'basileia tou Theou', is rendered in Hebrew translations of Greek Gospels by Hebrew 'maleḳüt', the Hebrew equivalent of English 'kingdom'. That is, had Jesus really meant 'kingdom' he would have uttered such Hebrew 'maleḳüt', written in Greek 'basileia' throughout. To be true, such 'kingdom of God', or Hebrew 'maleḳüt ha-elohïm', never occurred in the Hebrew Bible, in the sense given to it in Christianity, 'the Hereafter', nor in any sense at all. Granted, however, that Jesus introduced such 'neologism', 'maleḳüt ha-elohïm' or 'maleḳüt Yehwa', kingdom of God, to denote the 'Hereafter', where God will be the sole Sovereign of the universe, dismissing, once and for all, all other earthly kings, including Satan, deemed 'prince of this world' in the Evangelic expression [cf. John. XVI: 11], he, Evangelic Jesus, could not have said 'the time is fulfilled and the kingdom of God is at hand', simply because he avowedly declared that he himself knew not of such day or such hour, only known to God and prescheduled by Him all alone [cf. Mark. XIII: 32]. For more illustration, if, by 'kingdom of God', he really meant the 'Hereafter', he could not have pretended that it was 'at hand', because he absolutely could not have known. Again, granted that he knew it, he could not have expected his audience to 'rejoice' in the 'good news' he was preaching (if we concede that Greek 'euaggelion' really means 'good news' as alleged), i.e. to believe that the end of the world was at hand. Indeed, he did not say, "Rejoice, and believe in the Good News (gospel)", but he said, "Repent, and believe in the 'euaggelion'", which is categoric that Evangelic 'euaggelion' (Gospel) could by no means be construed as 'Good News', since any living human, even a Prophet of the most righteous, a true believer in God and in the Day of Judgment could not be certain in this world of, but merely hopes for, the good outcome of that Day for his own self until God will have finished judging His creatures, sentencing some to Eternal Bliss and others to Eternal Torment. But Jesus could have said, 'malaḳüt Yehwa', i.e. 'message of God', misheard or misread in terms of 'maleḳüt Yehwa', 'kingdom of God', by which 'message of

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God' Jesus referred to the forthcoming 'Moḥammad', pre-announced by all previous Prophets, and, whence, 'good news' for any follower of Moses, but obscured in the Jewish Messianic legend as stated earlier. For 'Gospel' to mean 'good news', Jesus should have preached, not the 'kingdom of God at hand', but rather the 'forthcoming advent of Mohammad'.

3) In the same logic, Greek 'euaggelion', speaking in purely linguistic terms, is simply 'good message', never 'good news' as alleged. By which 'good message', we should, again, understand the seal of God's Messages to mankind, i.e. that of the Prophet Moḥammad whose forthcoming advent Jesus was in fact preaching.

4) Finally, to believe that Jesus did really foretell the imminent coming of the kingdom of God: "The time is fulfilled, and the kingdom of God is at hand" is simply ridiculing of the great Prophet Jesus, simply because two full millenniums have now passed since his ascension into Heaven around 29 A.D., and 'the time is not yet fulfilled' as asserted. Jesus could only have been foretelling 'Moḥammad', who followed him indeed only six hundred years later around 609 A.D., not the 'Kingdom of God', still as far from us as God, only God, knows. In this respect, either Jesus was making fool of his public, then he, God forbid, was an impostor, or his sayings as recorded in those Gospels were distorted, mistranslated or misunderstood. In fact, we are told in those Gospels that even after Jesus's ascension, disciples were convinced that the 'Kingdom of God' or at least Jesus's second coming near the end of the world was likely to take place immediately, but the so-called prophecy did not come true in their time, and they all died without seeing it, contrary to another famous saying of Jesus: "Truly, I say to you, this generation will not pass away before all these things (signs foreboding the Last Day) take place." [Mark. XIII: 30]. Here, the sayer of such statement, whoever may be, was evidently either misquoted, or NOT Jesus, since God's Prophets are simply incapable of telling untruth.

I am of course aware that the foregoing analysis, although based on sound logic and pure linguistics, is hardly appealing, if not in fact appalling,

to any enthusiastic Christian possibly reading these pages, to whom there is no possible alternative left other than to believe, with us, that such 'euaggelion' was not a Greek translation of a Hebrew word uttered by the Prophet Jesus, but by all means a mere transliteration in Greek Hebrew alphabet of the original Hebrew name given by Jesus to his Book, message and teachings. By this, I mean Hebrew 'Hag-Gelyön', the Clear Warrant, transliterated 'aggelion', with added commendatory Greek augment 'eu-', to mean simply 'the good aggelion', inevitably pronounced by any Greek-speaking person 'evangelion', which I am now going to demonstrate.

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From Biblical Hebrew triliteral GLY (identical in the Aramaic but JLW in the Arabic), essentially to clear, make clear, manifest, etc., we have Biblical Hebrew 'gelyön', in the sense of 'mirror', 'looking-glass', occurring in the plural 'gelyonïm', i.e. 'mirrors', for example in "Is. III: 23 (q.v.)". Adding prefixed Hebrew definite article 'ha' which, according to Hebrew grammar, results in doubling initial 'g' in 'gelyön', we immediately have Hebrew 'hag-gelyön', i.e. 'the mirror'.

The past participle from such Hebrew GLY is 'galüy', i.e. made clear, evident, Arabic 'jaliyy', 'bayyin', etc.

Built on the 'pe'lön' model, denoting either the infinitive or the emphatic agentival adjective, such Hebrew 'gelyön' bearing the notion 'mirror', as used in Biblical Hebrew, would also mean, adjectivally, 'the most evident', such as Biblical Hebrew "elyön', the most high (applying to God), from triliteral 'LY.

Being the Divine Name, as we do assert, given to Jesus's book containing Divine Revelations received by him from God, such 'Hag-Gelyön' would simply mean either 'the Book-Mirror', or 'the Most Evident', Arabic 'Al-Jaliyy', or 'Al-Bayyin'.

Amazing enough, we read in the so-called 'Barnabas' Gospel', attributed to Apostle Barnabas, but vehemently discredited by the church as soon as it appeared in the late eighteenth century A.D., the following interpretation(1)

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(1) I am translating from the Arabic version of Barnabas' Gospel, the sole version under my hand.

by Jesus himself explaining the origin of Greek 'euaggelion', i.e. Evangel: "Thereupon the disciples said, 'Truly, God has spoken through you, for no one has ever spoken as you do speak'. Jesus answered, 'Believe me, when God chose me to send me to the House of Israel, He gave me a book resembling a pure mirror which went down into my heart, so that everything I say comes out from such book; once this book is wholly spelt out from my mouth, I shall ascend away from this world'. Peter said, 'Master, what you are saying now, is it written in that book?', Jesus replied, 'Everything I say in behalf of knowing God, serving God, for man's education and for the salvation of mankind, all of it comes out from this book which is my Evangel.'" [Barnabas. CLXVIII; 1-5][1]. Nothing, indeed, could be so clear and straight to the point as such explanation of the word 'Evangel' by the one to whom the 'Evangel' was revealed: It is the 'book-mirror', Hebrew 'Hassefer Haggelyön', the most evident.

How was such Jesus's Hebrew 'Haggelyön' transliterated into Greek alphabet in those four adopted Greek Gospels? Literally, indeed, letter by letter, but inevitably dropping initial 'h', impossible in Greek; whence, Greek 'aggelion' for Hebrew 'haggelyön'.

Although written in Greek with doubled 'g' just as it sounds in the original Hebrew, Hebrew 'Haggelyön', becoming 'Aggelion' in Greek, had to be uttered by Grecophones 'Angelion' conforming to Greek phonetical necessity pronouncing 'ng' for written 'gg'.

Naturally, of course, initial aspiration in original Hebrew 'haggelyön' could have been retained in Greek script by means of a diacritical mark on the now initial vowel 'a' Grecized 'Aggelion'. However, such initial aspiration was suppressed once and for all, as stated earlier, through the prefixed augment 'eu-' i.e. good, proper, etc., added by Evangelists to spell out a commendation of the Gospel by earlier Christians, such as postpositive Hebrew 'Ṯob' or 'Ḥemed', good or pleasant, etc., whence, eu-aggelion for Hebrew 'haggelyön haṯṯöb', or 'haggelyön ḥemed'.

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(1) Barnabas' Gospel, Arabic version, published by Moḥammad Sobeih & Sons Press, Al-Azhar, Cairo, Egypt, 1958, pp. 257-258.

Having pierced the meaning of 'Evangel' Hebrew original, 'haggelyön', the most evident, Arabic 'Al-Jaliyy', or 'Al-Bayyin', the miraculous Koran chose 'Translation' as onomastic instrument in respect of such originally Hebrew name, already inexplanably Arabicized 'Injïl' in the Koran, nearest to its Greek form 'angelion', universally so current at the time.

How was the 'book-mirror', 'the clear warrant', the 'most evident' translated in the Koran? It was translated into Arabic 'Al-Bayyinät', feminine plural of 'Al-Bayyin', the most evident, or evidence proper. Here, pluralization is an allusion to the fact that the Gospel -just like the Koran- was revealed piecemeal to Jesus, not all at once in the 'Tablets' like Moses's Torah.

In fact, the Koran uses 'substitution' in translating for the benefit of its readership the very meaning of the name of Jesus's book, the Evangel. In this respect, it is stated in the Koran:

{And We sent Jesus son of Mary, and gave him the Gospel (Al-Injïl).}

[Kor. Al-Ḥadïd (Iron): 27]

The Koran also says, substituting 'Al-Bayyinät' for 'Al-Injïl':

{"And We gave Jesus, the son of Mary, 'Al-Bayyinät', (lit., self-evidences) and supported him with Spirit of Holiness(1)."}

[Kor. Al-Baqarah (The Cow): 87]

Here, 'Al-Bayyinät', lit., 'Self-Evidences', clearly stands for Jesus's Gospel, the Book-Mirror.

However, all Koran exegetes up to the present day could only understand Koranic 'Al-Bayyinät', in this and similar Koranic Verses in respect of Jesus, within the limits of its direct semantic denotations, i.e. 'clear proofs', etc., excusedly unaware that the Koran, using it as a 'semantically equal' substitute for the proper name of Jesus's Book, 'Al-Injïl', Gospel, Greek 'Euaggelion', universally mistaken for 'Good News', meant indeed thereby to onomastically explain the non-Arab 'Injïl' by mere translation according to the methodology adopted in our present research.

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(1) Koranic 'rüḥul qodos', lit., spirit of holiness, used in the whole Koran throughout in place of Christian 'Holy Spirit', designating Archangel 'Gabriel'.

It could be retorted, of course, that 'Al-Bayyinät' in such and similar Jesus-related Koranic Verses is not intended to onomastically explain the non-Arab 'Injïl' but rather, as construed by former Koran exegetes in terms of 'clear proofs', a reference to Jesus's overwhelming miracles performed in certification of his Messengership from God. But the miraculous Koran rejects such hypothesis in the following Koranic Verse:

{And when Jesus came with Al-Bayyinät (the Gospel), he said:
"I have come to you with wisdom, and in order to make clear
to you some of the controversies in which you differ."}

[Kor. Az-Zoḳrof (Decoration): 63]

Here, 'miracles' as understood from Koranic 'Al-Bayyinät' could absolutely not be called 'wisdom' or the 'obviation' of controversies dividing the Jews. Koranic 'Al-Bayyinät', lit., 'self-evidences' is, no doubt, Koran miraculous onomastic translation of Jesus's Evangel correctly construed.

O Speaker of the Koran! Glorified be You, the Almighty, the All-Knowing!

LVIII. The Christians
(Kor. 'An-Naṣära')

'An-Naṣära', i.e. Nazarenes, is the name given to 'Christians' in the Koran. In spite of the fact that such name 'Nazarenes' is primarily a 'gentile' designating inhabitants of Nazareth in the province of Galilee in North Palestine where Jesus lived as a baby and after which he was often called 'Jesus of Nazareth' or even 'the Nazarene', the Koranic name 'An-Naṣära', as used from the very beginning of Christianity about six centuries before the Koran, does not denote the inhabitants of such 'Nazareth' (Hebrew 'Naṣeraṭ' and Arabic 'An-Naṣera'), regardless of their religion, but the followers of the most famous 'Nazarene' in history, Jesus-Christ (PBUH). That is, such followers are attributed to Jesus Christ regardless of their dwelling-place, even if they, i.e. 'Nazarenes', and their forefathers never had set foot in 'Nazareth' or had seen or heard of Palestine altogether even once in their life.

It should be remembered, however, that such epithet, the 'Nazarene', or even the 'Galilean', given to Jesus, was first used pejoratively by those of Jesus's folk who denied him, scoffing at 'the man from Nazareth', or 'the Galilean', in accordance with the Jewish adage 'nothing good comes from Galilee'. But God, the Almighty and the All-Knowing, sees otherwise: It was precisely through such blessed Galilean of Nazareth, that such little town in Galilee became world-famous. Without Jesus, neither Galilee nor Nazareth could have earned any mention in history.

Also, it should be noted that Hebrew disbelievers in Jesus could not call him 'Ham-Maśïaḥ', i.e. the Messiah or Christ, so as to call his followers 'Meśiḥïm', i.e. Christians, for the one good reason that it was precisely such Messiahship that they denied in Jesus. For them, he was not the expected deliverer of the Jews according to the Messianic legend. So, they did not call him Jesus-Christ, 'Yeśüa' Ham-Maśïaḥ', but Jesus of Nazareth, 'Yeśüa' Han-Noṣerï'. As we know, it was in Nazareth and the whole Galilee that Jesus began his mission and chose his first disciples; so, they were called after their master, the 'Nazarene', Hebrew 'Han-Noṣerï', plural 'Han-Noṣerïm', also 'Naṣranï', and 'Naṣranïm', preaching the new religion which had to derive its name from 'Nazareth', the town Jesus came from, that is, Hebrew 'Naṣerüt', i.e. Christianity or Christianism.

Thus, the name of Jesus's religion was born in Hebrew Palestine, the cradle of Christianity, i.e., Hebrew 'Naṣerüt', Christianity, and its followers, Hebrew 'Noṣerïm' or 'Naṣranïm', Christians, the subject-matter of our present onomastic note. From Hebrew Palestine, Christianity spread to whole Arabia six centuries before the Koran in its Semitic form. Hence, the Koranic 'An-Naṣära' (singular. 'Naṣraniyy') is originally a gentile designating those who inhabit, or come from, An-Naṣera(t)', Hebrew 'Naṣerat', Nazareth. However, since Jesus-Christ, such term is conventionally restricted to describe any 'Christian' regardless of his or her origins.

Since 'An-Naṣära' is substituted in the whole Koran for 'Christians', which does not occur anywhere in the Koranic text, or in Arabic speech or writings until recent decades when the Arabs, overwhelmed by 19th century military and cultural European conquest, began to learn from, and imitate, their conquerors, our present onomastic note on the 'Christians' will deal instead with the Koranic 'An-Naṣära', standing in the Koran for the English 'Christians'.

It should be noted, however, that both the Modern Arabic 'Masiḥiyy', i.e. Christian, and the Koranic 'Naṣraniyy', i.e. Nazarene, are not different in any respect as to attributing Jesus's faith to its founder, the Messiah Jesus son of Mary who is himself reputed to be the 'Nazarene', or Jesus of Nazareth, except that the latter, Nazarene or the Koranic 'Naṣraniyy', has some advantage over the former, Christian or Modern Arabic 'Masiḥiyy' in that 'Christs', or 'anointed-ones', Hebrew 'meśiḥïm', are

counted by thousands in Hebrew tradition, exactly like the English 'saints', while in the whole history of religion there is only one single 'Nazarene', Jesus of Nazareth.

This is one good retort to those Westernized modern Arabs, including all Christian Arabs, who unwarrantedly mistake 'Naṣraniyy', i.e. Nazarene, as well as its derivatives, for a pejorative term, and consequently startle at the very utterance of the word, which is almost totally dropped from Modern Arabic speech and writings, and systematically replaced by 'Masiḥiyy', i.e. Christian, and its derivatives.

It is true that this is not the case with Modern Hebrew, which keeps the Hebrew 'Noṣerï' and 'Naṣranï' and their derivatives, i.e. Christian, etc., in the same sense as in older times, in spite of the historic fact that since the Diaspora in the late 1st century A.D., the majority of the Jewish people, incomparably with the Arabs, lived under European rule or European influence. Yet, we have already stated the Jews' reasons, from their own faith, for shunning the term 'Christian' and its derivatives: For the Jews, the real 'Messiah' has not come yet.

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The Koranic 'Naṣraniyy', plural 'Naṣära', i.e. 'Nazarenes', which designates 'Christians', followers of Jesus-Christ, was currently used by pre-Koranic Arabs six hundred years before the Koran, i.e. since Christianity was born in Palestine, as a loan-word Arabicizing the original Hebrew 'Noṣerï', plural 'Noṣerïm', or 'Naṣranï', plural 'Naṣranïm', which is originally a gentile from the Hebrew 'Naṣeraṭ', i.e. 'Nazareth', to which Jesus and earlier disciples belonged. Pre-Koranic Arabs had also heard of such Galilean small town named 'Nazareth', Hebrew 'Naṣeraṭ', Arabicized into 'An-Naṣera(t)', or even 'Naṣrän', from which Arabic 'Naṣraniyy', i.e. Nazarene is derived.

Under the circumstances, the Koran did not need at all to give the onomastic explanation of the word 'An-Naṣära' according to the methodology adopted in the present research, since the term was already well-known to the Arabs.

In spite of being Semitic, the Hebrew and Aramaic triliteral NṢR, from which the proper name 'Naṣerat', Nazareth, is derived, is not identical in

semantic denotation to the Arabic triliteral NṢR, notwithstanding total conformity in sound and script. Indeed, the Arabic NṢR, meaning to help, succor, etc., has nothing to do with the Hebrew and Aramaic NṢR, meaning to watch, guard, preserve, keep, observe, as a law, etc. Had not the Koran cared to give the very meaning of the Hebrew and Aramaic NṢR, which is different from the Arabic NṢR, Koran exegetes, uneducated enough in Hebrew and Aramaic, would have mistaken, as indeed some did, the origin of the Koranic 'Naṣraniyy' and 'Naṣära' in terms of the Arabic NṢR, i.e. Arabic 'Naṣïr', meaning helper, etc., not in terms of the Hebrew and Aramaic NṢR, i.e. guard, watch, observant, etc. Yet, until the publication of the present work, which is concerned with demonstrating the onomastic miracle in the Koran, Arab and non-Arab scholars were in no position to grasp such onomastic explanation.

The name of such small town 'Nazareth', Hebrew 'Na`ṣerat', is built, no doubt, from the Hebrew-Aramaic NṢR, and modeled on the present participle form in the feminine singular (as describing a town, Hebrew "ïr', a feminine noun), from which, Hebrew 'noṣerä' (Aramaic 'naṣerä') and, with appended final 't', 'Naṣeraṭ are derived'. This is to say that the very meaning of the name given to such small town, Nazareth, is indeed 'the town whose inhabitants strictly observe the law, customs, traditions, etc.. It should be remembered that the name 'Nazarene' was given to an early sect of Christians of Jewish origin who continued to observe much of the Mosaic Law.

No doubt that such primary notion of 'watching', 'observance', etc., in the name 'Nazareth', influenced the mutation from Aramaicizing 'naṣerä' (observant, in the feminine gender) to the pure Hebrew 'noṣerä' in the same sense. Hence, the Hebrew 'Noṣerï', Nazarene, has been mutated to the Hebrew-Aramaic 'Naṣranï', which are equally used in the same sense by modern Hebrews.

It is paradoxical enough to notice that Jewish disbelievers in Jesus, who belittled 'the man from Nazareth' by calling him 'Han-Noṣerï', the Nazarene, were precisely by doing so unconsciously exulting in him, and in his followers whom they called 'Noṣerïm', i.e. 'Nazarenes', their faithful observance of the Word of God in Moses's Torah, the observers of their covenant with God, 'Noṣerë Berïto' in Biblical Hebrew.

Consequently, the erudite Koran explains 'An-Naṣära', Hebrew 'Noṣerïm', by Antonymy, i.e. 'those who did not observe', in the following magnificent Koranic Verses:

{"And indeed, We sent Nüḥ (Noah) and Ibrähïm (Abraham), and placed in their offspring Prophethood and Scripture, and among them there is he who is guided, but many of them are evil-livers. Then, We sent after them, Our Messengers, and We sent 'Ïsä (Jesus); son of Maryam (Mary), and gave him the Gospel. And We ordained in the hearts of those who followed him (Jesus), compassion and mercy. But the Monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please God therewith, but that they did not observe it with the right observance. So We gave those among them who believed, their (due) reward, but many of them are evil-livers."}

[Kor. Al-Ḥadïd (Iron): 26-27]

The Verse explains 'those who followed him (Jesus)', i.e. 'An-Naṣära', Hebrew 'Noṣerïm', the Nazarenes, antonymously by 'they did not observe it', i.e. monasticism, that is, the 'observers' who did not 'observe'.

Glorified be Thou, Speaker in the Koran, the Almighty and the All-Knowing!

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In margin of the present onomastic note on the Christians, we should now tackle, as promised, the Koranic 'Al-Ḥawariyyün', the name given in the Koran to Jesus's disciples, Evangelic 'mathetai', Hebrew 'talmiḏïm', i.e. 'pupils' (in the Hebrew version of adopted Greek Gospels), also Arabic 'talamïḏ', i.e. 'pupils', in all Arabic translations of Greek Gospels by Christian Arabs.

It should be noted, however, that such 'Al-Ḥawariyyün' was not heard from the Arabs before the Koran. It is undoubtedly a 'neologism' introduced by the Koran into the Arabic language to designate Jesus's disciples. That is, it is not a translation of the Evangelic Greek 'mathetai', disciples or pupils; rather, it is an erudite translation of the original Aramaic 'ḥabarïn',

pronounced 'ḥavarïn'(1), meaning associates, companions, boy-friends.

By such unprecedented translation to designate the disciples of Jesus, the Almighty Speaker in the Koran testifies to Koran Divine Credibility. In the absence of any writings by the disciples in their own vernacular to correct Evangelic Greek 'mathetés', learner or disciple, none except the Eternal Witness would have known that, among themselves, the earnest group, who were mostly composed of too young men followed Jesus at the very beginning of his mission, addressed each other in their Aramaic dialect as 'ḥabarïn' (pronounce: 'ḥavarïn'), i.e. 'intimates', and not the Hebrew 'talmiḏïm' (translated as the Evangelic 'mathetai'), i.e. disciples.

I humbly recognize that I am not at all the first scholar to decipher the Koranic 'Al-Ḥawariyyün' in terms of the Aramaic 'ḥavarïn'. But those who did it contented themselves with a noticeable sound resemblance between the Koranic 'ḥawariyy' and the Aramaic 'ḥabar', admitting, rightly of course, that phonetical necessities were behind the change of the middle 'v' sound in the Aramaic 'ḥavar' into the middle 'w' sound in the Koranic 'ḥawariyy'. However, they were unable to etymologize the latter in Arabic terms.

The solution I am trying to give to this question highly testifies to Koran's unattainable scholarship. I think that the first 'successful' attempt to give the origins of the Koranic 'Al-Ḥawariyyün' from the Arabic language is stated in the forthcoming few lines.

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Up to the publication of the present work, all Arabists and Koran exegetes failed to pierce the correct meaning of the Koranic 'Al-Ḥawariyyün' (plural of 'Ḥawariyy') in terms of the Arabic language, due to the fact that the Arabic triliteral ḤWR, the only possible root of such Koranic word, has two distinct and wide different meanings included in the Koran:

(1) To come back or to return.(2)

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(1) The undoubled letter 'b', when preceded by a vowel sound, pronounces 'v' in the Hebrew and in the Aramaic.

(2) This term occurs in the Koranic Verse: "Ennahu ẓanna an lan yaḥüra", i.e. ***{"He (the nonbeliever) thought he would not return (unto God)."}*** [Kor. Al-Enśeqäq (The Cleaving): 14].

(2) To be intensively white.[1]

Thus, those Arabists and Koran exegetes had to choose either of the two meanings to derive the term 'Al-Ḥawariyyün' which designates Jesus's disciples in the Koran, occurring 'Ḥavarïn' in the Aramaic, Jesus's and disciples' own vernacular and 'Ḥavrïm' in the Hebrew, i.e. associates, companions, boy-friends. Unacquainted enough with either Hebrew or Aramaic, they thought, wrongly as we shall soon see, that the first meaning in the Arabic ḤWR, i.e. to come back or to return, was extraneous to the possible meaning of the Koranic 'neologism'. So, they had no other alternative than to derive the Koranic 'ḥawariyy' from the Arabic ḤWR in the second sense, i.e. to be intensively white. From such second sense of the Arabic ḤWR, i.e. to be intensively white, they had the Arabic 'ḥawra", plural 'ḥür', meaning fair and intensively white-skinned women; 'aḥwariyy', meaning white and soft; 'ḥowwära', white meal and also 'ḥawariyy', which is identical to the Koranic 'neologism', meaning 'bleacher', i.e. he whose occupation is to bleach or to whiten cloths, etc. The latter word, 'ḥawariyy' in the sense of 'bleacher', in particular, decided most of them to understand Koranic 'Ḥawariyyün' in the sense of 'Bleachers', alleging unwarrantedly that Jesus's disciples were in the most part 'bleachers'. Others also said that they were poor fishermen dressed in 'white' clothes, or that they were called so because they were naive people, clean-hearted or white-hearted young men! Some also took it guessingly to mean 'companion', 'advocate', 'supporter', etc. The latter explanation is wrongly based on a ḥadïth of the Prophet (PBUH), referring to his cousin and Companion, 'Az-Zubayr Ibn-ul 'Awwäm' in which he (PBUH) said:

> *"Every Prophet has his own 'ḥawariyy' (i.e. disciple); mine is Az-Zubayr".* [Related by Al-Bukhärï and Muslim]

If this 'ḥadïth' of the Prophet had been well understood as it really should, it would have been enough by itself to dissuade Koran exegetes from such 'guessings' concerning the meaning of the Koranic 'Ḥawariyy'

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(1) This term occurs in the Koranic Verse: "wa-zawwajnahum be-ḥürin 'in." i.e. ***{"And We wed them (righteous in paradise) unto fair women, with wide lovely eyes."}*** [Kor. At-Tür (The Mount): 20].

and to establish it in terms of the Aramaic 'ḥavär' in the sense of intimate companion. This is because Az-Zobayr, the cousin and Companion of the Prophet, was neither a bleacher nor a fisherman. It is true that some of Jesus's twelve disciples were fishermen, but none of them was a bleacher. Moreover, white uniform is absolutely not de rigueur for fishermen! On the other hand, Az-Zobayr could not be singled out all alone from all the Prophet's companions for the epithet 'Al-Ḥawariyy', which is understood as a clean-hearted or zealous supporter, for the one good reason that all the Prophet's companions without exception had such merit.

Indeed, Az-Zobayr, may God be pleased with all the Prophet's Companions, could only be distinguished from other earlier companions of the Prophet in one precise respect: He was a teenager (about sixteen years old) when he embraced the new religion preached by his illustrious cousin whom he used to follow as his shadow. Such characteristic, the close young companion, was indeed Az-Zobayr's proper(1). Inasmuch as it rightly availed him the title given him by the Prophet, Al-Ḥawariyy, it also supplies, as we shall soon see, the purest definition of such neologism introduced by the Koran to eruditely translate the Aramaic 'ḥavär', as meaning the intimate companion or boy-friend, which is still used in this precise sense in Modern Hebrew.

Designating Jesus's disciples by such 'neologism', Al-Ḥawariyyün, the Koran was not 'Arabicizing', through mere meaningless transcription, the original Aramaic 'Ḥavarïn', which means intimate companions or boy-friends, as thought by those very few modern Arabists who discovered the sound resemblance between the Koranic 'Ḥawariyyün' and the Aramaic 'Ḥavarïn'. According to Arabic phonology, the middle 'v' sound in the Aramaic 'Ḥavär' had to be changed into the 'w' sound in the Koranic 'ḥawariyy'. Yet, in such 'transcription' hypothesis, the suffixal ending '-iyy', which is the sign of assimilation in the Arabic that equals the English '-like' such as in 'scholarlike', etc., as if to say 'ḥavär-like', is misleading, out of

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(1) The same does not apply, of course, to the other more famous cousin and companion of Moḥammad (PBUH), his son-in-law, Aly, the fourth caliph and first person of the male sex to embrace Islam, because, then only ten years old, living in Mohammad's house under his care, he was too young and too close to be 'companion' proper.

place, and absolutely unnecessary. Such latter criticism is by itself enough to exclude the 'transcription' hypothesis just stated. In fact, the magnificent Koran, by such Koranic 'neologism', 'Al-Ḥawariyyūn', was translating with unattainable scholarship the very meaning of the Aramaic 'Ḥavarīn' as meaning the intimate close boy-friends; that is, those young very close companions who first followed Jesus and later known, through Evangelic Greek, as his 'disciples'.

What is, then, the Arabic origin of such Koranic word? From what genuine Arabic triliteral was it derived to render the precise meaning of such Aramaic 'ḥavär'? What denotational connection could be found between the Aramaic 'ḥavär' and the Arabic 'ḥawariyy' occurring in the plural form 'ḥawariyyün' in the Koran?

In the Arabic, a camel-suckling is called 'ḥowär', from the Arabic triliteral ḤWR, meaning to come back, to return, since, to satisfy its unceasing lactational needs, it ever follows its camel-mother. Although a camel-suckling may playfully go around its mother, it never gets a few yards far without immediately 'coming back' to her; so it is a 'ḥowär', literally, the 'ever-returning'.

To such 'baby-camels', the erudite Koran magnificently assimilates Jesus's disciples, the Aramaic 'ḥavarïn', those 'twelve' young people who stuck to Jesus and so closely followed him in like manner as camel-sucklings follow their mother, 'suckling' from him the knowledge of the Kingdom of Heaven.

Since they were not themselves 'camel-sucklings' in the proper sense, but thereto assimilated, the assimilation-ending '-iyy' had to be suffixed to the original 'ḥowär', making it 'ḥowär-like', i.e. 'ḥowariyy' and 'ḥowariyyün'.

As to the change of original vowel sound 'o' in 'ḥowär' into 'a' in 'Al-Ḥawariyyün', it is undoubtedly occasioned for the sake of 'assonance', modeling the Arabic 'ḥowär' on the Aramaic 'ḥavär', denoting that the Koranic 'Al-Ḥawariyyün' is indeed an onomastic Arabicization of the original Aramaic 'Ḥavarïn'. Besides, the former, as we have just demonstrated, is an erudite translation of the latter.

Our reader might wonder, however, why Greek Evangelists, in particular Matthew, who is himself a 'ḥavär', could not use Greek 'philos', 'syntropos', etc., in translating such Aramaic 'ḥavär', intimate friend, etc., insisting on the Greek 'mathetés', i.e. 'disciple' throughout? The answer, indeed, is quite simple: They wrote in Greek for Greek readership already accustomed to the notion 'disciple' denoting a follower of a school of thought, such as Socrates', Plato's, Aristotle's, etc., where the Greek 'mathetés' originally means a 'learner', one who accompanies another for this precise purpose, not to 'befriend', but to 'learn' from him, as a 'pupil' learns from a 'master'. Thus, with its properly Greek connotations, 'mathetés' (disciple) for Grecophones was the most fitted translation of the original Aramaic 'ḥavär', while the unprecedented Koranic 'ḥawariyy', for Arabophones proper, was unattainably the best onomastic explanation of the Aramaic 'ḥavär'.

Praise be unto Thee, the Speaker in the Koran, the Almighty and the All-Knowing!

LIX. The Sabians
(Kor. 'Aṣ-Ṣabi'ün')

The Koranic 'Aṣ-Ṣabi'ün' (English 'Sabians') is by itself an onomastic explanation of the originally Hebrew 'Ṣeba'im', plural of the Hebrew 'Ṣeba'ï', i.e. 'astrolater' or even 'angelolater', from the Hebrew 'ṣabä' ('ṣeba' in the constructed state[1]) meaning 'angel' and 'celestial body'. Such originally Hebrew name designates a small sect still living in few numbers near the ruins of Babylon in South Modern Iraq. Undoubtedly, they are mainly a 'residual' of the Jewish community deported in 586 B.C. by Nebuchadnezzer into Babylon. I mean, those of them who, under the Persian king Cyrus, did not return in 538 B.C. to Jerusalem preferring to stay in Babylon to reap the earthly gains or make use of the unexpected upturn in Persian politics all of a sudden favoring the Jews.

Under Babylonian influence, the religious beliefs of such residuary Jews, who were originally strict monotheists, soon became a mix of the Biblical heritage and Babylonian star-worship. As a matter of fact, such residuary Jews of Babylon did not totally abandon deep-rooted monotheism preached by Abraham and vehemently reaffirmed in Moses's Torah. They could unembarrassedly associate with it evident traits of Babylonian star-

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(1) That is, in genitival construction with a next noun or pronoun, or even adding a feminine -or plural- ending, etc., in which state the noun in question often undergoes a vocal change.

veneration, cherishing the awkward belief in celestial bodies governing the sublunar world, which is found even in Aristotle's cosmological system where the First Mover is assisted with some fifty-two celestial auxiliaries to keep the cosmos going. It is also the very basis of the art of foretelling future events through pseudoscientific study of star-positions on the zodiac, which still in vogue up to the present time.

A trace of such astrolatrous influence is found in the Hebrew-Babylonian name 'Mordecai Hebrew 'Mordeḳay', foster-father of Esther, the Jewish wife of the Persian king, who, thanks to such marriage schemed or arranged by her foster-father, could save her people from slaughter by Haman [cf. Est. II: 5 et seq.]. The name 'Mordeḳay' is adjectivally built from the Hebrew 'Merodäḳ', the name of the planet 'Mars'. Hence, it means 'worshipper of the planet Mars', identical to Latin 'Marcus' and English 'Mark', the very name given to the compiler of the second Gospel of Jesus! Moreover, the name of such Jewish heroine, Esther, or 'Estër' in Hebrew script, is not Hebrew at all; rather, it is a Hebraized form of Old Persian 'sitareḳ', which literally means 'star'. It is not less true that Babylonian currents of thought dominated the ancient world. Deification of celestial bodies, or rather identification of pagan deities with celestial bodies, was common currency both in Greece and Rome, where Babylonian deities inspired, by name and function, both Greek and Roman mythologies, such as Greek Aphrodite for Assyro-Babylonian 'Ishtar', 'Ashtoreth', or 'Astarte', to which the Romans identified their 'Venus', equally worshipped in ancient Rome. Names of such Babylonian deities occurred frequently in the Jewish Bible even before the Babylonian invasion in 586 B.C., where the cult by some Jews of Babylonian deities was vehemently decried. Such crooked exercise by originally monotheistic people, i.e. Jews of Palestine, betrayed itself even in Matthew's Gospel, where the so-called disciple of Jesus welcomed the Magian prophecy of Jesus's birth by the three Magi who came to worship the infant Jesus whose 'star' they saw in heavens [cf. Matt. II: 2] in a self-betraying attempt to support Jesus's 'credentials' by such star-venerators' testimony. Indeed, all through the first three centuries A.D., the Christian church had to fight against all sorts of Babylonian-influenced heretical dogmas and 'gospels'. Yet, undoubtedly through old Hebrew linguistic identification of angels with celestial bodies in the Biblical Hebrew 'ṣabä' and 'ṣebaʾöt', meaning 'angels' and 'celestial bodies', Babylonian

star-worship had finally to triumph in the late 4th century A.D. when the cult of the 'star-angel' Gabriel was officially established by Constantinople I's Council, as third person in today Christian Trinity.

Sabians, it is true, are not outright astrolaters, or else they would have denominationally dissolved into historic astrolatrous Babylonians, and would not have formed a sect of their own. Nor are they pure monotheists, sticking to Moses's famous saying:

{"Listen, O Israel! Our Lord God is one God."} [Deut. VI: 4]

This saying strictly denies beside God any petty associate, or auxiliary-god, since strictly everything apart of Him is created by Him. Being former Jews by religion, Sabians could not, on the other hand, rank among Judeo-Christians proper for the following reasons:

(1) By their Babylonian-imitating excessive star-veneration, they 'deserted' from Moses's Torah which singles the Absolute One alone for true worship.

(2) When pseudo-Christian concepts later filtered through Sabianism, availing the sect of the epithet 'Christians of St John (the Baptist)', such concepts were among flagrant heresies condemned by the Official Church.

The fact remains, however, that the Sabians are essentially monotheists, believing in God and the Last Day, although they were condemned for their excessive veneration of stars and planets, or celestial bodies. The Hebrew 'garmë haś-śamaym', or hosts of heavens, referring to Hebrew 'ṣebaʾöt haś-śamaym', which availed the name of the Hebrew sect 'Ṣeba'im', literally, 'star-worshippers', Arabicized as 'Aṣ-Ṣabi'ün' in the Koran, as meaning 'the deserters' in the Arabic, is an allusion to Sabians' astrolatrous deviation from Moses's Torah.

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The original word for 'star', also for 'planet', is the Hebrew 'koḳäb', as if for 'kobkäb', where the middle consonant 'b' was pronounced 'v' through spirantization and then lost in the process(1). The word is said to have been

(1) See, under KBB, the Analytical Hebrew & Chaldee Lexicon, op. cit., P. 36.

derived from the unused Hebrew KBB, in the 'pilpel' form KBKB(1), both surviving in the Arabic, meaning originally to roll up, but also to knock down, and by extension, to gather up, to host, to crowd, from which the Arabic 'kabkaba', i.e. a group of people compactly united together, is derived. It is from such notion of hosting or crowding in the Arabic KBKB that the Arabic 'kawkab', the cognate of the Hebrew 'koḳäb', i.e. star or planet, was derived in my own opinion, against most Arabists who derived the Arabic word from the hypothetical Arabic KKB, from which the Arabic 'kawkab', star or planet(2), is allegedly derived with substituting the 'w' for the middle 'k' in the hypothetical KKB, devised for the occasion, and from which KWKB, in the quadrilateral repetitive intensive form, meaning to sprinkle, especially of beaten iron is derived. According to such artificial etymology, the Arabic noun 'kawkab', as a name given to celestial bodies, would be taken from the notion 'twinkling' not from the notion 'host' or 'crowd'. Hence, 'kawkab' would originally mean a 'twinkling object'. To my mind, the hypothesized quadrilateral KWKB, meaning to sprinkle, said of iron sprinkling when beaten, is rather a back-formation from the Arabic 'kawkab', i.e. a star or planet, by assimilation to celestial bodies sprinkling in a starry night.

Indeed, under an almost year-long cloudless sky in the wilderness of the desert, heavens at night presents an awesomely majestic sight to the naked-eye spectator, where the notion 'twinkling', which is only discernible with regard to a singly observed glittering star, is completely overshadowed by the overwhelmingly huge 'crowdedness' of heavens with such bright silver color spotted coating and piercing the total darkness of the unfathomable space. Such view depicts a host of countless soldiers who suddenly reappear every night to conquer the dark, until the reappearance of the sun, king of the day. Hence, the Arabic word proper for 'star', i.e. 'najm' (plural 'nojüm'), is inapplicable to planets. Arabic 'najm' means the reappearing-one, from the Arabic triliteral NJM, unexisting in the Hebrew as meaning to appear,

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(1) Ibid., loc. cit.

(2) The Koran uses 'Al-Kawakib' for both stars and planets [cf. Kor. Aṣ-Ṣäffät (The Rangers): 6], reserving 'An-Nojüm' for stars proper. It is only in modern scientific language that the distinction became strictly observed.

come forth, which is said of stars or tiny plants coming out of the soil, exactly like the Arabic 'najïl', i.e. 'grass'.

While the Hebrew is only possessed of the Hebrew 'koḳäb', (plural 'koḳabïm'), invariably for both 'stars' and 'planets', the Hebrew is also possessed of the Hebrew word 'ṣabä' (plural 'ṣebaʾöt' or 'ṣebaʾïm'), meaning originally a 'host', but equally applies to such 'host of heavens', or celestial bodies collectively, designating both stars and planets, from the notion 'crowdedness', which is inherent in both the Semitic KBB (origin of the Arabic KBKB, the basis of the Arabic 'kawkab' and the Hebrew 'koḳäb') and the Hebrew ṢBA, Arabic ṢB', meaning to come forth, etc.

From such Arabic ṢB', the Arabs say: 'Ṣabaʾat-en Nojüm', i.e. stars appeared, or came forth after having been hidden. Other similar usages of the Arabic ṢB', which is most akin to the Hebrew ṢBA, are to crowd, to attack, etc., Also, to have a strong inclination for a person or thing, to yearn, long for, and hence, to worship (false gods). With the Arabic preposition "ala' meaning against, i.e. 'Ṣaba' 'ala', it means to desert, as from an established worship or to defect, which was ironically said by Meccan idolaters in respect of Moḥammad's earlier followers who forsook idolism for Islam. Hence, the Arabic 'aṣ-ṣäbi" is an agentive from the triliteral ṢB' in the sense of 'deserter' or 'converter'.

Within such context, it should be recalled that the Arabic 'an-najm-uṣ ṣäbi", from the Arabic NJM + ṢB', meaning respectively to appear and to come forth, would literally mean 'rising-star', the only star worthy of worship in the astrolatrous creed, since star-worshippers venerate only stars appearing in heavens, not the fallen or 'disappearing' ones, and that such misled Jewish community of Babylon did 'desert' (Arabic ṢB') from Moses's absolute monotheism, through star-veneration.

It should also be noted that 'Aṣ-Ṣabiʾün', i.e. Sabians, occurred only thrice in the whole Koran [Kor. Al-Baqarah (The Cow): 62, Kor. Al-Mäʾedah (The Table): 69, and Kor. Al-Ḥajj (The Pilgrimage): 17]. It always occurs in connection with Jews and Christians, as a subdivision of either or of both. This indicates that the Koran confirms the historic fact that they are a residual of the Jews of Babylon, mingled with mystified 'Christians of St John'.

Thus, the magnificent Koranic 'Aṣ-Ṣabi'un', i.e. 'Sabians', is the most fitted onomastic Arabicization of originally the Hebrew 'Ṣeba'ïm', designating such star-venerating sect of Judeo-Christians.

LX. Zoroastrians[1]

(Kor. 'Al-Majüs')

In a magnificent Koranic Verse denominating all possible forms of religion that have been doomed to exist until the Day of Judgment and that are ranged in descending order from absolute unblemished monotheism to abject idolism, we read:

> ***{"Verily, those who believed[2], and those who repented[3], and the Sabians, and the Christians, and the Magians, and Idolaters[4], truly, God will judge among them on the Day of Resurrection. Verily! God is Witness over all things."}***
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> [Kor. Al-Ḥajj (The Pilgrimage): 17]

This is the only Verse in which the term 'Al-Majüs', i.e. the Magians or the Zoroastrians, ever occurred in the whole Koran.

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(1) Also 'Magians', built from 'Magi' after Arabic 'Majüs'.

(2) Arabic 'al-laḍïna ämanu', a Koranic term designating Muslims, who 'believed' in Moḥammad, the Seal of Prophethoods and Bearer of the Koranic Message.

(3) Arabic 'al-laḍïna hädu', a Koranic term for the Jews by which Hebrew 'Yehudïm', i.e. the Jews, is translated. See our foregoing onomastic note on 'the Jews'.

(4) Arabic 'al-laḍïna aśraku', literary, 'those who partnered', from triliteral ŚRK, to partner, whence 'śerk', originally 'partnership', but specifically 'partnership of gods', whence, polytheism, best substantiated in idol-worship.

In such single instance where 'Al-Majüs' is mentioned in the Koran, it occurred, as we must have noticed, unexplained by any of the Koran's six onomastic instruments according to our method adopted all along the present research, as a sole exception to the rule herein demonstrated. In fact, it is an exception to which we may add, in some sense, the name 'Hämän', within the limits stated earlier concerning Pharaoh's chief-priest in our foregoing onomastic note on the name 'Hämän' (q.v.).

Yet, as perfect sole representatives of the theological 'dualism' in the whole history of religion, Magians occurred, unnamed, another once in a too subtle Koranic reference addressing the dualists paying worship to 'two' conflicting 'gods', lest the one or the other be raged against them, exhorting dualists to fear only the One True God:

> ***{"And God said (O mankind!): "Take not (the cult of) two gods (in worship, etc.). Verily, He (God) is (the) only One God. Then, fear Me (God) much. To Him (God) belongs all that is in the heavens and (all that is in) the earth and Ad-Dïn Wäṣibä (Religion) is His [(i.e. perpetual sincere obedience to God is obligatory). None has the right to be worshipped but God)]. Will you then fear any other than God? And whatever of blessings and good things you have, it is from God. Then, when harm touches you, unto Him you cry aloud for help. Then, when He has removed the harm from you, behold! Some of you associate others in worship with their Lord. So (as a result of that) they deny (with ungratefulness) that (God's Favors) which We have bestowed on them! Then enjoy yourselves (your short stay), but you will come to know (with regrets)."}***
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> [Kor. An-Naḥl (The Bees): 51-55].

Nonetheless, by 'Al-Majüs', Magians, which occurs only once in the Koran [Kor. Al-Ḥajj (The Pilgrimage): 17], the Koran does not name the Zoroastrians after their so-called Prophet, Zoroaster, but after their priesthood. The 'Magi', literally means the able-ones or the clever-ones. It is derived from the Old Persian 'magus' or the Iranian 'magu-', which is most probably derived from the Indo-European base 'magh', meaning to be able, the origin of the German 'mögen' which equals the English 'may, 'magic',

'machine', 'mechanics', etc.(1). Such undoubtedly the non-Arabic origin of the Koranic 'Al-Majüs' should be explained by the Koran, according to the 'rule' herein demonstrated, by one or the other of its six onomastic instruments cited earlier, but such was literally infeasible in respect of the following impediments:

(1) The Koran does not use the word 'Al-Majüs' in its original proper sense as applied to the Zoroastrian priests, i.e. the able-ones or the clever-ones who are known for their extraordinary magical powers which made them capable of inexplicable performances. An example of these magical powers is the sourceless and inextinguishable fire which was permanently burning in their temples(2). Rather, The Koran uses it to denote all followers of the Zoroastrian religion, clergy and laity all alike, i.e. the Zoroastrians in general.

(2) Such 'Al-Majüs' is by no means a Koranic neologism. Indeed, the word had been coined and commonly used by the Arabs themselves, in the same Koranic sense, at least three centuries before the Koran denoting the Zoroastrians in general without including their 'priests', in particular, who were thought of being mere representatives of a 'whole'. In reference to a 'Magus' proper, the Arabs would not say, 'Majüs', but 'Kähen-ul Majüs', i.e., a Magian priest, which literally means the priest of the Magi, perplexing as it is in the ears of an ancient Persicophone Magus proper.

(3) Its displaced usage as now denominating the whole sect, no more its founders or preachers, undoutedly ridicules any possible onomastic explanation of 'Al-Majüs' in terms of its ultimate Persico-Iranian origin, i.e. The able-ones or the clever-ones.

(4) The Koran could not bother to give the onomastic explanation of 'Al-Majüs' in its now displaced usage. The Zoroastrians, known for the Arabs, who pre-Koranically coined the term, as pyrolaters or fire-

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(1) For the etymology, see for example, under 'Magi', Webster's New World Dictionary, 3rd College Edition, op. cit., P. 812.

(2) A natural phenomenon easily explained, however, in terms of 'gas-emanations' from a land still reputed for its abundant oil-reserves.

worshippers, since there would be no 'Miracle of Omniscience' in such explanation, let alone the fact that the Arabic language had not any synonymous word by which to give such pedantically redundant and unneeded explanation.

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Perhaps, out of possible anti-Persian bias, some older Koran exegetes are reported(1) to have understood the Koranic 'Majüs' in terms of the genuine Arabic 'Najüs' which is derived from the Arabic triliteral NJS, meaning to be profane, unclean and filthy (in the religious sense) with substituting 'n' for the initial 'm' in 'Majüs'. Such unscholarly attempt, by those hardly serious exegetes, apparently aimed to defile the paternal memory of their Muslim opponents of the Persico-Magian descent which might have been based, wrongly of course, on the following Koranic Verse:

> ***{"O you who believed(2) (in God's Oneness and in His Messenger (Moḥammad)! Verily, the Muśrikün (i.e. the polytheists, pagans, idolaters, disbelievers in the Oneness of God, and in the Message of Moḥammad) are filth. So let them not come near Al-Masjid Al-Ḥaräm (Inviolable Mosque at Mecca) after this year,..."}*** [Kor. At-Tawbah (Repentance): 28]

This Verse was revealed at Medina in the 9th year of Hijrah included in one of the Koran's last Suras [At-Tawbah] in the aftermath of Meccan total surrender in the month of Ramadan of the 8th Hijrî year which resulted in reopening the Sacred Mosque to pilgrims of all denominations, be they Muslims or non-Muslims. The Verse came to abolish forever such form of multi-religious pilgrimage to Mecca from the next year's pilgrimage which henceforth became literally restricted to Muslims, since such profane polytheists, among whom, the Arab idolaters were treated as 'filth' desecrating the Sacred Mosque reserved for the worship of the One True God. The Verse, indeed, marked the end of idolism, or polytheism in the Arabian Peninsula where the remaining idolaters had no an alternative other than converting to Islam.

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(1) See, for example, Al-Qortobï's Exegesis, in respect of [Kor. Al-Ḥajj (The Pilgrimage): 17].

(2) That is, Ye Muslims, as stated earlier.

Nevertheless, the attempt is overruled by:

(a) The fact that the Koranic Verse treats not only the Magian dualists as filth (Arabic 'najas') but all the polytheists (or idolaters) of all denominations also so as to authorize deriving 'Majüs', which is already attested as being Persian of the origin, in terms of the Arabic 'Najüs'.

(b) The absence of any such triliteral MJS in the Arabic, even in the Hebrew and the Aramaic.

(c) The inadmissibility for the Arabic language to tolerate any change or substitution of any radical within the triliteral root, such as 'n' for 'm' in the Koranic 'Majüs' without the utterly blurring, or completely modifying its original semantic denotation. Hence, such 'Majüs' could not be taken, semantically, for 'Najüs'.

This, of course, was not an apology on my part for the Magianism or Magians who were the remote fathers of our Modern Persian Co-Muslims. The Idolatrous forefathers of today Muslim-Arabs were not better heathens than the pre-Islamic polytheists of all older nations that may be even worse. After all, as self-declared by the Koranic word, the non-monotheists and the Magians, by their heathen cult of deifying two gods, remain equally and no less than all other polytheists 'filth'.

Indeed, this was merely an inevitable under the circumstances defense the linguistic truth.

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According to my own unprecedented opinion that has just emerged from my own analysis in the present research concerning the Koranic 'Al-Majüs', I 'academically' convinced that the Koranic word, notwithstanding its already attested the Old-Persian origin, might meaningfully be derived from the genuine Arabic triliteral JWSm, i.e. to hesitate between two extremes, where the initial 'm' in 'Majüs' should be taken, not for a radical, but for an 'augmentive' to denote the objectival state, i.e. passive participial form from JWS, in which the 'majüs', shortened for 'majüs-un bihi', which is quite legitimate and agreed to all the Arabists, and identical

to the Koranic 'Al-Majüs', which means in the Arabic sense; those who are (misled) hesitating between two self-opposing extremes. Such in fact was the core of dualistic Magianism; hesitating between two conflicting gods, i.e. the Good and the Evil which identified with the Light and the Dark.

In such case, the 'onomastically' unexplained Koranic 'Al-Majüs' would be legitimately considered by itself as an Arabic onomastic explanation of the Magianism rather than the Magians themselves.

Interestingly, however, I hasten to overrule my own proposal that the Pre-Koranic Arabs, who first coined the word, with no doubt, after the Old Persian 'magus', knew nothing about the Zoroastrian dualism. The cornerstone of the Magian religion as dogmatized in the 'Avesta'(1), the most hallowed Magian document compiled by the Magi along three centuries before the Koran from about 300 A.D. to 600 A.D., and attributed, at least, to the basic principles of their so-called Prophet Zoroaster, who is known to have lived during the 6th or 7th century B.C., i.e. not less than one millennium before Moḥammad. The Arabs' pre-Koranic knowledge of the Magianism was strictly limited to its ritual aspects or 'external manifestations' of the cult, i.e. pyrolatry without extending to any 'rationale' behind such worship.

Consequently, such pre-Koranic Arabs who first coined 'Al-Majüs' after the Persian 'magus' (Magian priest) could by no means have primarily construed it in terms of the Arabic 'majüs' (shortened for 'majüs-un bihi'), meaning shuttler or hesitater between two extremes or two gods, as we have just suggested.

Thus, the truth remains that the onomastically unexplained Koranic 'Majüs' stands as a practical sole exception to the 'rule' demonstrated herein.

Nonetheless, such pre-Koranic Arabs who coined 'Majüs' for 'Magians' were, albeit unconsciously, perfectly right in attributing Magianism, not to its presumed founder, i.e. the Zoroaster, be he real or imaginary, but to

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(1) Old Persian 'avistak', i.e. the original text.

its priesthood, i.e. the Magi, the sole responsible for the Magian dogma as laid down by themselves in the 'Avesta', i.e. the Magian basic document of faith.

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The main 'philosophy' in such Zoroastrianism, or rather 'Magianism', as explained in the 'Avesta' views life in this world as a continuous struggle of the universal spirit of God, i.e. Ormazd whom we may take for 'God' proper, with the spirit of Evil, i.e. Ahriman assimilated to the Satan or the Devil in the Divinely Revealed Religions(1). With the frequent ups and downs for Ormazd, the struggle is doomed to continue until the end of the world when Ormazd and Ahriman will be at last defeated.

As to the poor humans, the nonparticipating observers of such endless two-giant fight, they are doomed against their will to receive their portion of its spin-off which resulted from the unprovoked and unjustified blows hitting them indiscriminately in the dark. However, they have no chance to ward them off, simply because they are unable to determine their wherefore or wherefrom. In fact, whether they wanted it or not, they are the very object of such eternal Good-Evil dual that was the prize of the winner in the fight. They have no other alternative than to side with either the party to the contest and to seek the protection against the other, or for the least to bribe both parties, in turn, with due applause, i.e. the manifest worship, knowing that no party could achieve the conclusive triumph until the end of the world.

Under such circumstances, it would appear at first sight that those who determinedly chose to side with Ahriman, i.e. the evil-seekers in this world, the promoters and performers of Ahriman-inspired evil design, are largely wiser than the Ormazd's devout followers whom waited for their remuneration in the after-world which is too distant and too precarious to

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(1) It should be noted that Moses's Torah revealed not less than the late B.C. thirteenth century, preceded the 'Zoroaster' by some five, if not even six centuries. Persia, homeland of the Magi, and Asia Minor from which the Zoroaster is known to have been originating, are not geographically too far from the Land of the Torah to avoid such influence.

ever come untill their hero, i.e. Ormazd, the party unto whom they paid allegiance in this world, will be the sole triumphant. Compared to the Ormazd's servers, the evil-seekers are rewarded in this world's currency, on the spot and in cash, without awaiting the uncertain coming of any afterworld to be paid off in 'unvalued' and 'untested' currency other than their own. Furthermore, the evil-seekers who pay allegiance to Ahriman, the Devil in the Zoroastrian creed, secure themselves by obtaining Ahriman's support against the lambs of Ormazd. However, it should be noted that the afterworld currency with which the Avesta promised the good-doers in this world is nothing more than 'ahurdat' and 'amurdat', literally, the perfection and deathlessness! In other words, speaking in terms of Avestan teachings, the good-doers in this world who had already been 'perfect' in their earthly life would, when resurrected from their earthly death, continue to be 'perfect' in an afterworld deathless life, i.e. they will be no more bothered by Ahriman or his followers, whose loader, the Satan or Ahriman, will be destroyed at the end of the fight leaving no followers to pursue his action, since the evil-seekers' earthly death reduces them to nought.

Ultimately attributed to a certain 'Zoroaster' who originated about the 7th or 6th century B.C. from Asia Minor, and of being known in the ancient Hellenic world for having been the motherland of both the legendary Homer, i.e. the father of Greek poetic mythology since about the 9th century B.C., as well as the rationalist Thales, of the 6th century B.C., who is known of being the founder of the Greek Milesian school of philosophy, such the Avestan theorization appears much like a loose systematization of the polytheistic Greek mythology. However, it bears on its face some unmistakable traits of the Biblical influence which brought since the early 6th century B.C. into Babylon and, whence, into the ancient Persia, land of the first Magi, where Zoroaster used to preach.

In such Greek mythology, indeed as well as in all other polytheistic creeds, the origin of the cosmos is never told. Having no beginning in time, the cosmos has always the way it is. Hence, the gods did not create the cosmos, but they are products thereof. Descended from the Uranus and Gaea identified with the Heaven and Earth respectively (with the latter as the first principle since Gaea engendered Uranus who afterward united

with her to engender in turn all the subsequent gods). Zeus, who took his base on the slopes of the Olympus in the Greek peninsula, united with Hera, his sister, to beget their godly offspring. Such Olympian gods, with Zeus as a head and progenitor, seem much like a self-multiplying family of the giants belonging to a 'special' race. Born the one from the other, such Olympian gods are immortal, since birth and deathlessness are mutually self-excluding by virtue of the fact that an immortal being -such as the angels as well as Adam and Eve in the Heaven before the fall- could not with no need to recopy itself. Such immortality, added to their legendary superhuman powers, is in fact the sole feature distinguishing the Olympian deities from the ordinary men. Otherwise, they are typically human in both nature and behaviour. So, they eat and drink, fall asleep, love and hate, feel jealous, get married, have offspring, but also commit adultery or practice mixed-marriages with fair humans of their choice. They are also capable of playing tricks, being insincere or even treacherous. They could have their own fits of fury, loss of temper or oven burst in tears or uncontrolled laughter. They could indulge in all kinds of sensual pleasures, even in wine made from their godly vineyard, to the point of total inebriation. They often hesitate between right and wrong, good and evil. In their judgments, they are often unfair, too cruel, and even wicked. For a despot, justice and injustice are two equal faces of the same coin. For humans, they are a subtle device by which one explains his own failures or misdemeanor. Indeed, to each one god or goddess is assigned the role of initiating, and steering such impulse, whim or emotion in us as poor innocent humans. Administration of the universal justice is not their business, since they are solely occupied with either gratifying their godly lust, fulfilling their godly whims of managing their petty conflicts and alliances, and often thwarting each other's support to 'humans', which is possibly invoked or hired. To humans, they are in fact more like mercenaries rather than gods worthy of a true worship. In themselves, to be true, they are combination of 'gods' and 'devils'.

Leaving the question of the origin of the cosmos unanswered or unstressed, the Avestan Zoroastrianism endeavoured to bring some logic in such mess. Polytheism is reduced to Dualism of the Good and Evil

which are respectively identified with Ormazd and Ahriman, the two ever-conflicting principles ruling over the world of humans. In such unceasing struggle, both Ormazd and Ahriman are only occupied on equal footing with frustrating each other's design and efforts. Judging by the state of affairs of the time, where mankind all around suffers an abject misery in a world that is unceasingly troubled with wars, conflicts, pillages, extortions, slavery and all sorts of humans' own injustices, Ahriman, the spirit of Evil, seems to have the strong hand in the dual, with no chance for Ormazd to reverse the situation in the near future. Thus, while Ormazd's support should be sought through worship, Ahriman's more efficiency should be equally feared, and his race averted, by means of equal worship. Under the influence of the Biblical thought, which is already apparent in raising 'one' Ahriman against 'one' Ormazd, naively identifiable with the Biblical as 'Satan versus God', the Zoroastrianism as portrayed in the Avesta could also borrow from the Jewish Bible two other essential notions:

(1) Taking the Light and the Dark respectively to represent the Good and Evil, whereas, in the Bible, the Light is the Divine Force by which to chase away the Dark, or mere 'nothingness', i.e. nonexistence versus nought. This explains the Magian worship of the ever-blazing fire seeking refuge in Ormazd against Ahriman.

(2) The necessity of an 'afterworld' in which to reward the righteous people who are often overwhelmed in this world by the forces of Evil.

Even though it is fair to recognize that the dualistic Zoroastrianism was a step forward ridding humanity on the crude pagan polytheistic worships, by reducing the multitude of the pagan gods to the number of only two and, most important, by conceiving life in this world as an endless dual between the Good and the Evil, the Righteous and the Evildoers, with a special reward, and the perfection and the deathlessness, for the formers in the afterworld, it did introduce the awkward diabolism, since Ahriman, combining in himself all the forces of Evil, becomes now a horrible god-giant who is hardly checked by Ormazd, at least in this world. Hence, he becomes worthy of equal worship with God, apart from God or even, at

least in the sight of world-seeking evildoers, the only deity worthy of proper worship.

The fatally misleading error common to all non-monotheistic theorization lies in the fact that all non-monotheists ignored the extreme importance of any theistic theory to begin by shrewdly examine, and finally settle, the sine qua non question of the origin of the cosmos; is our world created or uncreated? If it is uncreated, which is against all logic -as demonstrated in our 'Exordium' to the present research (q.v.)- then there is no sense at all in any certain worship or any certain religion. If it is created, which is the only logically tenable alternative, then the principle of Omnificence should be firmly maintained against all non-revealed, clergy-made, abracadabra religions or pseudoscientific thought. The need for the principle of 'Creation' is precisely to explain logically the beginning in time of an ever-changing world while ever-controlled by perfect, implacably strict laws of physics, which require a 'Legislator' to enforce them from without. Pluralizing, or even dualizing, such the Sovereign Initiator, is not only absurd, but rather, and in the first place, irreversibly self-destructive, as long as the very need therefore is concerned. It is only under such Omnificent Absolute Sovereign that there is a room for any sound conception of the Divine Worship, which is very necessary for regulating man's apparently free-willed behaviour than the natural laws which are indispensable for the steady going of the physical world.

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As demonstrated in the 'Exordium' to the present work against atheists and nullifidians of all denominations, the beginning of the cosmos in time is now an established and indisputable scientific fact. Such beginning in time requires, for the cosmos to come into being, a sine qua non Initiator Who creates from naught by His Own Will for a purpose, and Who must be in Himself timeless, i.e. non-initiated. Amazingly perfect as they are, laws governing the cosmos and keeping it steadily going are undoubtedly the make of the Omnificent, and are unmistakably point to His All-comprising Knowledge and Wisdom. Thus, He never creates purposelessness or absurdism, as marvelously stated in the Koran. Speaking of Himself, God says:

{"We created not the heavens and the earth and all that is between them for a (mere) play. Had We intended to take a pastime, We could surely have taken it from Our Presence, if We were going to do (that)."}

[Kor. Al-Anbyäʾ (The Prophets): 16-17]

Being His, and His alone, such Divine Purpose is only knowable through the only Divine Revelation certified an Authentic and Undistorted, i.e. the Last Divine Message to mankind, Islam, the only remaining true religion, for the reasons stated earlier in the 'Exordium' to the present work. Such Divine Purpose as revealed in the Koran concerning mankind, as well as Jinn, the only two species of creatures endowed with the free-will to choose their fate in the afterworld, is indeed a 'test of obedience due to the Almighty Creator':

{"And I (God) created not the jinn and humans except they should worship Me (Alone). I seek not any provision from them nor do I ask that they should feed Me. Verily, God is the All-Provider, Owner of Power, the Most Strong."}

[Kor. Aḍ-Ḍäryät (The Winnowers): 56-58]

Such worship, which represents a 24-hour repeated oath of allegiance to the Almighty Creator in full recognition of Him as the Absolute Sovereign of the universe, is also a persistent reminder assisted those two free-willed creatures, i.e. man and jinn, not to overlook for a second the very object of their temporary being on this planet. They must not forget that their earthly lifetime which will sooner or later come to end on their inevitable death is by no means comparable to their immortal life in the afterworld where each man or jinni will be paid off tit for tat in one's own currency for the 'good' he performed, or the 'evil' he committed in a full awareness by the free-chooser in this world of the 'reward' set for either conduct. It is a 'test' all right:

{"Blessed is He in Whose Hand is the dominion, and He is Able to do all things. Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving."} [Kor. Al-Molk (The Kingdom): 1-2]

Hence, for such trial, man is doomed to be born, live and die on this planet, where our whole prescribed earthly lifetime is but with this very 'test'. Yet, as we soon shall demonstrate, it is not a test of ability or cleverness, but rather a test of sincere, total obedience and unfailing submission to the Divine Command.

We all agree that qualifying such act or course of conduct as being 'good' or 'evil', 'right' or 'wrong', means that the former, termed 'good' or 'right', ultimately runs to one's own benefit, and that the latter, termed 'evil' or 'wrong', precisely runs in the opposite direction, i.e. eventually to one's own detriment, no more no less.

Nevertheless, it should be stressed that such benefit or detriment as referred to in the foregoing lines are not those weighed in regard to their immediate or short-term effect but rather those ascertained to accrue in the final account, i.e. all acts will be considered because passing the pleasure, or displeasure, is not of a wise and far-sighted free-chooser's concerns. One would refrain from a short-lived delight to ward off the painful consequences in the long run. Similarly, one might embark on a painful experience knowing that it is his only way to attain a most cherished object. In the purely rational sense, man sacrifices nothing for nothing, be it material or moral, but he invariably pay off with interest. One might willingly sacrifice the short life for the everlasting one, such as dying for a 'noble cause' and giving one's own earthly life for a better one in the 'afterworld'.

Such 'right' choice of the course of conduct to be taken here and now demands, first of all, 'enough' knowledge of its consequences for the free-chooser's own self, for only one example, to keep off another's property, one should have realized that 'larceny', whether grand or petty, is legally criminalized and punished in one's own community. One should also have feared the social sanction or possible retaliation: Sanctioning certain acts in the community, such as 'larceny', is primarily meant for the safety of all stealable property, including one's own.

There are also other categories of misbehavior or 'wrong choices' which are too subtle to be recognized by the ordinary men, or short-sighted

thought to be agreeable consequence for the free-chooser, as in the case of an overindulgent father who spoils his too beloved son out of sincere endearment, or that of a crooked despot who, undercover of impunity, commits the meanest crimes against his own subjects, unconcerned, indeed unknowing, that by doing so, he eventually risks to be overthrown if not even assassinated.

Under the circumstances, such Divine Test of man's worthiness in this planet that renders one eligible for ever-lasting bliss in the afterworld, could by no means be a test of the ability or cleverness that is either innate or circumstantially acquired through learning because the competitors from the very beginning would not be offered an equal chance for all, since the less-learned would be discriminated against.

To be on equal footing in the race for eternal bliss, the Divine Test should otherwise be a test of obedience to the Divine Command, i.e. all men without exception should be preinstructed to the 'right' course of conduct to embark on, and the 'wrong' deeds to refrain from, specifying in detail every single act or even thought which is reasonably expectable from a human being, be it rewardable or punishable. Passing successfully such Divine Test requires unquestioning submission to the Divine Command pretold in the Authentic Divine Revelation, not only because disobeying the Almighty Creator is utterly senseless, but rather, and in the first place, because God, the Ultimate Truth, is for those who believe properly in Him, the Ultimate Goodness; He beneficently ordains for His creatures only what is good for them and deters them only from what is bad for them. Thus, God should be trusted, unquestioningly obeyed to the letter, and in no case offended.

Logically, however, the total submission to the Divine Command, which is unexpected only from the insane people who is unaddressed indeed by the Divine Command, and thus, they, ipso facto, are excluded from the competition, could not be a real test -since all competitors would be equally predoomed to win the race- unless there are some 'hindrances' on such royal road that challenge man's steady march toward the afterworld bliss guaranteed for the wise intelligent beings. That means, there should be some

'pitfalls' or 'snares' intended on the road to measure man's determination to pass the test successfully and prove worthy of the Divine Reward in the afterworld. Such 'pitfalls' or 'snares' are temptations of the world enticing men to commit a 'sin' against God, i.e. to go counter the Divine Command. Working from within, not from without, the alluring process is triggered by 'built-in' human weaknesses inveigling man into error, indeed into aberrations from the royal road to the eternal happiness. In committing sin, man is momentarily blind and overwhelmed by his internal impulses. But, once man recovered and the wrong accomplished, he soon returns to his senses, realizes how evil he was, begins to repent and implore Lord to forgive him. These sins are duly forgiven by Him, the Omniscient Creator, the Most Merciful. But there are also others who, motored by false pride, persist arrogantly in their sins, refuse to repent and, instead of asking the forgiveness from Lord, they turn to find excuses for the wrong they committed, indeed to 'legalize' it. In such futile attempt, they go even so far as to deny the Divine Command as unjustified, let alone to deny God and the afterworld altogether. They are the great losers in the race who doomed to hell by their own deeds:

> ***{"Say (O Moḥammad): Shall We (God) tell you the greatest losers in respect of (their) deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds!"}*** [Kor. Al-Kahf (The Cave): 103-104]

In this context, it should be stressed, however, that nothing in this world is good or bad in itself except according to the Divine Command, i.e. Do! Or Do not! The big question lies in the manner of obtaining such bodily pleasure or means of self-satisfaction. The fruit of the 'Forbidden Tree' was not at all repelling, but in fact most appealing, to human taste as created; yet, Adam and Eve committed a 'sin' by eating from it just because it was forbidden to them. The coital intercourse is the same within or without lawful marriage, but only coitus under marital roof is a 'good' while all other forms of fornication are damned as an 'evil'. Money, power, and all other means of self-gratification, are not good or bad in themselves, but for the manner obtaining them, be it lawful or unlawful, authorized or unauthorized by the Absolute Sovereign, the Supreme Legislator.

Hence, the Magianism was utterly wrong in personifying the 'Good' and the 'Evil' in such Ormazd and Ahriman. The 'Good' or 'Evil' is our own human acts, because they per se are being respectively obedience or disobedience according to the Divine Command.

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Fortunately, the first disobeyer to the Divine Command was a jinni, Satan, or the Koranic 'Iblïs', i.e. the father of negation, as explained in our foregoing onomastic note on such name (q.v.). The Satan's fall, which is unmentioned in all former Divine Revelation but Koran as received, insisted on his unwillingness to obey the Divine Command ordering him, together with Angels in the Heaven, to fall prostrate towards Adam, in honor of the first man who just received the live-breathing. The commanded gesture was unintended to try God's Angels whom He has created incapable, by their very nature, of disobedience to their Lord, but was in fact intended to try the Satan's allegiance, who was himself created, as all Jinn, free-willed creature and a free-chooser of either good or evil, right or wrong. Yet, motored by the false pride, the wretched miserable, 'Iblïs', dared to challenge the Divine Order in his Lord's Presence and did not fall prostrate. Reminded by his Lord that by such refusal to obey he committed an awful sin which immediately requires repentance on the spot and ask the forgiveness from God, but Satan persisted in his error committing the irremissible transgression that avails him an eternal damnation in Hell. That is because he questioned the Unquestionable and arrogantly accused Him of injustice in His Own Presence saying; "Thou art not justified in this Thine Command! I ought not to fall prostrate towards Adam who is inferior to me; You have made him out of earth while You have made me out of fire!" And, only by saying so, Satan was immediately dismissed and doomed to an eternal damnation by Lord. Of course, Satan was not accursed because of his possible lack of knowledge to which is which superior, fire or earth, or vice versa, but rather and only because of his false pride or arrogance in his God's Presence, persisting in his sin, refusing to fall on his knees and imploring the forgiveness from the Almighty.

Instead of putting the blame on his own self, the sole responsible for his own perdition, however, Satan strove to seek his revenge with Adam

and Adam's offspring, who are totally irresponsible for the Satan's fall. Most probably, he thought of proving, at least to himself, that he was not wrong in deeming himself superior to Adam, or that Adam and Adam's offspring are, for the least, not better than himself. Adam could also disobey the Almighty Creator as Satan already did, but he did not. In fact, Satan began by enticing Adam and Eve to eat from the Forbidden Tree against the Divine Command, and so they did. But Adam and Eve immediately recognized their common fault and implored God to forgive them. In their self-reproach, they were sincere, so God forgave them, and so their outcome was different. They were dismissed from the Heaven and sent down on this planet together with their eternal foe, Satan, whose punishment in Hell was deferred until the Day of Judgment, upon his own request, so that he could meanwhile lead astray as many as he can of Adam's offspring. On hearing the Divine Judgment irreversibly dooming him to eternal torment, Satan exclaimed:

> ***{"(Satan) said: 'Reprieve me until the Day they are raised up (i.e. the Day of Resurrection). (God) said: 'You are among those reprieved'. (Satan) said: 'Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path. Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You). (God) said (to Satan) 'Get out from this (Paradise) disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all."}***
>
> [Kor. Al-A'räf (The Battlements): 14-18]

In another Koranic Verse, Satan avowedly recognizes however he can not mislead all mankind excepting those among them who keep steadfast devout worship to God:

> ***{"[(Satan)] said; 'O my God! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all. Except Your chosen, (guided) slaves among them. He (God) said; 'This is the Way which will lead straight to Me.' Certainly, you shall have no authority***

over My slaves, except those who follow you of the Ġäwïn (Muśrikün and those who go astray, criminals, polytheists, and evil-doers, etc.). And surely, Hell is the promised place for them all. It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned."}

[Kor. Al-Ḥejr (Thamüd's Habitation): 39-44]

Inasmuch as Satan, the self-earner of his own perdition, pleaded for his guilty and accused God of being unfair in provoking his fall by such commanded and unjustified prostration towards Adam, whose sheer coming into being was proximate cause for the Satan's 'undeserved' damnation, the convicted wrongdoers will equally plead innocent when the whole matter will have been settled on the Day of Judgment by the Absolute Sovereign when, under the cover of helplessness toward the Sneaking Whisperer, they will scapegoat Satan, claiming that it was the only one responsible for their irreversible and most wretched outcome. A false claim, indeed, which Satan will then refute:

{"And (Satan) will say when the matter has been settled; 'Verily, God promised you a promise of truth (which He kept). And I too promised you, but now I do fail you. I had no authority over you except that I called you, so you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former acts in associating me (Satan) as a partner with God (by obeying me in the life of the world). Verily, there is a painful torment for the Ẓälimün (polytheists and wrong-doers, etc.)'."}

[Kor. Ebrähïm (Abraham): 22]

Thus, fully justified indeed, Satan will reject his own responsibility for the sins of mankind. The very moment he was accursed for having unrepentantly committed the most awful sin ever committed, i.e. that of disobeying God in God's Own Presence, made him know that he is irremissible because of his own stubborn persistence in, refusing to implore the Almighty for forgiveness. Satan knew that he earned himself his own irreversible total perdition and singled himself for the maximum penalty in the afterworld

punishment. From then on, he knew that, pending the reprieve he got until the end of the world, he was no more under the Divine Test, since he was already tried, convicted and irrevocably condemned to the maximum penalty. Hence, he is no more capable of any good or evil in this world to add to or remove from his record, which has been already closed, but the reprieve is for a malignant satisfaction of his morbidly embittered self; to see as many as of Adam's offspring enter Hell under his banner.

All being considered, however, the role which the 'Sneaking Whisperer', Satan delightfully chose to play in this world would have no effect at all on those wrongdoers if they were not in themselves forward-seekers of the world. He only helped trigger malice already harbored in their minds and evoked in them no evil desires other than those by them cherished. To try mankind's worthiness for the afterworld bliss, God in fact has ever needed no agent in the person of Satan or else to help achieving the Divine Test as planned. The world of senses itself, with all its splendors and horrors combined, has been precisely so created to fulfill the purpose of this Divine Test:

> ***{"Every soul is going to taste death, and We shall make a trial of you with both evil and with good (in temptation), and to Us you will be returned."}*** [Kor. Al-Anbyä' (The Prophets): 35]

What is tried indeed is their self-control in the face of temptations that are capable of evoking the worst of their own selves independently of Satan's ill-intentions towards mankind. Inasmuch as Satan needed no seducer for his fall from without, man in this world -by virtue of listening to his self-appointed Sneaking Whisperer–, because he is his own 'Satan'.

But for the Divine All-comprising Mercy, no sinful soul would have been indeed entitled to hope for the Divine Forgiveness through repenting, since the wrongdoers were free-choosers of their own fate. When they followed the devil's path, they did so for their own self-gratification. When they willingly listened to Satan's whispering, they were have been duly warned against their self-appointed tempter by their Lord, the Most Merciful, Who, through the Divine Revelation on His Messengers, indicated for them the right path to follow, enjoined them not to deviate from under any circum-

stances, and ordained for them the kind of worship keeping them night and day on their duty towards the Almighty Creator, the Most Merciful, the Most Beneficent, the Supreme All-Overwatcher in the Heaven and on Earth. Moreover, God taught them the words of seeking refuge in Lord from the Sneaking Whisperer, who was himself created by Lord, whenever they felt overwhelmed by the whispering of their self-appointed tempter, and how to repent and ask forgiveness from their God whenever they felt regret form committing, either under human weakness or ignorance, or by omission or oblivion, whatever sin against their Lord, Who pre-decreed:

> ***{"Verily! He (Satan) has no power over those who believe and put their trust only in their Lord. His power is only over those who obey and follow him (Satan), and those who join partners with Him (God)."}*** [Kor. An-Naḥl (The Bees): 99-100]

This, of course, was neither an apology on my part for the Devil, nor an attempt to deny him real existence as self-appointed head of the apostate Jinn in this world or belittle his malignant influence upon mankind in their competition for the afterworld eternal bliss. My object was rather to stress the fact that scapegoating Satan in the Hereafter will be of no avail for the wrongdoers dying in their sins and unrepentant.

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The above account was the Satan's story, his fall, his role in this world, and his 'reasons' for appointing himself a chief tempter of mankind driven by his unrelenting morbid 'enmity'(1) towards Adam and Adam's offspring, as summed up from the Koranic text, the last Divine Message to mankind, but lost from or obscured in the former Divine Revelation as received.

That is why the Magians, who deified Satan, Zoroastrian 'Ahriman', ranked only one step higher than the idolaters in the descending order of disbelievers as 'rated' in the following Koranic Verses:

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(1) Whence, his name, Satan, the Biblical Hebrew 'Satän', the Koranic Arabic 'Śaytän', literally, 'the enemy' (implied: of mankind). His refusal to submit to the Divinely Commanded prostration towards Adam availed him his Koranic surname, Iblïs, which see in our foregoing onomastic note on such latter name.

{"Verily, those who believe (Muslims), and those who repented (Jews), and the Sabians, and the Christians, and the Magians, and the Idolaters, truly, God will judge between them on the Day of Resurrection. Verily! God is Witness over all things!"}

[Kor. Al-Ḥajj (The Pilgrimage): 17]

In this Verse, the order of magian occurs after:

(1) Muslims, believers in Moḥammad, and in the Last Divine Message, and in the teachings of perfect and unblemished monotheism.

(2) The Jews, also monotheists, who obeyed, disobeyed, repented and finally disobeyed again, and denied Moḥammad and the Koran foretold in their own books, arrogantly did not benefit themselves of the last rectifier of all former Divine Revelation, which have been already distorted.

(3) The Sabians, dissentient sect of Jews in Babylon, who deviated from Moses's pure monotheism, identified the Angels with stars or vice versa and worshipped them as mediums between God and the universe.

(4) The Christians, who were formerly monotheists, the inheritors of Moses's Torah, but inveigled, since the 4th century A.D., into clergy-made Trinitarianism by deifying Prophet Jesus and the Angel Gabriel beside God, as three persons worthy of equal worship but hypostatically united in one three-dimensional God, i.e. Father, Son and Holy Spirit, all in one.

(5) The Magians, or Zoroastrians, who personified the good and the evil respectively in Ormazd and Ahriman, the two giant antagonists mutually disputing the control of world affairs in which Ormazd prevailed in the end over Ahriman, who may be created by the former. Hence, the dualists paid equal worship to a double-faced deity.

(6) The Idolaters, who paid the worship to 'man-made' idols, each belonging to one specific community or tribe, but admissibl in collective veneration according to each one idol-god's functional specificity, such as in the ancient Greek mythology or pre-Koranic Arab idolism.

After having mentioned all six groups of worshippers in descending order, the above Koranic Verses go on to denounce all false worships ascribing partners to God, such as the Angels, Prophets, stars, mountains, trees and even beasts, i.e. the whole creation, which are themselves unrelenting adorers of the Almighty, stating that such wrongdoers worshipping servile seekers of the Almighty are by so doing self-debasers:

> ***{"See you not (O Moḥammad) that to God prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawäb (moving living creatures, beasts, etc.), and many of mankind? But there are many on whom the punishment is justly doomed. And whomsoever God disgraces, none can honour him. Verily! God does what He wills."}***
>
> [Kor. Al-Ḥajj (The Pilgrimage): 18]

This are a reprimand for all clergy-made false worships, i.e. the Angel-Prophet worship, the cult of stars, natural phenomena, rocks, plants and animals, unsparing Magian diabolism, continuing to exist until the Day of Judgment.

LXI. The Romans

(Kor. 'Ar-Rüm')

'The Romans', Arabicized 'Ar-Rüm', is ultimately a gentilic noun coined from 'Rome' in Italy, designating citizens or subjects of such ancient city-state emerging into existence about 753 B.C. and reputed to have been founded by Remus and Romulus, twin brothers born from 'Mars' according to the legend. But Romulus, says the myth, gets rid of his twin by killing him, and thus becomes since 753 B.C. the first monarch of the newly founded city-state.

In 509 B.C., however, Rome, becoming a 'republic', emerged as supreme military power in the ancient world. After having unified Italy under its control, it began to expand in all directions. At least in as far as our present research is concerned, the Roman Republic annexed Macedonia (148 B.C.) and Greece (146 B.C.), turning to its own advantage the final outcome of the Punic Wars (264-146 B.C.) by literally destroying North-Africa Carthage (146 B.C.). Few decades later, it reduced Asia Minor, Syria and Palestine into Roman colonies; and also Egypt, which lingered until the death of Cleopatra in 30 B.C. In 27 B.C., Rome was proclaimed 'Empire' under Octavian Augustus (27-14 B.C.), and became thence crowned new mistress of the ancient world. With the exception of Persia at the limit of the ancient Near-East, Rome was full heiress of Alexander's conquests in the East.

As a matter of fact, however, Macedonian Alexander the Great did not found an 'Empire' – in the exact sense of the word – to outlive his remarkable military victories. Soon after his death in 323 B.C., his generals disputed among themselves the vast territories he left, non-excepting 'Macedonia', his own homeland, each founding for himself a sovereign monarchy of his own, which he bequeathed to his own dynasty after him, such as the Ptolemies in Egypt, Seleucids in Syria, etc. Fully sovereign as they were, such independent kingdoms were geared from within, not from without, i.e. not remotely controlled by a central government abroad. The native population within each monarchy felt not under occupation by a foreign country outside its national borders, but rather assumed from within a simple change in the ruling class, a new 'naturalized' dynasty originally of Hellenic descent. Hellenization of the Near-East was in fact the real success of Alexander's career, the only one success outliving his remarkable military achievements in the East. Under the reign of Alexander's successors, most of the Near-East populations became more or less Hellenized, with intellectuals using Greek in writing and sophisticated speech. So, when Rome came to subject those monarchies one by one, replacing the local government by a Roman consul, assisted by a Roman garrison reporting overseas to Rome, the Near-East populations felt for the first time that they were under real foreign occupation, and their occupiers were 'Romans', none else.

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As taught by general history, however, absolute central power incites revolts, petty ambitions, and all sorts of corruption, with the unavoidable result that vast empires always degenerate. The fate of the Roman Empire was not different. After four centuries of ups and downs, the huge Roman commonwealth had to be divided in 395 A.D. into two distinct, equally sovereign, political entities east and west: (I) the Western Roman Empire, speaking Latin, and taking its capital in historic 'Rome', Italy; and (II) the Eastern Roman Empire, speaking Greek, and taking its capital in ancient Byzantium, renamed 'Constantinople', lit., 'Constantine's city', after emperor Constantine I, situated on the Bosphorus, in the extreme South-East of ancient Greece bordering on Asia Minor, now 'Istanbul' in Modern Turkey. Obviously, language differences were more or less considered

in such division, in a manner that Greek-speaking nations in Eastern Europe together with Hellenized Roman provinces were generally given to Constantinople, while non-Hellenized westward countries in general remained under the authority of Rome.

Yet, the division soon proved a mere 'sedative', not delaying in the final account Rome's fatal doom. In less than one century later, and under continued barbarian pressure, Rome was overthrown by Odoacer the Visigoth in 476 A.D., and the Roman Empire as such had irreversibly to disappear from history, leaving its eastern counterpart, the Eastern Roman Empire in Byzantium or Constantinople, surviving until the Ottoman conquest in 1453 A.D., as the sole representative of the 'only Romans left', in the face of rising Persia. Persia was considered the eternal enemy of the Greeks with whom Persia never ceased to seek its revenge since Alexander's death, first under the Parthians (250 B.C. – 224 A.D.) and then under the Sassanians (224 – 641 A.D.), until the dramatic fall of the whole Persian empire under Muslim rule in 651 A.D. After that, the Byzantine empire, dispossessed within few decades of all its former territories in the Near-East, had to stand all alone, sometimes even behind the gates of their capital, in the face of those intrepid Muslims, whose ever advancing troops could at an early date besiege Constantinople (674 – 679 A.D.).

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Originally of Roman descent, earlier emperors in Constantinople after the division unembarrassedly thought of themselves as genuine Romans and, when historic Rome disappeared at last in 476 A.D., they could, not illegitimately of course, deem themselves the only Romans left, together with their subjects in the Byzantine metropole, who could conceive of two 'Romes': the fallen historic 'Rome' in Italy, and the surviving 'Rome' on the Bosphorus, i.e. Byzantium or Constantinople, the only 'Rome' left, the legitimate heiress of past glories of historic 'Rome', the 'Rome' of Julius Caesar, Octavian Augustus and others, once the undisputed mistress of the world. Under such circumstances, ultimately of nostalgic origin, but also furthered by a political determination to arrogate for themselves the lost prestige of historic 'Rome', Greek-speaking Byzantines could euphemizingly nickname their capital on

the Bosphorus 'Romi', Greek form of Latin 'Roma', and Byzantine nationals could refer to themselves as 'Romioi', i.e. Romans.

As to the native population in the Near-East territories which, after the fall of historic 'Rome', had all to re-belong to the Greeks in Constantinople, they found no inconvenience to keep calling their new masters in Constantinople 'Romans', the name to which they had been accustomed to use in reference to their occupiers since the glorious rise of Rome in the second and first centuries B.C. subjecting their countries together with the whole ancient Greek world which such conquest did in fact 'Romanize'. Even in 395 A.D., when Constantinople, under the new name 'Eastern Roman Empire', ruled over the Hellenized part of the Empire, populations within the Eastern Roman Empire were still governed by 'Romans' of the East, nonetheless 'Romans'. When at last historic 'Rome' disappeared in 476 A.D., those 'Romans' in Constantinople remained all the same 'Romans', and their 'Caesar' in 'Byzantium' or Constantinople the only survivor of 'Roman Caesars' of old, ruling then over all Near-East territories formerly belonging to the once unified glorious 'Roman Empire'.

In the same line of thought, Arabs before the Koran, in fact since the first century A.D. onwards, knew not of such distinction between Eastern and Western 'Romans': For them as well as for all populations of the Near-East, both were 'Romans', Arabic and Koranic 'Ar-Rüm'. In 476 A.D. onwards, there was no more 'Roman Caesar' except that seated in Constantinople; he was for the Arabs 'Qaysar-ur Rüm', lit., 'Caesar of the Romans'. In fact, when 'Imru'ul Qays', the famous one-century pre-Koranic Arab poet, spoke in his conserved poems of the 'Romans', Arabic 'Ar-Rüm', he precisely meant the 'Byzantines' in Syria and Asia Minor. Moreover, when in Tabük about the year 630 A.D. during the time of the Prophet himself, the Muslim army waged its first war against the 'Roman Emperor', or 'Qaysar-ur Rüm'. The Arab Muslims were knowingly fighting the Syrians under their 'Byzantine' emperor, Heraclius, ruling from his capital, Constantinople, not any other 'real' Roman in Italy or Western Europe.

To be true, multiracial Europe north of the Mediterranean globally represented for the Arabs, even until recently, not 'Europe' but rather 'Biläd-

ur Rüm', lit, 'Lands of the Romans', and so they named the Mediterranean Sea 'Baḥr-ur Rüm', lit., 'Sea of the Romans'. Whence, 'European' for them equaled 'Roman', Arabic 'Rümiyy', plural or collective 'Rüm'. Later legends about 'Alexander' in the East were not about Alexander 'the Macedonian', but strictly about 'Alexander the Roman', i.e. 'Qaysar-ur Rüm'.

Yet, historically speaking, the rise of 'Greece' preceded the rise of 'Rome', and the Arab world learned to speak about the 'Greeks', the next-door neighbor, long before knowing any thing about Romans 'proper' in Italy. Hence, when the gentilic 'Rümiyy' came to be used in respect of 'Europeans', Greeks were the first intended by the term. Even until today, the adjectival 'Rümiyy', i.e. 'Roman', stands in various current Arabic dialects for 'Greek', no less no more. Modern Arabic 'Al-Yünän', for 'Greece' or 'Greeks' collectively, was only used by earlier Arabs in the context of their translations of Greek philosophers whom they attributed to 'Ionia' in Asia Minor, whence Arabic 'Al-Yünän'. For other 'products' of the Greek world, the general term used was 'Rümiyy', i.e. 'Roman'. The same applies as a matter of fact to 'Byzantine' nationals, males and females. In this particular instance, a fair-skinned European female-slave was called a 'Roman female-slave', i.e. 'Järiat-un Rümiyya'. Fair-skinned female persons, non-frequent among generally dark-skinned Arabs, were nicknamed after such much appreciated white complexion; so was the name of Abu-Bakr's wife, 'Umm-u Rumän', mother of Aisha, favorite wife of the Prophet.

Consequently, and against any possible first-sight misfiguring by our English readers, 'the Romans', Arabic 'Ar-Rüm', intended in the Koran, are not those 'genuine' Romans in Italy westward of the Greek world, but rather, strictly speaking, the 'Byzantine Empire', centrally ruled from that 'Byzantium' or Constantinople on the Bosphorus, heiress of ancient 'Rome', and standing all alone in the face of its eternal enemy, the Persian empire; the only two superpowers disputing solely among themselves the sway of the ancient world when the Koran was revealed in the early seventh century A.D. Such Persico-Greco-Roman dispute among the two giants lasting about one millennium beginning from Alexander's death was at its peak when the Koran was revealed (609 – 632 A.D.): In late 614 A.D., Persian troops began

their campaign dispossessing the Byzantines of all their territories in the Near-East, pushing them back in Anatolia even behind the gates of their capital on the Bosphorus. But Constantinople could withstand the Persian attack and Christian Heraclius, the Byzantine emperor, began in late 622 A.D. the Byzantine counter-campaign pushing the Persians back into their national Persian territory, liberating on his way 'Jerusalem' in late 623 A.D. or early 624 A.D., when in Badr (624 A.D.) earlier Muslims were about to celebrate their history-making decisive victory over idolatrous Meccans (April 624). It is true that the Persians sought their revenge in Anatolia and succeeded again in pushing the Byzantines back into their capital in 626 A.D., but the latters withstood the Persian counter-attack, and the Persian monarch had finally to capitulate in 628 A.D.

Such outcome, unfortunate enough for the Persians, would have not ended once for all the unceasing dispute between the two Aryan giants, equally weakened by their unceasing conflict, but for the dramatic emergence on the stage of Muslims, bearers of the last Divine Message to mankind, doomed to initiate immediately after the death of the Prophet (632 A.D.), a tragic irreversible change in world affairs, putting out of combat both Persico-Byzantine parties to the dispute. The whole Persian Empire was overthrown and irreversibly brought under Muslim flags. The Byzantine emperor, Heraclius, who died in 641 A.D., had to witness with his own eyes between 635-639 A.D. the irrecoverable loss of Damascus (635 A.D.), Jerusalem (636 A.D.) and Egypt (639 A.D.), and the Byzantine army withdrew in Anatolia until even the gates of Constantinople itself, unsuccessfully besieged by the Muslim troops (674-679 A.D.).

An earlier fall of Constantinople, cradle and stronghold of Trinitarian Christianity, would have much facilitated the Muslim conquest of entire Europe, until then only half-Christianized, and would have thus contributed to an early spread of Islam all over the world. It is true that Constantinople fell at last in the hands of Ottoman Muslims under Moḥammad II in 1453 A.D. and that from Constantinople, renamed 'Istanbul', Turkish 'Istambul' (ultimately from Greek 'eis ten polin', that is, 'into the city', nearest to 'the city conquered'), Ottoman Muslims proceeded to conquer the Balkans until, under Suleiman the Magnificent (1522-1566), the gates of Vienna,

but it was too late. That is, the centre of gravity of the Christian world had then removed westward to 'restored' Rome, and Western Europe had by then completed its re-conquest of formerly Muslim Spain and discovered a 'new world' in the Americas. When the Ottomans besieged Vienna in 1687 A.D., they were in fact dealing with a wholly rejuvenated Western Europe, determined to check the new Muslim giant, and push him back step by step eastward, until by the end of World War I in 1918 A.D. he had to recoil on himself within Ottoman original national borders in Asia Minor and, except for a narrow European strip on the Bosphorus where stands 'Istanbul', the whole Muslim world, everywhere on the globe, was lost in favor of the rising West-European newly born world superpowers, in the form of 'colonies', 'protectorates' or, at best, remote-controlled 'satellites'. Until after World War II (1939 – 1945 A.D.), the Muslim countries could one by one, with great difficulty and enormous sacrifices, recover their 'formal' independence, but to refall, in varying degrees, under the increasing influence in world affairs of a certain 'Christian-Roman' ethnic bulge, accidentally protruding from overpopulated, anti-Muslim fanaticized Europe, and firmly established in the United States of America, self-appointed single new mistress of the world after the tragic disintegration in 1990 A.D. of 'Eurasian' Soviet Union.

Through common blood, creed and orientations, those new Romans of the Euro-American world from the Ural Mountains to the east coast of the Pacific, are no different from yesterday Romans, i.e. 'Ar-Rüm', mentioned in the Koran in respect of Byzantines of the seventh century A.D., disputing with Persians the sway of the ancient world in the times of the Prophet.

Not recovered yet from their old rancor against 'Islam', which they mistook from the outset for a political enemy not a Divine Guidance, those new Romans of today's world pursue their 'crusades' against the Muslim world in the tradition of their forefathers on the Bosphorus. Undeceived by the seemingly irreversible actual downtrend in Muslim affairs all over the world, and not losing of sight their past experience with the Muslim giant who could at several times in history rise from the dead here or there while thought totally done with, today Romans, or Euro-Americans, are now mobilized in the aftermath of World War II to avert any possible sign

of recovery allowing under any circumstances for the Muslim giant of old days to stand on his feet again.

Having the Muslim world under their effective control for already two centuries, anti-Muslim, fanaticized Euro-Americans had to follow a change in tactics, not in strategy, of course. The Muslim world should be kept not only disintegrated but also, and in the first place, disunited and disorientated. Muslims should lose faith precisely in their raison d'être; namely, Islam, the only force capable of remobilizing them in ONE nation regardless of artificially separative factors either by distance, boundaries, language or race. They should learn, as maliciously aimed, that they are not bearers of the noblest Heavenly Message to mankind, but rather inheritors of an anti-progress and anti-science obscurantism which they should immediately and unremorsefully abandon, to pursue the 'Western Model', the only way to a possible 'rebirth'. The only hindrance liable to thwart or at least delay such 'noble' endeavor is of course, says the now self-appointed universal teacher, the Muslim system of thought and values indicated fourteen centuries ago by the Divine Book and the Tradition of the Prophet and only valid, if at all, by the time when those uncivilized Arabs of the early seventh century A.D. sprang out from the heart of the desert to arrogate for their own locally obtained 'practical wisdom' claimed Divine, absolute supremacy over all human thought and experience. The Muslim creed, 'There is no deity to be worshipped but God, and Moḥammad is His Messenger', is quite enough for satisfying Muslims' inner conscience, but not with the consequences that such certification of faith implies: Twentieth century A.D. Muslims should be no more bound, continues the arrogant self-appointed universal teacher, by the letter of the fourteen centuries old Koran and Ḥadith. Social values are a 'social product' modifying according to the ever changing socio-economic frame in the community applying them. Social philosophers or religious reformers, albeit 'Prophets' in the sight of their followers, are by no means entitled to bind future generations by their outdated teachings proved no more suitable under new circumstances. This is, as affirmed by the new universal teacher, no insult to any particular religion. Freedom of worship is duly conceded and fully recognized in 'Human Rights', and every individual is free to pay worship to any deity of his own choice, even to the

'Absolute', as preached by atheists, claimants of 'scientism', in quest for one's consolation in some 'Hereafter' promised or imagined, provided that such freedom of religion be strictly limited to the realm of belief and worship, not extending by any means, and in particular, to politics, government action and social organization. In this respect, Secularism had been successfully attested in the West and proved remarkably beneficent to the astonishing advance in modern science and technology. Modern Muslims, for their own benefit, should only follow the example of their masters.

The invitation, as we must have observed, was too bold to 'preach' among Muslims from without. Its foundations are obviously irreligious, particularly anti-logic and anti-science, and, above all, the motive is insincere. After about two centuries unavailing campaign by anti-Muslim, fanaticized Euro-American Orientalists, unashamed of either their illogical atheistic scientism or their own clergy-made Judeo-Christian heritage, the invitation from without proved counterproductive. It only mobilized modern Muslims against the new Euro-American crusade, not only in self-defence, but also in counter-attack, such as:

- Followers of clergy-made Judeo-Christianism have nothing to teach Muslims in the realm of religion, but rather to learn from them, in order to (I) clear Judeo-Christianism from clergy-introduced elements and bring it back to earlier pure monotheism neither chauvinistic nor Trinitarian; and, most important, (II) correct their prevailing purposeless conception of the world, denounced by the Koran, in the light of Koran's teachings according to the Divine Purpose preset for mankind as detailed in the Exordium to the present research.
- Actual Muslim undenied deterioration in world affairs is not due to stubborn strict adhesion to Muslim precepts as alleged by the self-appointed universal teacher, but rather, on the contrary, to misapplication, or even non-application, particularly in politics, government action and social administration. This is clear from the fact that Muslims deteriorated when – under Euro-American both military and cultural invasion, during already two centuries – they were forced or inveigled step-by-step to forsake their own fourteen centuries old institutions and system of thought, which their primary

mission and raison d'être were to defend and propagate all over the world. Whence appears the absolute need for modern Muslims to cling to Muslim precepts.

- The exaggeratedly vaunted in and astonishing rise of science and technology in the West is no wonder at all, nor was it depending on or related to either weakening religion in one's moral conscience or keeping off clergy meddling in world affairs, as self-justifyingly alleged by the unashamed self-appointed universal teacher. Science, properly understood as systematized knowledge of the physical world and of laws governing it, is 'cumulative', 'open-ended' and 'self-corrective'. Measured at any given point in time, its unrelenting progress is always a step 'more' toward the 'still' unknown. It is the common heritage of all past civilizations along about seven-hundred centuries of mankind recorded history, let alone civilizations lost by thousands in unrecorded prehistory. Any one subsequent civilization simply builds on, and refines, the work of all its predecessors, under new perspectives and through improved methods of research, the last and most important of which was precisely the 'experimental method', first introduced by those uncivilized Arabs ironically said to have sprung out from the desert during the Dark Ages in Europe allegedly to teach mankind. For its unceasing advance, Science needs no more than guaranteed freedom of research and experimentation, with duly organized immediate publication and regular exchange of conclusions, obtained and proved, among men of science. This is no matter for true religion to restrict or restrain, especially under Muslim religion, vehemently urging its followers to explore the world. European unfortunate experience with 'Popes', to the contrary, even up to Galileo's time in the seventeenth century A.D., was totally unrelated to religion but rather to Church misgovernment and unlearnedness, particularly beside clergy-introduced misconceptions about the physical world, proved incompatible with already established scientific truths. None of the kind is even imaginable under 'Popeless' Muslim religion, whose miraculous Divine Book is ever and ever confirming, if not guiding, man's scientific breakthroughs. There is no such thing as anti-religion or pro-religion scientific fact for

Muslims in particular: Every newly discovered scientific fact, when duly established beyond any scientific doubt, is an added proof for the Almighty's Omniscience and His Divine Action in the universe as displayed in the Koran. Never in Muslim history there had been any quarrel among Muslims about, or any interference by the ruling authority with, such duly attested scientific facts. Learned disputes and caliphs' intervention were only within the realm of thought and philosophy, non-belonging to Science itself.

More words are needed, however, in respect of Technology or Applied Science. Unlike Science, technologies are profit-seeking commercial products. While scientific research is normally urged by man's never satiated thirst for knowledge in order to better understand the physical world, technological work is only motored by possibly interested buyers on the market. Although advanced technologies are closely related to, and dependent on, parallel progress in the sciences, smaller or greater scientific achievements are literally non-paying in terms of money unless applied, or 'invested', in new technologies paying on the market. For example, splitting the atom was in fact the greatest scientific discovery in the realm of physics, but only important from a technologist's viewpoint in that it released the nuclear giant, both useful in desert cultivation as well as in mass-killing. Medical research employed in the combat against fatal diseases, such as cancer or AIDS, is not at all urged by a non-profit noble motive such as protecting mankind against similar plagues, but rather and in the first place by the huge material gains expected from the curing medicine, in return for the highly expensive research-financing involved. The advance of technology in the West proved in fact double-edged but above all could not be attained without enormous resources extorted from older colonies or modern third-world countries subjected to an immoral world-trade system publicly stealing their agricultural or mineral production in return for multi-fold priced sophisticated manufactures or unadapted technologies. This is no moral trend to applaud or be proud of. Unless geared toward the welfare of all mankind, advanced technology in the West will meet the fate of a misguided rocket irrecoverably lost in the wilderness of outer space.

Yet, the invitation of Muslims to follow the Western model proved insincere. It only envisages to empty modern Muslims from their raison d'être: Islam, the only instrument capable of realizing Muslim recovery. For already one century most of the Muslim world, if not all Muslim countries, are now under secular government control, assisted by a band of totally westernized 'intellectual' idiots preaching the Western invitation from within, but with no avail. In face, Muslim affairs deteriorated more and more under westernized secular rule and tenets. How could modern Muslims believe that the West was sincere in inviting Muslims, for their own benefit, to follow the Western model, while they see with their own eyes how bitterly such same West is engaged in a relentless battle of attrition against them all over the Muslim world and against the Arabs in particular? Muslim resources are being organizedly depleted either through West-imposed world-trade system, manipulated exchange rates, debt service, incurable indebtedness, or armament purchases to keep burning fratricidal, or even suicidal, stupid conflicts among already impoverished Muslim countries, but chiefly through misrule by pro-West governments under disoriented leaders, indeed 'agents', whose chief concern is to deplete national treasury in pompous extravagances or money transfers abroad under personal secret accounts. It may be argued, however, that Muslims are not solely or particularly envisaged by such Euro-American predatory policy -legitimate only under the law of the jungle- adopted in fact irrespective of creed, race or color against the whole underdeveloped world, where modern Muslims only happen to belong, and understandably aimed at insuring for the West permanent control of, and absolute supremacy over, the rest of the world, kept more and more dependent on the West literally for survival. This is quite true. But examples to the proof of the contrary, i.e. of the fact that Muslims are the first envisaged, are not lacking, if not glaring:

1) Immediately after the fall of Communism and the dramatic dismantling of the Soviet Union, Western influential experts of strategy publicly earmarked 'Islam' as the new number one enemy of the West, the real underway challenge to Western values and Western civilization.

2) Muslims in the West, even the legal bearers of Euro-American nationalities, are viewed as 'potential' terrorists, anti-West fanatics, first suspects in any act of terrorism anywhere in the world, not to mention that the enclaved Muslim communities in Europe are being marginalized and discriminated against.

3) UN member Muslim Bosnia and Herzegovina is being dismembered and made to disappear from Europe's political map, through shameful, organized genocide, euphemized 'ethnic purification', by insurgent Serbs armed to the teeth against their internationally recognized government but unashamedly put under UN decreed tight blockade on armaments, and waging a filthy war against their Muslim co-citizens including deliberate starvation, organized massacres, mass-killing and collective rapes in concentration camps under the blessings and boldfaced protection of Euro-American superpowers under UN flag.

4) Simply because Muslims, Chechenians are left to meet their fate under Russian heavy boots, even against sustained Western policy to keep the Russian Federation more and more disintegrated.

5) Having overthrown the pro-West Shah and established in Iran the first really Muslim-oriented political system in modern times, Iranian Islamic revolution had first to withstand immediate Euro-American anti-Muslim propaganda campaigns against 'those turbanned mullas springing out from the Dark Ages to preach Muslim rule in Muslim countries'. They also had to face immediate Euro-American economic blockade, political isolation by pro-West neighboring Arab states, and conspiracies from inside and outside against the newly established regime by pseudo-opposers mobilized, organized and remunerated by Euro-American agents; but, above all, to be inveigled into an eight-year Muslim-Muslim all-consuming military conflict with Iraq, pushed, encouraged and equipped by anti-Muslim fanaticized superpowers, as well as by pro-West Arab states, brainwashed to fight with Iraq its 'holy war' against

traditionally anti-Arab pyrolatrous Persia of older times, but in fact to defend their fragile regimes against such 'subversive' Islamizing current blowing violently from the Iranian plateau. As expected and preplanned, the fratricidal conflict bordered on a real disaster for both parties of the dispute, forced to mortgage their economic future for generations to come, but succeeded -to the entire satisfaction of Euro-American anti-Muslim strategy- in totally diverting Islamic Iran from its noble path, subduing to a minimum Muslims' legitimate hopes in a forthcoming generalized Islamic revolution, once thought imminent in the light of the Iranian revolution now outphased through humbling down Khomeini's successors in Iran, whose spiritual father, in a long line of modern Muslim reformers before him, such as Jamaluddin Al-Afghani, had to die broken-hearted in the process.

6) In the Euro-American tradition, anti-Iran Arab idiots had to pay for their foolishness. Continuing its blackmailing policy toward its rich oil-producing neighboring Arab states, originally West-demarcated and West-protected sheikhdoms in South-East Arabia whose sole raison d'être has been to perform the job of 24-hour opened service stations for Western industry, heavily wounded Iraq was enticed to replenish its national treasury, depleted during the Iraqi-Iranian war which Iraq waged, so to say, in defence of Arab interests against Iran ambitions, through heavy 'tributes' from yesterday allies, especially 'Kuwait', insinuatingly claimed Iraqi national territory cut-off from the motherland under British occupation. Farsighted Saudi Arabia and other Gulf sheikhdoms expressed readiness to 'pay', but Kuwait thought wiser to linger on, enticed by its US protector not to take the Iraqi threat seriously. Few days later, however, Iraq stormed Kuwait, overthrew the Kuwaiti Emir, becoming fugitive in Saudi Arabia, annexed Kuwait in fulfillment of its claim, historically right but not as legitimate in practical terms, and emerged, with Iraq-Kuwait oil-resources combined, as a new giant oil-producer in the Middle East. The development,

dramatic as it is, was no surprise to Euro-American planners, already scheming for such precious opportunity enabling the West, mobilized under United States leadership, to intervene militarily in favor of its Iraqi-threatened Middle East oil-pumpers, under Muslim cover by 'financially bribed' pro-West or traditionally anti-Iraq Arab or Muslim regimes for the New-Romans' Judeo-Christian crusade. Ending with the results already decided in US Pentagon few months earlier, the famous Gulf War was in fact epoch-making for the Arab world. To the entire satisfaction of all parties concerned, including Israel of course, it aborted Iraqi short-lived dreams for military power in the Middle East, bringing the paper-tiger, once a well-to-do rich oil-producing country, down on its knees to ask for its daily bread. That has led to dividing the Arab world for decades to come, halting Arab intra-regional cooperation for development and undermining, in passing, already fragile Arab joint-defence system. Not only that but the rich Arab oil-producers had to pay the entire bill of the Gulf War including, of course, US-paid financial bribes to those who insured the Muslim cover, and any future 'now-and-then' US military exercise intended, so to say, for deterring any sign of life by the lying dead Iraqi giant. Thanks to the pompous, fully instructive US-sponsored military demonstration in the Gulf, fragile regimes in Arab oil-producing countries were reminded of their unchanged sheikhdom-status in the service of Western oil interests in the region, entirely dependent for their very survival on United States protection and complaisance; therefore, from now on, challengers of United States hegemony in the region should be their own enemies, and United States whosoever ally in the region should be their best friend, non-excepting in the first place even Israel, implanted in the heart of the Arab world a half-century ago to curb any possible serious effort toward any radical change for the better in Arab affairs.

I do not intend to go any more on further examples to the proof of Euro-American anti-Muslim fanaticism of which our Muslim reader is quite

aware. The foregoing lines were not, however, a wandering digression from the very subject-matter of the present onomastic note dealing with the name 'Romans', Koranic 'Ar-Rüm', forefathers of today Euro-Americans. They were rather a relevant necessary introduction to the proof, against all former exegetes, that when the Koran spoke of a forthcoming Byzantine victory over the Persians in the passage quoted below, the Omniscient Speaker was not expressing any sympathy toward the Romans in their conflict with the Persians on the ground that the formers, Trinitarian anti-God blasphemers, were less blaspheming than outright pyrolatrous Persians, thus stating the still prevailing false principle that Muslims should favor Judeo-Christians against all other nonbelievers, followers of any other non-Muslim religion, or non-religion claimants. This is bad enough. Relativization is not permitted in religious matters. 'Non-Muslims are one religion', said the Prophet. For true Muslims, however, all mankind, regardless of religion, are co-brothers in humanity born from a common father; whence, unless already dead apostates, potential Muslims, fully entitled to follow the true Faith had God so willed. By virtue of their own religion, Muslims are not at all authorized to antagonize or make war against any particular nation on purely religious grounds except, strictly speaking, in self-defence. There was no reason for Muslims to side with the Romans against the Persians, since both were equally self-declared anti-Islam opponents and, while Persians converted to Islam in the aftermath of Muslim conquest, the Romans and their descendants after them remain until today, to their own detriment on the religious level, incurable foes of the last Divine Message to mankind. In fact, it was not against the Persians but against those same Trinitarian Romans that the Prophet himself led in 'Tabük' the first Muslim anti-Byzantine campaign. Had it been otherwise, earlier Muslims would have allied themselves with the Romans against the Persians, but, having finished with the latters, earlier Muslims did not spare the Romans.

This is most important for a legitimate understanding of the miraculous multi-dimensional prophecy contained in the Koranic Verse quoted below.

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Koranic 'Ar-Rüm', i.e. Romans, occurred only once in the whole Koran, precisely in a Meccan Sura [Kor. Ar-Rüm (The Romans)] revealed in about 614 A.D. or 615 A.D. in the seventh or sixth year before the Hijrah, and named after them 'Surat-ur Rüm', i.e. Sura of the Romans, simply because, in its six inaugural Verses, it speaks of the defeat of the Romans by the Persians about late 614 A.D. in Palestine, prophesying that the formers will take their revenge within ten years from such defeat, that is, not later than 624 A.D., on the same battlefield, Palestine, referred to in the miraculous Koran by Palestine older aboriginal name: Land of Canaan, lit., 'Lower-Land', eruditely translated into Arabic 'Adnal-Ard', invariably misunderstood by all former exegetes for 'Nearer-Land' as consequently mistranslated in all English versions of the Glorious Koran.

The Koranic Verse runs as follows:

{"AlifLamMim.(1) The Romans have been defeated in the Lowe Land, and they, after their defeat, will be victorious within ten (three to nine) years. The decision of the matter, before and after (these events) is only with God, (before the defeat of Romans by the Persians, and after, i.e. the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by God to the Romans against the Persians). With the help of God, He helps whom He wills, and He is the AllMighty, the Most Merciful. (It is) a Promise of God (i.e. God will give victory to the Romans against the Persians), and God fails not in His Promise, but most of mankind know not."} [Kor. Ar-Rüm (The Romans): 1-6]

Our ongoing discussion, by which we end the present research, shall include, in addition to Koran magnificent onomastic antonymous-synonymous explanation of the name 'Romans', the defeated-defeaters, a self-imposed necessary rectification of former exegetes' misinterpretation of the Persico-Byzantine battlefield intended by Koranic 'Adnal-Ard',

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(1) Respective three names of three letters (a-l-m) of the Arabic alphabet. For meaning and use of such and similar inaugural self-standing letters of the alphabet, see our footnoted comment on [Kor. Maryam (Mary): 1-15] under the name 'Zachariah' in the present chapter.

and of their misunderstanding of the legitimate reasons for Muslims to rejoice in God's Help to victory when the Romans will be defeaters, within the context of such huge multi-dimensional prophecy, legitimate only in respect of the Almighty Omniscient Speaker in the Koran. The prophecy came true to the letter in time Divinely pre-decreed: Romans defeating the Persians, on the same battlefield within ten years from their defeat by the latters, and Muslims' coinciding victory over the Meccans in Badr (April, 624 A.D.), disconnected as it is in time and place from any possible outcome of Persico-Byzantine wars either in Palestine or elsewhere, as well as from any possible subsequence thereof.

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'Land of Canaan', Hebrew 'Ereṣ kena'ăn', is Palestine's older name, after the 'Canaanites', Hebrew 'Kena'anïm', who first inhabited the land as from 3000 B.C., at least one millennium before Aramaeo-Babylonian 'Abraham', first patriarch of the Israelites, set foot therein no earlier than the nineteenth century B.C.. For Abraham, as quoted by the scribe of the Genesis, the land was called 'Canaan' all right, belonging to 'Canaanites'. In the tradition of the imaginative scribe, as stated earlier in the inaugural paragraph of our onomastic note on the name 'Egypt' (q.v.), the land was called after the man 'Canaan', grandson of Noah, and forefather of the 'Canaanites'. Instead of showing gratitude toward those 'Canaanites' who hosted him, Biblical Abraham obtains from God, we are told, a decree dispossessing the Canaanites of their own land, indeed the whole land of Canaan, in Abraham's favor and his seed's after him, but strictly through Abraham's grandson, Jacob, alias 'Israel', whence, the Israelites. For the generous hosts to deserve such 'Divine Reward' from God, the Just Himself, Canaanites should be in themselves 'wicked', bearers by birth of a Divine 'Curse', similar to 'Original Sin' in Trinitarian Christianity. So, after the flood, Noah, we are told, had to plant a vineyard, drink of the wine, get drunk and lie uncovered in his tent; Ham, Noah's son[1], happened to enter

(1) Noah's sons as respectively mentioned in the Genesis are three: Shem, remote forefather of the Israelites; Ham, remote forefather, through his son Canaan, of the Canaanites; and Japheth, remote forefather of Aryans.

the tent and see his father's nakedness, but did not bother to cover Noah's nakedness(1); instead, Ham left the tent and told his other brothers outside, Shem and Japheth, who hastened with a garment to cover their father's nakedness, keeping their faces backward lest they look, either in or out, at his nakedness. Noah awoke and knew what had been done to him. He was of course grateful to Shem and Japheth for their decent feelings, but angry against Ham who saw his nakedness and cared not to cover his father's nakedness. Normally he blessed Shem and Japheth, yet oddly enough he cursed not Ham, the son against him he was enraged, but turned the curse unintelligibly to 'Canaan', Ham's son; he said: 'Cursed be Canaan; servant of servants shall he be unto his brethren', and 'Blessed be the Lord God of Shem; and Canaan shall be his servant; God shall enlarge Japheth and he shall dwell in the tents of Shem; and Canaan shall be his servant.' (see, Gen. IX: 20-27). Thus, Shem, forefather of the Israelites, has superiority over Japheth who shall dwell in the tents of Shem, and to both Canaan shall be servant. For indecencies, or antilogies, contained in the scribal tale, such as allowing a great Prophet such as Noah to get drunk to the point of lying 'uncovered' in his tent, unattended by a 'wife' to cover him, or Noah's muddle-headedness to the point of mistaking innocent Canaan for Ham, the actual perpetrator of the 'offense', the important for the scribe, as usual, was not to seem credible in the eyes of his reader, but rather, strictly speaking, to record in the Holy Bible that 'Canaan', grandson of Noah through Ham, and assumed forefather of the Canaanites, aborigines of the land which shall host Abraham and which shall be arrogated by the Israelites by virtue of a so-called Divine Title of Ownership, is himself, i.e. 'Canaan', accursed and proclaimed by Noah 'enslaved' to his brothers, including the 'Israelites', born from 'Shem'. That such curse is transmissible to Canaan's seed, hosts of Abraham's dynasty through Jacob, alias 'Israel', is made clear by the 'deliberate' lapse that it was Ham all right who saw and left uncovered Noah's nakedness, not Ham's son, Canaan, but the 'curse' was turned to the latter, paying for his father's fault. The 'lapse' was also necessary for the 'curse' and 'enslavement' to be restricted to the Canaanites, non-extending to other branches of Ham's dynasty, e.g., the Egyptians,

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(1) Here, et sep, 'nakedness' is a euphemism for 'pudenda'.

assumed descendants of 'Mizraim', son of Ham [Gen. X: 6], by whom the children of Israel happen to have been 'enslaved', never vice versa.

The scribal tale, however, was a mere play on words. The word 'canaan', Hebrew 'Kena'än', in 'ereṣ kena'än', 'land of Canaan', is not a person's name, assumedly given to such fictitious 'Canaan', claimed son of Ham son of Noah, inasmuch as neither 'Mizraim', assumed forefather of the Egyptians, nor 'Aram', assumed forefather of the Aramaeans, ever existed. These and similar names are in fact 'geographic names'. In the case of 'Canaan', Hebrew 'kena'än' is simply an adjective meaning 'low', designating a 'lower land' in comparison with a 'higher land', or 'Aramaea', or 'land of Aram', where Hebrew 'Aräm' precisely means 'high', no more no less. Thus, 'Land of Canaan', does not mean a 'land belonging to the man Canaan', but rather a 'land named Canaan' or a land which in itself is 'Canaan', i.e. low; whence, 'the Lower-Land', precisely Koranic 'Adnal-Ard'. It is true, as a student of Hebrew would object, that 'land of Canaan' appears in Hebrew script 'ereṣ kena'än', indicating that the first element, 'ereṣ', i.e. 'land', stands in genitival construction with the second, 'kena'än', which means that 'ereṣ' by itself denotes 'land of', not 'land' in the absolute state, which is Hebrew 'äreṣ', not 'ereṣ' in constructed state, had the phrase stood in apposition, 'äre ṣ Kena'än', i.e. the 'land Kena'än', or the 'land which is Canaan', to mean precisely 'lower-land'. Such grammatical counterargument, however, is easily refutable. To illustrate, Hebrew diacritical signs, such as changing 'äreṣ' into 'ereṣ', were totally absent in all ancient Hebrew texts before the Massoretes, beginning their work in 200 A.D., i.e. one millennium after Moses, and finishing it eight centuries later in 1000 A.D. That is, they could only conform to the then prevailing pronunciation, consecrated through usage, implied by scribal bitterness against the 'Canaanites', deemed in themselves 'low', wicked creatures, after their 'accursed' father. In fact, such 'Land of Canaan' should be rewritten 'The Land Canaan', or 'Canaan Land', identical in meaning to the geographic name 'Holland' or 'Netherlands', non-disparaging, of course, in respect of the Dutch.

This was not, of course, a warranted apology for the Canaanites, forefathers of modern 'Palestinians', but rather, strictly speaking, a statement of a linguistic fact to be borne in mind when discussing the

above-mentioned Koranic 'Adnal-Ard', the chosen name for 'Palestine', ultimately coined from Arabic 'Filastïn', already familiar for Arabs of the Koranic period, but rejected by the erudite Koran, simply because more pejorative of the Canaanites than Hebrew 'kena'anïm' scribally construed: The Low-ones!

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Mention is not made in the Jewish Bible of a country named 'Palestine' nor of 'Palestinians' as inhabitants thereof. Modern Hebrew 'Paleśtïna' and 'Paleśtina'ïm', translated in English as 'Palestine' and 'Palestinians', are both coined in Modern Hebrew directly from Arabic 'Filastïn' and 'Filastïniyyün' respectively, where the letter 'f' is identical in both Arabic and Hebrew, but made to pronounce 'p' in the latter (i.e. in the Hebrew) when (I) initial, (II) doubled, or (III) unpreceded by a vowel sound. That is why, in transcriptions from Hebrew texts into Greek, Latin and European languages akin to both, Hebrew 'f' is transliterated 'ph' throughout, even when not initial, doubled or coming after a vowel sound, the same as with Hebrew 't' invariably transliterated 'th,' as in 'Raphael' and 'thara'.

'Palestine' and 'Palestinians', however, occur under another form in Biblical Hebrew: 'Peleśet' and 'Peleśtïm' (also 'Peleśtiyyïm') rendered respectively into English 'Philistia' and 'Philistines', the latter being probably coined from Aramaic Peleśtïn, for Hebrew 'Peleśtïm'. Those Philistines, or Aramaic 'Peleśtïn' (nearest to Arabic 'Filasṯïn'), are historically said to have been a 'non-Semitic' people from either Crete, or ancient 'Cicilia' in Asia Minor, who came around the thirteenth century B.C. into Palestine, warred with Palestinian aborigines, the Canaanites, and settled to the South and Southwest of Palestine, where their habitations came to be named after them, 'Philistia', Hebrew 'Peleśet'. The primary connotation emerging from such Hebrew appellative, quite inevitable to any Hebrew student, is in fact more pejorative than scribal 'Kena'anïm', or Canaanites, the Low Ones, since Hebrew 'Peleśet' is only derivable from Biblical Hebrew triliteral PLŚ, restricted in Biblical Hebrew to mean in the reflexive 'hithpael' form, 'hiṭpallëś', to 'wallow'. Whence, Biblical Hebrew 'Peleśet' should mean a 'wallow', i.e. a muddy or dusty place in which animals wallow, or the pit or depression produced by such wallowing. 'Peleśtïm' as a collective gentilic

would designate inhabitants of such place, i.e. 'wallowers'. Such a name was first coined in fact by the scribe of the Genesis [Gen. X: 14], naming a Hamite sub-tribe through Mizraim, assumed forefather of the Egyptians, thus associating the Philistines with Canaanites who themselves were also Hamites but through Canaan. It should be remembered, however, that the Israelites first appeared in history around the early twelfth century B.C. the day they broke through from desert Sinai into Palestine under Joshua, Moses's minister and successor, forty years following the death in the Gulf of Suez of Pharaoh, Ramses II, around 1225 B.C. as stated earlier. This means that such 'Philistines' were already settled in Palestine at least one century before the Israelites first set foot therein; I mean, of course, Israelites as an ethnic group or nation, not the 'man' Israel. Unfortunately, there is no positive proof that triliteral PLŚ, absent in the Arabic, was used by Israelites of the Egyptian captivity before they met with the Philistines in the early twelfth century B.C. Nor there is any cogent proof that 'Philistia' and 'Philistines' were coined from Philistines' own vernacular before they mingled with the Canaanites of Palestine. The fact remains, however, that apart from PLŚ, whence 'hiṭpallëś', there is no other root in Biblical Hebrew in the sense of such 'wallow'. This is to say that: (I) either Israelites coined their PLŚ after the name of their enemies, the Philistines, or 'Peleśtïm', and, in that case, Biblical Hebrew 'hiṭpallëś' would originally mean to become 'Peleśti-like', imitating Philistines in their 'wallowing', or (II) Biblical Hebrew PLŚ is older than 'Peleśtïm' and, in this latter case, Israelites would themselves have so named Philistines 'Peleśtïm' from the Hebrew to mean so pejoratively 'inhabitants of the wallow', or 'the wallowing-ones'. In both cases, the term 'Philistines' or 'Peleśtïm' appears enough pejorative to be rejected by the Koran in respect of the 'Palestinians' and their country, 'Palestine', after Aramaic 'Peleśtïn', Arabicized 'Filastïn', naming the land after its inhabitants, becoming so known.

To believe Biblical scribes, the Philistines, who flourished between 1200 B.C. and 400 B.C., already settled in the land before the Israelites, were Israelites' most fearful enemy since the time of Joshua son of Nun and onwards. Joshua even died before meeting them on any battlefield (See: Josh. XIII: 2). In their unceasing wars with the Israelites, they had often the strong hand over king Saul who, seriously wounded by their arrows during

his last battle with them, chose to commit suicide. Even David who once, under Saul, killed with a stone their leader, giant Philistine Goliath, passed most of his life fighting Philistines without getting the better of them (See: I Samuel). David's chronicles as recorded in the Jewish Bible reveal indeed that in David's time the whole land became one block against David, i.e. Philistines versus Israelites. Since the latters, all along their history even under David, were a minority in Palestine, and the whole country had to be known and named after the Philistines, already mingled with aboriginal Canaanites.

This is why the erudite Koran had to use 'Adnal-Ard', translated as 'Canaan', Palestine's older name, or the 'Lower Land', instead of later 'Palestine', which proved: (I) unduly pejorative and (II) inapplicable to the whole land. The translation into Arabic 'Adnal-Ard', i.e. 'Lower Land', was unavoidable to correct, as an additional proof of Koran's miraculous omniscience, and of Biblical scholars' misconception of the name in terms of 'Land of the man Canaan', or 'the land of the low one'.

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Until the publication of the present work, no former Koran exegete could pierce either the linguistic meaning of Koranic 'Adnal-Ard' or its applicability to any country familiar to them, in order to localize the particular battlefield on which the 'Romans' were defeated, and will be defeaters in less than ten years. As a result, they all failed to recognize which of Persico-Byzantine battles, i.e. the one earmarked for a forthcoming Byzantine victory over the Persians, was intended by the Koranic prophecy. The reasons for such failure by former Koran exegetes are seen in the following:

1) Arabic 'Adnal-Ard' is made up of two elements: 'Adna' a superlative from Arabic DNW, either to draw near or come down, be low, and 'Al-Ard', literally, the Land, combined into 'Adnal-Ard', to mean either 'Nearer Land' or 'Lower Land'. To decide which of either two meanings was the one intended by the Koran needed of them certain 'abilities' which they did not possess.

2) They knew not of any place or country named 'Nearer Land' or 'Lower Land' in the Arabic language, so as to recognize in either the

'land' intended by Koranic 'Adnal-Ard', which is quite true in Arabic geographic terms.

3) They knew not -against the methodology first discovered by the author of the present research- that the Koran deliberately explained all Koran non-Arab proper names, such as geographic names, sometimes by direct Arabic translations. Even if they had known, they would not have been able to decipher Koranic 'Adnal-Ard' in terms of any non-Arab foreign language, due to their lack of any enough multilinguistic knowledge as stated earlier.

4) They knew not that 'Canaan' was Palestine's older name. Even if they knew, such knowledge would have been of no avail in respect of deciphering Koranic 'Adnal-Ard' in either of its two possible meanings, 'Lower Land' or 'Nearer Land', both neither approximating nor conforming to Biblical 'Kena'än' misconstrued by all Hebraiophones as until the publication of the present work as meaning 'the Land belonging to the man Canaan'.

Having thus failed to pierce any geographic proper name in Koranic 'Adnal-Ard', they could only take the Koranic expression as designating some 'land' or 'place' in general, qualified by Arabic 'adna', understood as a superlative in the absolute, to mean either 'a land nearer to…' or 'a land lower than…', or, again, 'a nearer land' or 'a lower land'. They could only think not of 'the Lower Land', but strictly of 'the Nearer Land', and went on guessing: Nearer to what?

Judging by the context, only three answers were equally good: (I) Nearer to Byzantines, the people spoken of; (II) Nearer to Arabs, unto whom the news were announced; or (III) Nearer to Persians, the implied other party to the Persico-Byzantine conflict.

Although the second answer, 'Nearer to Arabs', was 'nearer' to the truth, since it embraces 'Palestine', the land properly referred to in the Koran, former Koran exegetes could not, under the circumstances, be categoric in respect thereof. Let alone the fact that the Mosque in Jerusalem was already referred to in the Koran under the name: 'Al-Masjidul Aqṣä', i.e. not the Nearest Mosque, but the Farthest Mosque.

The unavoidable result was that former Koran exegetes could not determine for sure the real location of such land on which Byzantines were defeated and, also thereon, 'will be themselves defeaters within ten years'. Such indecision by former Koran exegetes about the 'place' of the battlefield intended led inevitably to their hesitancy about the 'time', i.e. about the day 'on which the believers will rejoice in God's Help to victory'.

Had they known -which was impossible before the publication of the present work- that by 'Adnal-Ard' Koran intended the 'Lower Land', Koranic miraculous translation for Hebrew 'Kena'än', Palestine's older name, and excluded as inappropriate Muslim rejoicing in a victory by Trinitarian Byzantines against pyrolatrous Persians, they would have come easily and legitimately to our own conclusion stated earlier that the above-quoted Koranic Verses spoke of the defeat in Palestine of the Byzantines by the Persians in late 614 A.D., prophesying a defeat of the Persians on the same battlefield by the Byzantines within ten years, precisely in late 623 A.D. or early 624 A.D., miraculously coinciding with Muslim first epoch-making victory over the Meccans (Badr Battle, April 624). The victory over the Meccans was literally impossible in terms of military science but for God's Help thereto, explaining Muslim rejoicing therein, not in a victory by Byzantines over Persians, since God, Who helps to victory whom He wills, only intervenes in favor of His own soldiers, i.e. the true believers, under the Prophet of the time, who, under Moḥammad, were Muslims and none else, and never in favor of either blasphemers, Trinitarians or Pyrolaters, as we stated earlier. This is irrefutably true just based on the two following facts:

1) When the above-quoted Verses spoke of the day on which the believers, i.e. the Muslims, 'will rejoice in God's Help (i.e. victory)', the original Arabic text uses 'Naṣr-ul Läh' for 'God's Help', where Arabic NṢR in the Arabic dictionary and in the whole Koran only means to help, to support, to succor, etc., never to give 'victory' to, as often misunderstood by many Arabs, based on the fact that 'Naṣr-ul Läh', or 'God's Help', guaranteedly gives 'victory' to those whom God helped, since the Almighty, intervening in favor of those whom He helps, is undefeatable. Such Divine help is not haphazard, but only given by

God to His own soldiers in the battle concerned, i.e. to Muslims in Badr (April, 624) under Moḥammad, the Prophet of the time, ending all former Prophethoods until the Judgment Day. After all, pyrolatrous Persians as well as Trinitarian Byzantines were equally anti-God blasphemers both defeated and defeaters, unto either of whom, in either case, God's Help could not imaginably be directed: How could God help worshippers of Ormazd and Ahriman against worshippers of Jesus and Gabriel, or even vice versa? God, when He decides to intervene, only favors 'Good' against 'Evil'; He never intervenes in a battle between 'Evil' and 'Evil', the outcome of which is always left to be decided according to the laws of military science.

2) God's Help to victory in which Muslims will rejoice as foretold in the above-quoted Verses is affirmed to happen by the Divine Statement:

{"(It is) a Promise of God (i.e. God will give victory to the Romans against the Persians), and God fails not in His Promise, but most of mankind know not."}

[Kor. Ar-Rüm (The Romans): 6]

Now, non-Muslims denying Moḥammad's Messengership from God, be they Trinitarians or else, are not entitled to any Divine Promise in their own respect said to be made by Moḥammad's God, by them denied as such.

Nay, God's Help to victory, or 'Naṣr-ul Läh', spoken of in the above-quoted Verses, referred no doubt to Muslim's victory over idolatrous Meccans (Badr, April 624) coinciding or just following Byzantine (623 – 624 A.D.) successful counter-attack in Palestine (Koranic 'Adnal-Arḏ') less than just ten years from their defeat on the same battlefield by those same Persians in late 614 A.D., as prophesied by the miraculous Koran.

Such Divine Promise, fulfilled to the letter in the Prophet's own lifetime, is in fact a magnificent Prophetic masterpiece among many others in the Koran, to the irrefutable proof of Koran Divine Authorship, i.e. to the Omniscient Speaker in the Koran throughout.

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Turning now to Koran miraculous onomastic explanation of the name 'Ar-Rüm', i.e. 'the Romans', we should remember that such name is ultimately a 'gentilic' coined from Latin 'Roma', once undisputed mistress of the ancient world, which name is differently uttered and spelt 'Romi' in Greek, the language of those Byzantine Romans spoken of in the Koran.

Curiously enough, however, we learn from Latin scholars that such 'Latin' Roma is in fact not 'Latin', i.e. indecipherable in Latin terms. The word, we are told, is to be sought from an extinct language, i.e. the 'Etruscan' or 'Etrurian', of unknown relationship, once spoken in 'Etruria', an ancient country once occupying what is now known as 'Tuscany' and part of 'Umbria', in WC Italy, where historic 'Rome' first emerged. It was said that such name, 'Roma', was perhaps coined from the name 'Romulus', co-founder and first monarch of ancient Rome as stated earlier, but such proposition proved of no avail in onomastic terms in so far as the name 'Roma' is concerned: Even such name, 'Romulus', is ultimately Etrurian as well; whence, equally indecipherable.

Yet, we should know that such ancient 'Etrurians', flourishing in the sixth century B.C., were contemporaries of ancient Greece, their next-door neighbor, when Athens under Pericles (495 – 429 B.C.) reached its highest in thought and culture, and that such ancient Greeks must have been in their time familiar enough with dialects, including Etrurian, then spoken in the Italian peninsula, not in the least by virtue of the fact that they had already on Italian soil (in Sicily and Southern Italy, for example) Greek colonies and Greek city-states. This fact all alone is enough to prove that such ancient Greeks, contemporaries and neighbors on the same soil of those same ancient Etrurians, knew and understood such Etrurian dialect -before it came out of use and passed into oblivion in the course of time- as enough as to pierce the meaning of such Etrurian name given to the city-state baptized 'Rome', either after its co-founder 'Romulus' according to the legend, or after which the name of its first monarch 'Romulus' was coined.

In this particular regard, it is much worthwhile to dwell on the possible reasons for which ancient Greeks Grecized Etrurian 'Roma' into Greek 'Romi'. For more illustration, such change of final 'a' in the former into final 'i' in the latter could not at all be attributed to any reasons based on

Greek phonology. Greek vocabulary indeed abounds in originally Greek quadriliteral words on the same model as Etrurian 'Roma', such as 'gopa', 'koma', 'mona', 'nota', 'poma', 'roga', 'soma', 'tora', etc. Why, then, had Erurian 'Roma', to be changed into Greek 'Romi'?

The only cogent reason for such change in Etrurian 'Roma' into Greek 'Romi' must have been that Etrurian 'Roma' was not Grecized, but rather translated, in terms of Greek 'romi' which meant and still means in the Greek dictionary: 'strength', 'robustness', etc. This immediately suggests that ancient Greeks, neighboring contemporaries of those ancient Etrurians, knew that such Etrurian word, Roma, meant in fact in the Etrurian dialect what 'romi' meant in their Greek vernacular; so, they could spontaneously assimilate the former to the latter, saying 'Romi' in place of 'Roma'.

In a marvelous display of its all-comprising multi-linguistic knowledge, even of such extinct dialect as the Etrurian dialect, the most erudite Koran onomastically explains the name 'Ar-Rüm', the Romans, in terms akin to 'the robust ones', the hardly defeatable who were 'defeated' and after their 'defeat' will be themselves 'defeaters' in less than ten years, as recorded in the above-quoted Koranic Verse, using the Arabic triliteral *ĠLB*, to conquer, defeat, etc., thrice repeated, in a manner of a high-standard etymologist absolutely categoric about his statements, giving the antonymous-synonymous explanation of the Romans, the 'defeated-defeaters'.

It might be retorted, however, that the Koran, speaking not of Italian Romans but of Byzantine 'Greek' Romans, could only decipher the meaning of original 'Roma' and 'Roman' not directly from extinct Etrurian dialect, but rather through contemporary 'Greek' use of 'Greek' Romi, strength or robustness. For such possible counter-arguers, Moḥammad, alleged human author of the Koran, needed no 'miracle' to guess the meaning of 'Ar-Rüm', the Romans, from the name of their capital on the Bosphorus which they called 'Romi', intelligible to any medium Greek contemporary of the Prophet in Mecca where the Koranic Sura was revealed.

Yet, closely examined, such possible specious counterargument by Koran opponents proves inapplicable, because:

(1) The Greek qualifying adjective from Greek 'Romi', the city, that is 'Roman', is Greek 'romaikos', or 'romaios' or 'romios', while the Greek qualifying adjective from Greek abstract noun 'romi', that is, robustness, is only Greek 'romaléos', i.e. 'robust'; whence, there is no possible chance for a Greek-speaking person, be he a medium person or a scholar, to mistake a 'Roman' for a 'robust-one' in terms of the Greek language, let alone in terms of already extinct Etrurian;

(2) As we must have noticed, Greek 'romaléos' from the abstract noun 'romi', is most akin to Etrurian 'Romulus' coined most probably from Etrurian 'Roma', the city he founded with his brother 'Remus' according to the legend, which means that both Greek 'romi', robustness, and 'romaléos', robust or the 'robust one', once corresponded to Latin 'Roma' and 'Romulus' in the extinct Etrurian dialect, independently from the proper name 'Roma' and the qualifying adjective therefrom, 'Romulus' or rather 'Roman', both built from the notion 'robustness' in the extinct Etrurian to designate a 'robust' city founded by 'robust' Romulus; and

(3) Had 'Rome' and 'Romans' been readily intelligible in terms of 'robustness' independently of their meaning in extinct Etrurian, i.e. by mere confrontation of Greek proper noun 'Romi', the city, with Greek abstract noun 'romi', meaning 'robustness', then Latin etymologists would have been able, long before the Koran was revealed in the early seventh century A.D., to find out for themselves the correct onomastic explanation of the Etrurian proper name 'Roma'. Yet, until too recently, lexicographers of all denominations, already recognizing that 'Roma' was unintelligible in Latin terms and should rather be sought from extinct Etrurian now totally unknown to us, dared not risk such onomastic explanation either in terms of Greek abstract noun 'romi', i.e. 'robustness', or else. When at last the world-famous 'Webster's Dictionary' endeavored to solve the problem, the encyclopedic lexicographer was too hesitant as to reserve its onomastic explanation stated as follows: 'Rome = strength?'[(1)], stating

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(1) See under 'Rome', Webster's Dictionary (Unabridged), second edition, 1978, Supplements, Scripture Proper Names & Foreign Words, p. 96.

through the appended interrogation mark (?) that the explanation given was a mere hypothesis or undocumented possibility.

Such, as discussed in the above-going lines, was not the Koran's position regarding such extinct Etrurian proper name 'Roma'. That is, the great multilinguist par excellence self-assertively explains the name 'Ar-Rüm', i.e. the Romans, in terms of Arabic triliteral ĠLB, to conquer, defeat, thrice repeated, in the authoritative manner of a scholar too certain of remaining, already thirteen centuries ago, forever unretorted.

Glorified are You, Almighty Omniscient, Divine Speaker in the whole Koran, Master of all humanly uttered speech, Who taught by the pen, taught man what man knows not!

Praise be unto You, Lord of the world!

Bibliographical List

N.B. The following bibliographical list, reproduced from its counterpart in the original Arabic version of the present research covering reference-books which I did consult during the preparation of the present research or to which I did refer my readership in documentation of my work save others, less important, already cited in my respective footnoted comments, is reduced to the maximum benefitting non-Arabophone readers. Other readers in the present English version who happen to be versant in the Arabic language are kindly referred for bibliographical purposes to the original Arabic version.

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THE ONOMASTIC MIRACLE IN THE KORAN



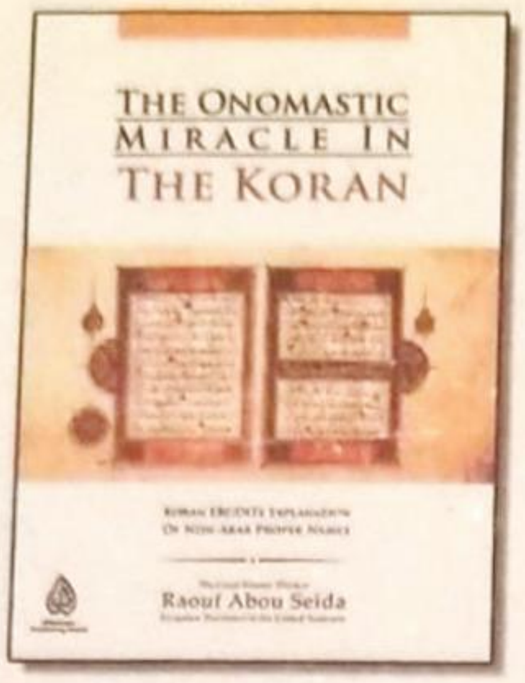
KORAN ERUDITE EXPLANATION
OF NON-ARAB PROPER NAMES

The Great Islamic Thinker

Raouf Abou Seida

Ex-senior Translator in the United Natiosns

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THE ONOMASTIC MIRACLE IN THE KORAN

RAOUF ABOU SEIDA(1928-1998)

The author graduated from Alexandria University, department of philosophy. After his graduation, he worked in one of the biggest insurance companies in Egypt until 1978 when he retired as a General Manager. Then he worked for the United Nations at Geneva as a translator and reviewer until his retirement in 1988. He composed this great book in Arabic approaching a new aspect of the miracles in the Noble Koran. At the same time, he found it useful to compose another version of the book in English to address the English speaker. In his composition of the two versions of the book, the author depended on comparative studies in the fields of languages, religions and history. The book includes penetrating insights, comparative analyses and a great deal of spiritual knowledge which warm the heart and refresh the mind, making it a great piece of literature serving both the specialists and the public audience. According to the Arabic version publishers, it is the book of the 20th century.

The book substantiates that the Koran, which has been revealed in Arabic, explains precisely, within its context, the literal meaning of every non-Arabic proper names cited in the Koranic Verses, irrespective of the particular language from which the particular proper name was derived, even if the language in question, such as the Old Egyptian, had been extinct for several centuries before the time of revelation. The book is a great endeavor to explore a new miraculous feature of the Noble Koran that has ever been veiled.

The book is the logical introduction to such miracle, which confirms the 'scientific' belief in the undisputed Divine Omniscience. Both Muslims and non-Muslims are kindly advised to carefully read this book.

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